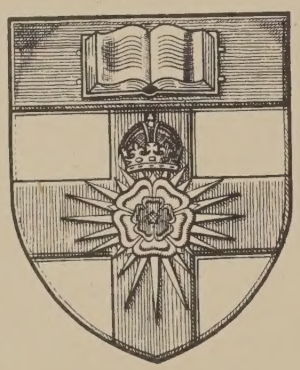
PARL. PAPERS
FOR REFERENCE ONLY.



UNIVERSITY OF LONDON
LIBRARY

REPORTS FROM COMMITTEES:

1852-53.

THIRTY-TWO VOLUMES:—CONTENTS OF THE

TWENTY-FIFTH VOLUME.

N. B.—*THE* Figures *at the* beginning of the line, *correspond with the* N° *at the foot of each* Report; *and the* Figures *at the* end of the line, *refer to the* MS. Paging *of the Volumes arranged for The House of Commons.*

EAST INDIA:

627-I. SECOND REPORT from the Select Committee of the House of Lords appointed to inquire into the Operation of the Act 3 & 4 Will. 4, c. 85, for the better Government of Her Majesty's INDIAN TERRITORIES; together with the MINUTES of EVIDENCE, and APPENDIX - - - - - - - - - - p. 1

INDIAN TERRITORIES:

REPORT - - - - - - - - - - - p. 5
MINUTES OF EVIDENCE - - - - - - - 7
APPENDIX - - - - - - - - - - 365

BIBL. LONDIN. UNIV.

SECOND REPORT

FROM THE

SELECT COMMITTEE OF THE HOUSE OF LORDS,

APPOINTED TO INQUIRE INTO

The Operation of the Act 3 & 4 Will. 4, c. 85, for the better Government of Her Majesty's INDIAN TERRITORIES; and to report their Observations thereon to The House; and to whom leave was given to report from time to time to The House; and to whom were referred several Petitions, Papers and Documents, relative to the subject-matter of the Inquiry;

TOGETHER WITH THE

MINUTES OF EVIDENCE,

APPENDIX AND INDEX THERETO.

Session 1852–3.

Ordered. by The House of Commons, *to be Printed*,
16 *June* 1853.

REPORT - - - - - - - - - - - p. v

MINUTES OF EVIDENCE - - - - - - - - p. 3

APPENDIX - - - - - - - - - - - p. 359

NAMES OF THE LORDS PRESENT AT EACH SITTING OF THE COMMITTEE.

Die Jovis, 26° *Maii* 1853.

The Lord President.	Lord Wharncliffe.
Earl of Powis.	Lord Wynford.
Earl of Harrowby.	Lord Glenelg.
Earl of Stradbroke.	Lord Stanley of Alderley.
Earl of Ellenborough.	Lord Monteagle of Brandon.
Lord Colchester.	Lord Broughton.

Die Martis, 31° *Maii* 1853.

Earl of Albemarle.	Lord Somerhill.
Earl of Powis.	Lord Wharncliffe.
Earl of Harrowby.	Lord Wynford.
Earl of Stradbroke.	Lord Glenelg.
Earl of Ellenborough.	Lord Stanley of Alderley.
Lord Elphinstone.	Lord Monteagle of Brandon.
Lord Colchester.	Lord Broughton.

Die Veneris, 3° *Junii* 1853.

The Lord President.	Lord Colchester.
The Lord Privy Seal.	Lord Wharncliffe.
Earl of Powis.	Lord Wynford.
Earl of Ellenborough.	Lord Stanley of Alderley.
Lord Bishop of Oxford.	Lord Monteagle of Brandon.
Lord Mont Eagle.	

Die Lunæ, 6° *Junii* 1853.

The Lord President.	Lord Mont Eagle.
Earl of Albemarle.	Lord Wharncliffe.
Earl of Powis.	Lord Wynford.
Earl of Ellenborough.	Lord Stanley of Alderley.
Lord Elphinstone.	Lord Monteagle of Brandon.

Die Mercurii, 15° *Junii* 1853.

The Lord President.	Lord Colchester.
Earl of Albemarle.	Lord Wynford.
Earl of Ellenborough.	Lord Ashburton.
Lord Bishop of Oxford.	Lord Stanley of Alderley.
Lord Elphinstone.	Lord Monteagle of Brandon.
Lord Mont Eagle.	

Die Jovis, 16° *Junii* 1853.

The Lord President.	Lord Wynford.
Earl of Ellenborough.	Lord Glenelg.
Lord Elphinstone.	Lord Stanley of Alderley.
Lord Wharncliffe.	Lord Monteagle of Brandon.

Die Martis, 21° *Junii* 1853.

The Lord President.	Lord Wharncliffe.
Earl of Harrowby.	Lord Wynford.
Earl of Ellenborough.	Lord Ashburton.
Lord Bishop of Oxford.	Lord Stanley of Alderley.
Lord Mont Eagle.	Lord Monteagle of Brandon.

NAMES OF THE LORDS PRESENT AT EACH SITTING OF THE COMMITTEE—*continued.*

Die Jovis, 23° *Junii* 1853.

Earl of Albemarle.
Earl of Harrowby.
Earl of Stradbroke.
Earl of Ellenborough.
Lord Mont Eagle.
Lord Colchester.
Lord Wharncliffe.
Lord Wynford.
Lord Ashburton.
Lord Stanley of Alderley.
Lord Monteagle of Brandon.

Die Martis, 28° *Junii* 1853.

The Lord President.
Earl of Albemarle.
Earl of Harrowby.
Earl of Stradbroke.
Lord Bishop of Oxford.
Lord Mont Eagle.
Lord Colchester.
Lord Wharncliffe.
Lord Wynford.
Lord Ashburton.
Lord Monteagle of Brandon.

Die Jovis, 30° *Junii* 1853.

Marquess of Salisbury.
Earl of Harrowby.
Earl of Stradbroke.
Viscount Gough.
Lord Bishop of Oxford.
Lord Mont Eagle.
Lord Colchester.
Lord Wynford.
Lord Stanley of Alderley.
Lord Monteagle of Brandon.

Die Martis, 5° *Julii* 1853.

The Lord President.
Marquess of Salisbury.
Earl of Harrowby.
Earl of Stradbroke.
Earl of Ellenborough.
Lord Elphinstone.
Lord Colville of Culross.
Lord Colchester.
Lord Wynford.
Lord Stanley of Alderley.
Lord Broughton.

Die Jovis, 7° *Julii* 1853.

The Lord President.
Earl of Ellenborough.
Lord Bishop of Oxford.
Lord Elphinstone.
Lord Colchester.
Lord Wharncliffe.
Lord Wynford.
Lord Stanley of Alderley.
Lord Monteagle of Brandon.

Die Martis, 19° *Julii* 1853.

The Lord President.
Earl of Harrowby.
Earl of Ellenborough.
Lord Bishop of Oxford.
Lord Elphinstone.
Lord Mont Eagle.
Lord Wharncliffe.
Lord Wynford.
Lord Ashburton.
Lord Stanley of Alderley.
Lord Monteagle of Brandon.
Lord Broughton.

Die Jovis, 21° *Julii* 1853.

Marquess of Salisbury.
Earl of Harrowby.
Earl of Ellenborough.
Lord Bishop of Oxford.
Lord Elphinstone.
Lord Mont Eagle.
Lord Colchester.
Lord Wynford.
Lord Stanley of Alderley.
Lord Broughton.

Die Martis, 26° *Julii*, 1853.

The Lord President.
Earl of Albemarle.
Earl of Powis.
Earl of Harrowby.
Lord Bishop of Oxford.
Lord Elphinstone.
Lord Mont Eagle.
Lord Wharncliffe.
Lord Wynford.
Lord Broughton.

MINUTES OF EVIDENCE.

LIST OF WITNESSES.

Die Jovis, 26° *Maii* 1853.

	PAGE.
William Edwards, Esquire	3
Sir Thomas Erskine Perry	12

Die Martis, 31° *Maii* 1853.

Lieutenant-General Sir Charles Pasley, K.C.B.	29
Edward Thornton, Esquire	30

Die Veneris, 3° *Junii* 1853.

The Reverend Alexander Duff, D.D.	39

Die Lunæ, 6° *Junii* 1853.

The Reverend Alexander Duff, D.D.	71
George Norton, Esquire	90

Die Mercurii, 15° *Junii* 1853.

George Norton, Esquire	101
John Clarke Marshman, Esquire	113

Die Jovis, 16° *Junii* 1853.

John Clarke Marshman, Esquire	127
Sir Charles Edward Trevelyan, K.C.B.	140

Die Martis, 21° *Junii* 1853.

Sir Charles Edward Trevelyan, K.C.B.	145

Die Jovis, 23° *Junii* 1853.

Sir Charles Edward Trevelyan, K.C.B.	167

Die Martis, 28° *Junii* 1853.

Sir Charles Edward Trevelyan, K.C.B.	193

Die Jovis, 30° *Junii* 1853.

Thomas Alexander Wise, Esquire, M.D.	221
William Wilberforce Bird, Esquire	235

Die Martis, 5° *Julii* 1853.

Horace Hayman Wilson, Esquire, A.M., F.R.S.	255

Die Jovis, 7° *Julii*, 1853.

Charles Hay Cameron, Esquire	275

Die Martis, 19° *Julii* 1853.

The Reverend William Keane, M.A.	291

Die Jovis, 21° *Julii* 1853.

The Right Reverend Bishop Carr	319
The Reverend John Tucker, B.D.	334

Die Martis, 26° *Julii* 1853.

The Reverend John Tucker, B.D.	345
The Right Reverend Bishop Spencer	353

Die Jovis, 26° Maii 1853.

LORDS PRESENT:

The Lord President.	Lord Wharncliffe.
Earl of Powis.	Lord Wynford.
Earl of Harrowby.	Lord Glenelg.
Earl of Stradbroke.	Lord Stanley of Alderley.
Earl of Ellenborough.	Lord Monteagle of Brandon.
Lord Colchester.	Lord Broughton.

THE LORD PRESIDENT in the Chair.

WILLIAM EDWARDS, Esquire, is called in, and examined as follows:

5783. *Chairman.*] WILL you be so good as to state to the Committee how long you have resided in India?

I was fifteen years and three months there.

5784. In what capacities?

I was first appointed an Assistant to the Magistrate of Cuttack; I then officiated as Assistant to the Registrar of the Sudder Dewanny and Nizamut Adawlut in Calcutta; that is the Company's Supreme Court. I was then appointed Deputy Secretary to the Government of Agra; I officiated also, when there, for some time as Private Secretary to the Lieutenant-governor. I was then nominated Under Secretary to the Government of India; then Superintendent of the Hill States, and Deputy Commissioner of Simlah and its dependencies, which office I held till I returned from India on furlough in December last.

5785. Can you give the Committee any information as to the state of education among the rural population in Upper India, and as to the measures taken by the Native Government for the establishment of schools?

The information I possess on this subject is chiefly derived from communication with the Lieutenant-governor, Mr. Thomason. About four years ago he instituted certain statistical inquiries, to ascertain the number of indigenous schools that existed in the North-Western Provinces, and the number of persons educated in these, and it was found to be very small indeed; I think, out of a population of some 23,000,000, only about 68,000 were in the receipt of any education whatever, and that of the very simplest and most imperfect description. In order to remedy this, the Lieutenant-governor submitted a scheme to the Government of India for instituting village schools in the Provinces, under the Government of the North-Western Provinces; one school to be established at the head-quarters of each Tasildar, that is, each Government revenue servant in the district; a circle of those schools to be superintended by a Native visitor. I think the system has been introduced into eight districts; and over the whole of the districts there is a Superintendent, a member of the covenanted service, who reports annually upon the whole system to the Government. This scheme has only been introduced within the last three years, but it is succeeding pretty well. There is now a large number of scholars attending the schools.

W. Edwards, Esq.
26th May 1853.

5786. What was the state of public education in the Hill District under your charge?

When I took charge of the district, there were no schools whatever: the people were in a state of complete ignorance. The whole transactions of the country were carried on by Brahmins and other adventurers from other parts of the country, who came there for the purpose of being employed by the Native Chiefs and others in transacting their business: they were persons of not very high character or respectability.

5787. Was the Government of those Hill Districts entirely under the Native Princes?

Yes, most of them: some districts belong to the British Government. There are 19 Native States.

5788. Earl of *Ellenborough.*] Many of them extremely small?

Some are very small indeed; some are very considerable in extent; for instance, the territories of the Rajah of Bissahir are as extensive as those of any Chief in the Plains; as large as those of the Maharajah of Putteala.

5789. Lord *Glenelg.*] How many of those Native States were under your superintendence?

The whole of the Hill Chiefs, 19 in number.

5790. Earl of *Ellenborough.*] What is the population in the smallest of those Native States?

It has never been correctly ascertained; they would never allow us to form a Census; the people of India are very jealous of anything of that sort.

5791. Lord *Glenelg.*] What was the total population of that district?

I should think somewhere between 500,000 and 600,000.

5792. All under Native Chiefs?

Yes, with the exception of a few districts belonging to the British Government.

5793. Subject to English superintendence?

There were only about 7,000 or 8,000 who were really British subjects; the rest were subjects of Native protected Chiefs, who were not subject to our Courts, or to our administration.

5794. *Chairman.*] What was the sort of education given in the Hill schools?

It was a practical education; something similar to what is carried on in the schools in this country for the common people, and in the Government schools in Ireland. There was an endeavour to give it an industrial character as much as possible; the people being chiefly agricultural, they were instructed in the best mode of agriculture, and also taught the common elements of knowledge, so as to enable them to carry on the transactions of their daily life without the intervention of others.

5795. Reading and writing?

Yes, and the common rules of arithmetic; and they had some instruction in geography: the books made use of were adaptations and translations of the most popular works for schools in England, such as "Chambers' Educational Course," and the books which are used in the national schools in Ireland, a little series called the "Instructor," and others.

5796. What sort of industrial education was it; did they teach them trades or the practice of agriculture?

Chiefly agriculture, as the pupils belonged chiefly to the rural population.

5797. How was the instruction carried on; had the schools any land on which they could employ the pupils?

Yes; there was a large public garden at the central school at Simlah; the pupils were taken there and instructed under a European gardener, who had charge of the garden; it was a Government experimental garden for the introduction of tea into the district.

5798. Did the children seem to take much to that sort of instruction?

Yes, I think they did.

5799. Were

5799. Were their services sought much after they left the schools?
There was hardly time for that; they were all very young, and I was only in charge of the district about four years after the schools were established; but I should think some of them would be taken into the employment of the Native Chiefs and others.

5800. Will you state the steps which you yourself took to encourage the promotion of education in that district?
I entered into communication with the Chiefs who were subordinate to my authority, and requested them to assist me in forming a school at Simlah; they came forward very liberally, and founded a school, and supported it by monthly or annual subscriptions; I then procured a teacher from the Institution known as Dr. Duff's Institution, in Calcutta, who undertook the management of the central school. About a year after its institution, when we had educated a sufficient number of teachers, district schools were established in different parts of the country, some of which were supported by the Chiefs, and some by local funds at my disposal.

5801. Were the scholars attending them paid?
No; but the best scholars in the district schools were drafted from time to time into the central school, and were appointed to scholarships of small value. As they and others were, while at Simlah, at a long distance from their homes, often 40 or 50 miles, and some 150 or 200 miles, it was necessary to provide lodging for them, and they occupied apartments in the school.

5802. In all cases the education was at least gratuitous?
In all it was gratuitous.

5803. From what you have stated, I presume that the parents showed an anxiety to secure for their children the benefit of education?
Very considerable anxiety; so much so, that some of the Chiefs requested me to procure tutors for their children from the students who had been brought up in our Government colleges.

5804. Of what class or rank in society were the children who attended those schools?
They were chiefly of the rural class, but there were some of the higher ranks: there were four sons of petty Chiefs. The only distinction made in favour of the higher ranks was that of having a separate part of the school assigned to them for sitting; but in all other respects they were in the same position as any other children at the school.

5805. Lord *Monteagle* of Brandon.] Was there any difficulty experienced in the schools in the mixing of the children by reason of caste?
None whatever; they were of all castes, except the very lowest caste of all, the Pariah caste; we could not succeed in admitting persons of this class into the school; but there were Brahmins and other castes.

5806. Lord *Broughton.*] They were not called to eat together?
No.

5807. Lord *Monteagle* of Brandon.] With respect to school instruction, the prejudice of caste did not stand in the way?
No.

5808. Was there any religious instruction given?
No; the broad principles of morality were endeavoured to be instilled into them; they were told that it was wrong to lie, or to steal, &c. &c.

5809. Was there any attempt in any of those schools to introduce anything of proselytism?
Not at all.

5810. What do you think would have been the consequence if you had tried it?
I think there might have been little objection shown to it, but I do not think we should have been justified in making the attempt; in fact, the teacher we had from Dr. Duff's school was not a Christian himself, but he was not a Hindoo. He pressed me on several occasions to introduce the reading of the Scriptures into the school, but I objected to it; I said that I thought we should be breaking faith with the people if we did so.

W. Edwards, Esq.

26th May 1853.

5811. Lord *Colchester.*] Had you Mahomedans as well as Hindoos in the school?

Yes; several Mahomedan children.

5812. Earl of *Ellenborough.*] If your teacher was neither a Hindoo nor a Christian, what was he?

I do not know what he was.

5813. A freethinker?

He was a freethinker; he had some belief. The character of his moral conduct showed that he had; but he was not a Hindoo.

5814. Lord *Monteagle* of Brandon.] Were those schools exclusively male schools, or was there any provision for the education of females?

I made an attempt to institute a female school: one of the wives of one of the Chiefs under me promised to assist in founding a school of this description, and we succeeded for a certain time; but, unfortunately, she died; and without her influence I was unable to carry out the project myself.

5815. Were you in India at the time when there were great efforts made by the late Mr. Bethune in respect of female education?

I was.

5816. Were those efforts founded upon the belief, that the work of education in India could not be effectually carried on unless the education of the female children was considered as well as that of the male children?

Yes, I think that was so.

5817. Was that your own opinion upon the subject?

It was; and from communications I have had from time to time with intelligent Natives upon the subject, I think they look upon it that the great object of education ought to be the instruction of the women.

5818. So as to educate mothers who will educate their children?

Yes, certainly.

5819. Lord *Broughton.*] Do you think that Mr. Bethune's institution has succeeded?

I was in a different part of the country; but from what I heard, I should hope that it would furnish female teachers who could be made use of in other parts of the country.

5820. Lord *Monteagle* of Brandon.] I believe he himself contributed the sum of 10,000*l.* towards the establishment of that institution?

I believe he contributed most liberally.

5821. Did you find that there was an anxiety on the part of the children themselves to learn?

Yes; they appeared very intelligent; and I should say, certainly, that they were as far advanced in useful knowledge as any children of their own age that I have seen in schools in England or in Scotland.

5822. Have you been able to observe the extent of the information which is given to the young people of a different age and class in the Hindoo and Mussulman colleges at Calcutta?

I do not know much of the Calcutta colleges; but I have seen a good deal of the results of the education in the Government colleges in the Upper Provinces, at Delhi, Agra and Benares.

5823. The education given there is a much higher education than the vernacular education which you have described?

Yes.

5824. It has been suggested, both in written works, and also in evidence before the Committee, that the Native of India has great quickness and great faculty to rise to the attainment of a certain extent of knowledge up to a certain age; but that, after that time, there is a loss and falling off: is that consistent with your observations with respect to the young men who have been educated in the Government colleges?

Certainly not, as far as my knowledge goes.

5825. *Chairman.*] Can you speak from your own knowledge and experience as

as to the Natives trained at the Government colleges, such as Agra, Delhi and Benares; and can you give the Committee any information as to their acquirements and character, and fitness for the public service?

I endeavoured, when in charge of the Hill Districts, to give effect as much as was in my power to the Governor-general, Lord Hardinge's order, that in all vacancies in the public service which occurred, the preference should be given in filling them up to youths who had been educated at our colleges. During the period when I had charge of that district, I had several of those youths under me in different capacities, and I found them highly intelligent, and in fact a superior class of persons altogether to those who had hitherto been generally employed as Government servants. They were more trustworthy, of higher moral character, and certainly more intelligent persons, with whom you could communicate freely, and consult upon all questions concerning the country and people under one's charge. They were very ready to take up suggestions for improvements, and anxious to carry them out; in short, very zealous and intelligent coadjutors in every way.

5826. Did that facility of communication with them arise from their greater desire to promote the public service, or from the education which they had received, which had given them a train of thought in consonance with your own?

I think both; they were rendered intelligent by education, and, consequently, more anxious to advance the interests of their own countrymen. In fact, they were most zealous in the cause of education, and in other measures of local improvement.

5827. Earl of *Ellenborough.*] Were they principally Hindoos or Mahomedans?

Some Hindoos and some Mahomedans, but I think the Hindoos were the most intelligent. The Mahomedans were, perhaps, the more energetic men of the two, generally, but the Hindoos were the most intelligent. I had some of them under me in different capacities, as tutors of young Chiefs attached to public offices, in charge of districts and of schools. I found them in every capacity far superior to the old run of Native officials.

5828. The Chiefs were Hindoos?

The Hill population are all Hindoos, chiefly Rajpoots. There is one small colony of Mahomedans.

5829. You did not give a Mahomedan tutor to a Rajpoot Prince?

No.

5830. *Chairman.*] The evidence that has been given to this Committee has been very unfavourable with respect to the character and efficiency of the ordinary class of Natives employed in the judicial offices; is that your opinion?

Yes, it is. I think, although there are of course among them some able and trustworthy men, that they are generally a corrupt class, not to be trusted; of very narrow views, only knowing the rules and regulations and forms of Court; utterly careless of the great interests of truth and justice. But I allude only to the old officials. I think that we are now educating in the Government colleges a very superior class indeed for the public service. I had at the head of my office one of those men who had been a student at the Benares Government college, and he has, I think, shown himself not only highly intelligent, but a person to be depended upon in every way.

5831. Is it, then, to that college education that you would look for the improvement of that class?

Certainly.

5832. Earl of *Ellenborough.*] Do those intelligent young men appear to adhere to their own Hindoo and Mahomedan religions?

No, not at all. In fact, what I had to guard against in those in charge of schools was their great antagonism to their own religion.

5833. Lord *Wynford.*] When they leave their own religion, what do they adopt?

I think they adopt no fixed religion as yet.

5834. Earl of *Stradbroke.*] They do not become Christians?

They have not become Christians yet, but I think they are in a fair way of becoming Christians. But I think, as regards moral principle, as to truth-telling and so on, they are far superior to the former class of officials that we had to deal with. I should say they are all Deists, and sincere Deists too, many of them.

5835. Lord *Monteagle* of Brandon.] Do you think that the progress of education you have described, applying the question first to the colleges, has a tendency to extend and diffuse the knowledge of English amongst the Natives?

I think that among the mass of the people, that is, among the rural population, whom it is most important to educate, we must depend entirely upon vernacular education for a great many years to come; but we may convey the advantages of English education in a vernacular form to the Natives; and I found that the students of our colleges, being imbued with English, were themselves able to convey the substance of English works by translating in a very superior manner, so as to suit the tastes and wants of the people, and which they could understand perfectly, and appreciate.

5836. Going beyond the immediate effect, and looking at the tendency of the system, do you consider that the vernacular education that you have described has a tendency ultimately to open the way to English education?

Certainly; for instance, in this central school at Simlah, there was an opportunity of learning English held out to the students, and the majority expressed a wish to learn, and were learning, English when I left.

5837. Taking the higher branch of education, it is scarcely necessary to ask whether the collegiate system of education does not largely extend not only the knowledge of the English language, but an acquaintance with English literature?

I think it does.

5838. Lord *Wynford.*] In the college of Benares, has not English science and the English language almost superseded the knowledge of Arabic and Sanscrit in the education of the higher classes?

In Benares, Sanscrit is more attended to than in most of the other Government colleges, in consequence of the principal being a very eminent Sanscrit scholar, Dr. Ballantine; and he is carrying on frequent communications and discussions on Native systems of philosophy with the Pundits of Benares, which are generally conducted through the medium of Sanscrit.

5839. Has there not been a very great change in the system of education in the college in Benares?

Very great; it has become a very good college now, affording practical instruction to the pupils.

5840. Has not that change given very considerable offence to the higher class of Natives; did not they state their objection publicly to the change in the system?

I have never heard of it; I think I should have heard of it had such been the case, because I have had several students of the Benares college employed under me in the public service. I believe that what your Lordship alludes to is the objection that was made to having the emoluments, which were originally set apart for the maintenance of Arabic and Sanscrit literature, devoted to other objects, such as English education; but that was removed by Lord Auckland, who directed that these grants should revert to their original intention, and made other grants for the support of English branches of education.

5841. But it caused great dissatisfaction at the time?

I believe it did; but I was not in India at that time.

5842. In fact, were not petitions, signed by numerous and most respectable bodies, agreed to for the purpose of praying that consent might be refused to this alteration?

I have heard so; but I cannot speak of my own knowledge.

5843. Lord *Monteagle* of Brandon.] After Lord Auckland had restored the emoluments to the Sanscrit and Arabic Professors, was there much discontent, to your knowledge, with respect to the course of instruction?

I have never heard of any complaint.

5844. Lord *Glenelg.*] As superintendent of the Hill States, you had, of course, an opportunity of comparing the systems of administration in the British Territories, and in the Native States; under which of those Governments do you think the Natives were better governed?

Under the British Government, certainly.

5845. In giving that answer, do you speak of those Native States which are, in a qualified sense, under the British, as well as of those independent Native States which are not in any degree under the British?

From my knowledge of the Native States, whenever I have seen them, and those more especially under my charge, I should say that the position of the subjects of the Native States is most deplorable as compared with that of our subjects. In fact, they are subject to one of the most severe and hopeless despotisms in the world. The inhabitants of Native States live under no fixed system of law whatever; all their rights and privileges, as well as their personal liberty, depend upon the will of the Chief for the time being. If he is an upright, well-intentioned man, they may, perhaps, live comfortably; but no extent of uprightness and intelligence on the part of the Chief will protect the people from the tyranny and injustice of his official subordinates.

5846. You apply that observation to the States under our protection?

Yes; to all under our protection.

5847. Earl of *Ellenborough.*] They are very industrious cultivators, are they not?

Generally they are, throughout Upper India; the cultivators are the best cultivators in the world, at least in Asia.

5848. On the sides of the hills, steep as they are, have they not taken as much pains to make the ground and to cultivate every available spot as a European can do?

Quite as much.

5849. Does not that show that they enjoy the fruit of their labour?

I do not believe they do. I consider, from my own knowledge of the Native States, that to have the reputation of wealth is much more dangerous than to have the reputation of dishonesty.

5850. Some of those States are governed by an hereditary minister?

Most of them are, which adds to the wretched position of the people. The system which prevails is exactly the feudal system of Europe, but deprived of its essential principle, "mutual dependency." The state of things which formerly maintained the balance between the chief and his people has been removed by our position in the country as sovereign rulers; and the Chief, instead of being forced, as formerly, in every way to conciliate his people and respect their interests, depends now entirely upon our guarantee to maintain him in his position of rank and power. Hence there is not only no call upon him to conciliate his subjects, but he is able to tyrannize over them in a way that he would not have ventured to do at a previous period; and every day he is inclined to become more oppressive on account of the late occurrences in India. Until the great Sikh power was destroyed, the Chiefs of Upper India always imagined that we might not be able to cope with it, and that there was a chance that we might be removed from our position as paramount power in India. Up to that time, therefore, they felt themselves bound to conciliate, in some degree, their subordinate chiefs and vassals; but now that the Sikh power has been destroyed, they feel themselves quite independent of their vassals, and secure by our guarantee, and they accordingly tyrannize over them in a very extreme manner; while their subjects have, at this moment, no appeal against such tyranny and exercise of despotic authority.

5851. Lord *Glenelg.*] Then our protection of those Native States is of no advantage to the people?

On the contrary, I think, as circumstances at present stand, it is by no means a blessing to the subjects of the Native States. I think we interfere between the people and their rulers so as to repress the people, and to prevent their making any advance or any effort to maintain their own rights and privileges. I might, perhaps, illustrate the position of the subjects of the Native States by stating the manner in which questions affecting their rights, properties and liberties are now adjudicated. While the inhabitants of the Hill Districts belonging to the British

W. Edwards, Esq.
26th May, 1853.

Government have all the protection that fixed demands and an enlightened system of law and procedure can afford them, in the very next valley their relations and friends, subjects of a Native State, are living under a system of the most barbarous description; under which, questions affecting their rights and personal liberty are decided, not by any known system of law or procedure whatever, but by trial by ordeal of one kind or another; and the British authorities cannot interfere effectually to protect the people when they appeal to them for redress, as they continually do.

5852. Earl of *Ellenborough*.] Do not we now and then interfere a little with the personal liberties of the subjects of the Native States when we send for Coolies to carry the papers and archives of the Commander-in-Chief?

We do.

5853. How many were required when Sir Jasper Nichol went from Simlah

I cannot say.

5854. Was it less than 3,000?

I was not in charge of that district then, but I can give an instance of a number since, more than double that amount, required for the public service: I have had to furnish to the extent of 15,000 men in one season to carry the baggage and records of the Government of India, the Governor-general, the Commander-in-Chief, and the Lieutenant-governor; but that system is now at an end, as a road has been opened from the Plains to Simlah fitted for baggage animals, so that the loads need not be, as heretofore, carried on the backs of men.

5855. What comparison would you draw between the condition of the subjects of the Putteala State and the condition of the subjects of the Hill Powers, that we protect?

There were some possessions of Putteala on the Hills under my charge: the inhabitants were in a better condition a great deal than the majority of the subjects of the Hill Chiefs, because the present Chief of Putteala is an intelligent and good ruler; but if he were to die, they might be just in the same position as the others.

5856. In the Plains the condition of the subjects of Putteala was extremely good, was it not?

Certainly; it was good for the subjects of a Native Chief.

5857. Lord *Stanley* of Alderley.] But you attribute that better condition to the individual character of the ruler, not to the system?

Simply to the character of the ruler; it is entirely dependent on that.

5858. Lord *Glenelg*.] You were the Under Secretary to the Government of India?

Yes.

5859. You had therefore an opportunity of forming an opinion of the present system of administration with regard to the supreme and the subordinate Governments; will you give your views to the Committee respecting the working of that system at present; and will you suggest any mode of improving the system that has occurred to you?

I think, from what I have seen, the Governor-general was very much hampered by having to conduct local details, such as the business of the Bengal Government, and that it would be highly desirable to relieve him from the charge of that Government.

5860. With respect to the subordinate Presidencies, do you think that they should have Councils?

From what I have seen, I think it would be a matter highly important that there should be Councillors, having seats in the Supreme Council, from the subordinate Presidencies; I think it was almost impossible to do justice to the subordinate Presidencies from want of sufficient information before the Supreme Government on subjects referred to its decision from those Presidencies.

5861. You think the Supreme Government should have no Local Government?

I think so.

5862. Would you give Councils to the subordinate Presidencies?

I do

I do not think it would be necessary if there were Councillors from each subordinate Presidency in the Supreme Council; at present, all questions of any importance arising in the subordinate Governments are always referred to the Supreme Government for final orders, and very often from the want of local information it is very difficult to dispose of them; sometimes the terms made use of in the despatches are unintelligible to the Supreme Government, being purely of a local character.

5863. You think that the minor Presidencies should be made completely subordinate to the Supreme Government?

Yes, I think so; completely subordinate; they are now nominally subordinate, but not really so, for they communicate with the Home authorities direct, as well as with the Supreme Government.

5864. Earl of *Ellenborough.*] Especially Bombay?

Yes; there is comparatively a divided authority now.

5865. Lord *Glenelg.*] Would you allow them to correspond directly with the Court of Directors as well as with the Supreme Government, and receive orders from both?

Certainly not. I think that no subordinate Government ought to have the power of sending anything to England; that they ought to be made completely subordinate to the Supreme Government, and to receive their orders from the Supreme Government alone; and that no correspondence should be sent home but by the Supreme Government alone.

5866. Lord *Broughton.*] That being the case, there could be no necessity for the subordinate Presidencies being governed in the present form, that is to say, having a Governor and Council, and all the trappings of independent authority which they have at present?

So far as my experience goes, I should say that they would be much better without Councils.

5867. Would it not be better that they should be governed in the way in which the North-Western Provinces are, by a person appointed by the Government of India, of whose qualifications the Governor-general of India and the Council would be perfectly competent to form a judgment; that they should be governed, in fact, exactly as Mr. Thomason now governs the North-Western Provinces?

I should say, certainly, that that would be the surest way of securing the best Government for the subordinate Presidencies. An objection has been made about the army; but I see no valid objection myself on that ground, as far as I can understand the subject. The Commanders-in-Chief of the subordinate Presidencies ought to be made completely subordinate to the Commander-in-Chief of the Army in India, and then I see no objection on that account. There is no necessity for the local Commander-in-Chief having a seat in the Council if he is subordinate to the Commander-in-Chief in India. I should also say, with reference to the general Government, that it was highly important that the Commander-in-Chief in India should always be with the Supreme Government wherever that is, that he should always occupy his place at the Council with the rest of the Supreme Government.

5868. How could he do that if he was in the field?

Not if he was in the field; but at all other times he should be wherever the Government is located. I have seen, in my experience, considerable embarrassment arising from his not being with the Government. Lately, although I was not with the Government at the time, from residing at Simlah, where army headquarters were located, I saw that considerable embarrassment and delay were occasioned in matters connected with the present Burmese war, by the Commander-in-Chief being absent from the Governor-general, and from their being unable to communicate together except by letter, which took about a fortnight.

5869. Earl of *Ellenborough.*] You think it desirable that the Commander-in-Chief should always be near the Governor-general?

Yes, wherever he is.

5870. Lord *Broughton.*] Not that the Governor-general is to be sent for by the Commander-in-Chief, to be present at military operations?

W. Edwards, Esq.
26th May 1853.

No; I consider that it would be highly expedient that the Commander-in-Chief, the Governor-general and the Council should always be together.

5871. Earl of *Stradbroke.*] How could that be, supposing the Commander-in-Chief were conducting military operations?

Of course he must go wherever he is required; but I think, as a general rule, it would be very important that he should be with the Government; for instance, in case of a mutiny occurring in the army, or any such emergency requiring prompt action.

5872. You think that in time of peace that would be very desirable?

Very desirable indeed, and at other times also; for instance, just before war breaks out. At the beginning of the present Burmese war, the governing authorities were at the two ends of the empire, and could not co-operate as the public service required for carrying on the operations of the war.

5873. Lord *Colchester.*] Is not the Commander-in-Chief in the habit now of visiting all the different military stations throughout the Presidency?

He does sometimes; but I do not think he takes them in regular detail; he visits a few of them in the cold weather in the marching season.

5874. Do you think that he could exercise the same supervision over the general efficiency of the army if he was constantly with the Governor-general at Calcutta?

Yes, I think he might; because I think the Supreme Government of India ought to move about a great deal, and inspect the whole of the system of Government in all the Presidencies of India, and not be confined merely to moving about in the Upper Provinces. It would be absolutely necessary, if Lieutenant-governors are established all over the country, that the supreme controlling power should visit those subordinate Governments from time to time.

5875. Lord *Broughton.*] Would it not be advisable, in the circumstances of the extension of British territory that is likely to take place, that there should be more of those subordinate Governments, such as the Government of the North-Western Provinces, for example, by having a Lieutenant-governor advanced beyond the Sutlej?

I think so.

5876. Earl of *Ellenborough.*] Should you not think it a very good thing to send Sir George Clerk to Lahore?

Yes; but it would be rather too small a Government, I think. Instead of that, you might throw Benares into the Bengal Government; it is a perpetually settled province, and is otherwise much under the same system as Bengal; you might then extend the Government of the Upper Provinces beyond the Sutlej, and form all into one Government; and I think the Lieutenant-governor could very well manage the Punjaub as well as the North-Western Provinces, now under his authority.

5877. Has the Lieutenant-governor of the North-Western Provinces, in his various travels, seen the whole of his Government?

The whole of it, I believe, twice over, if not oftener.

5878. It takes about five years to go round the whole?

Yes.

The Witness is directed to withdraw.

Sir T. E. Perry.

SIR THOMAS ERSKINE PERRY is further examined as follows:

5879. *Chairman.*] WILL you state to the Committee what opportunities you have had of becoming acquainted with the state of education in India?

I was President of the Government Board at the Presidency of Bombay between eight and nine years, and in that capacity had daily opportunities of observing the whole working of the system.

5880. Will you state what the system adopted by the Government is?

The system of management has been intrusted to a Board, such as I speak of; that Board is constituted by nomination by the Government of three or four Europeans (latterly only three), and three elected by the Natives, or, rather, by the

the subscribers to the Elphinstone Institution there, who are principally Natives, and, therefore, it is a Native election. The Board, therefore, consists of six to seven members, mixed in race in the way I have described.

5881. How does this combination of Natives and Europeans answer in the working?

It seems to me to answer extremely well. I have always looked upon that Board as one of the most successful institutions we have framed, because there Europeans and Natives meet on a perfect footing of equality. It is one of the few occasions on which we have only one common object in view, namely, the good of the country. In all our other institutions, a nation like ourselves of foreigners has its own interests to consult as well as the interests of the country; but in the Education Board, framed for the purposes of spreading education, Europeans and Natives meet entirely upon common ground, especially as the Government system has been to exclude all religious instruction.

5882. Will you describe the duties peformed by the Board?

Their duties generally are to spread education in every way they can; and it has been a very difficult task in India, from its being wholly unknown to the people that the Government should interfere in a matter of this kind. It was found, when education was first attempted to be commenced under the auspices of Government, that a considerable degree of indigenous education had always existed in the country. It is stated by Mr. Elphinstone and Sir Thomas Monro, at the time of their first inquiries, that elementary education had been much more diffused in India from time immemorial than it had been in Europe; that is to say, reading, writing and simple arithmetic, or, as it is called now, mental arithmetic; great powers of mental calculation existing amongst them. But when they attempted to introduce a higher style of education, the Natives resisted it as being useless, and also from thinking that we had some *arrière-pensée* of our own, some plan for our own aggrandisement; moreover, there were the prejudices of ignorance existing to resist the introduction of any superior education. Therefore the early attempts to spread education were not at all favourably received, and especially any attempts that were made to impart a knowledge of English and English literature; so much much so, that Mr. Mountstuart Elphinstone, who was the first commencer in Bombay of this improved system, was of opinion that we should not be at all successful in diffusing a knowledge of English. With those difficulties existing, of course it has been the duty of the Board to take every opportunity of introducing a better and larger system wherever they could. The Board also had to look after the interests of the officials under it, about 250 schoolmasters, who of course have claims of their own; they are an organized service, who look up to the Board for promotion, increased pay, pensions, and so on. The Board has also to study what is going on in Europe and America, in the national systems of education existing there, which they endeavour to introduce from time to time, as far as is possible into India. Those duties, therefore, of course occupy a very considerable portion of their time.

5883. What has been the amount of funds applicable to education in Bombay?

The Government grant for the Presidency at large, that is, the whole of the Western Presidency—not in the limited meaning of the word which means merely the seat of Government—is 12,500 *l.* According to the last report of the Board, it will be seen that the Government annual grant is one lac and 25,000 rupees. There is a similar grant to the Sanscrit College of 19,000 rupees odd, which is derived from an old endowment of the Peshwah's, called the Dukstina; and a similar grant for the Medical College of 15,000 rupees odd. There are private endowments, the interest of which is 20,000 rupees odd; and there are fees and subscriptions of 15,000 rupees; making a total of 200,000 rupees, nearly 20,000 *l.* per annum throughout the Presidency. I will hand in a return of the income and expenditure of the Board of Education for the year 1851.

The same is delivered in, and is as follows:

BOARD OF EDUCATION IN ACCOUNT WITH EDUCATION.

Dr.

1851:		Rs.	a.	p.
30 April -	Government Annual Grant [General] - - - - -	125,000	–	–
„ „ -	Ditto - ditto - for Sanskrit College - -	19,184	–	–
„ „ -	Ditto - ditto - for Grant Medical College -	15,953	4	–
	PRIVATE ENDOWMENTS.*			
„ „ -	Interest on the Funded Capital - - - - - -	20,465	3	8
„ „	School Fees and Subscriptions - - - - -	15,393	4	2
	Balance - - - - - - - - - - -	1,834	5	7
	TOTAL Rupees - - -	197,830	1	5

Cr.

1851:			Rs.	a.	p.
	1.—ESTABLISHMENTS BORNE ON "GENERAL GRANT."				
30 April -	A. General Charges.	Establishment of Board of Education - - -	7,045	11	9
		Superintendence - - - - - - -	7,566	13	11
		Marathi Translator - - - - - -	3,204	–	–
		Publication of Reports - - - - -	795	4	–
„ „ -	B. Presidency Schools.	Elphinstone Institution - - - - -	52,098	12	10
		Vernacular Schools (7) - - - - -	7,518	5	11
„ „ -	C. Mofussil Schools.	1st Division, Deccan. — English Schools (2) - - -	9,784	2	10
		1st Division, Deccan. — Vernacular ditto (75) - - -	16,533	12	9
		1st Division, Deccan. — Village ditto ditto (55) - - -	4,138	5	11
		2d Division, Gujarat. — English Schools (3) - - -	16,765	7	8
		2d Division, Gujarat. — Vernacular ditto (37) - - -	9,093	8	–
		3d Division, S. M. Country. — English Schools (2) - - -	7,063	9	–
		3d Division, S. M. Country. — Vernacular ditto (56) - - -	11,823	15	5
„ „ -	Books supplied to Vernacular Schools - - - - -		11,874	10	–
„ „ -	Grants for School-houses - - - - - - - -		1,851	–	–
	2.—ESTABLISHMENTS ON "SPECIAL GRANTS."				
„ „ -	D. - - - - Sanskrit College - - - -		14,719	5	5
„ „ -	E. - - - - Grant Medical College - - -		15,953	4	–
	TOTAL Rupees - - -		197,830	1	5

* Elphinstone Professorship Fund, West Scholarship Fund, Clare Scholarship Fund, and Elphinstone Institution Fund.

(Errors excepted.)

(signed) *E. Perry*, President.
John Warden, *John M'Lennan*, } Members.

Bombay, 30 April 1851.

(signed) *M. Stovell*, Secretary.
Jagonath Sankerset, *Mahomed Ibrahim Mukba*, } Members.

5884. What are the numbers attending the Government schools?
I have the report of the present year from the President of the Board, my successor; he makes a report to Lord Frederick Fitzclarence, who was to have presided at the annual meeting in April last, showing the state of education, and he gives a table, from which it appears that the number of pupils in 1852 was 13,757 throughout the whole of the Bombay Presidency.

5885. Lord *Broughton.*] In the Government schools of all descriptions?
Yes.

5886. Lord *Wynford.*] £. 20,000 a year is devoted to educate 13,000 pupils?
Yes. The number of schools is 245; 10 years previously to that, in 1840, the number of pupils was 9,451, and the number of schools 97, an increase of more than double. At the end of the report, he gives a statement, showing the number of English and vernacular colleges and schools in 1844 and in 1852; and then he gives a similar statement from other parts of India, Bengal and the North-Western Provinces. It is a very clear statement of the number of students receiving English education and the number receiving vernacular education. I will hand in this report.

The same is delivered in.—(*Vide* Appendix B.)

5887. Lord *Wharncliffe.*] Are there many schools besides the Government schools?
There are many missionary schools at the large stations.

5888. What sort of proportion would those bear to the Government schools?
I should think, a very inferior number.

5889. *Chairman.*] Will you describe the character of the schools, and the kind of instruction given in them?
There is one main division of the schools, namely, the schools in which English chiefly is the medium of instruction, and the schools in which the vernacular languages are the medium used: the English schools have adopted courses of instruction very similar to the best institutions in Europe. The President, Mr. Warden, speaking of the Elphinstone Institution, says, that there are annually "sent forth into the world, to take part in the administration of British India, a number of Native youths, who need not fear to challenge the Haileybury boys to a contest in any branch of education, except the study of Greek and Latin, which has never been introduced here." Mr. Warden is a civilian, himself educated at Haileybury. In the vernacular schools, that is to say, the schools in the provinces where the vernacular languages only are used as the medium of instruction, the education has been chiefly elementary, consisting of reading, writing and arithmetic; but there have been superinduced upon that the study of geography and history, and they have advanced into the higher mathematics, as far as quadratic equations, and the principles of trigonometry; but latterly the views of the Board of Education have become improved by experience; and it has been found that the division of elementary schools and English schools has been not altogether a sound one; it was framed very much upon the principle which has been followed in Europe of elementary schools and superior schools; but it has been discovered by experience that the population that attend the schools throughout the Presidency are all very much of the same class in life. There is no custom of going to the Presidency, as there is in Europe, to the capitals or universities of the respective countries to obtain superior education; but the same class of men, the Brahmins, the commercial classes, and the cultivators, are diffused all over the country in equal proportions; that was one reason, I think, why there should not be a broad marked division between the superior schools and the elementary ones. But another, which has operated very largely to cause an alteration in the system, is this, that it has been found that the instruction in the vernacular languages furnishes the pupil with no instrument whatever for getting instruction when he leaves the school: a boy spends five, six or seven years in a Mahratta school, and he is instructed according to the best capacity of his master, and reads the books that the Board of Education and the friends of education have prepared in the Mahratta language; but when he goes forth into the world, he is not able, like a boy educated in the English language, to improve himself subsequently; there is no Mahratta literature to which

Sir T. E. Perry.
26th May 1853.

he can refer, or whatever does exist, it is better that he should not refer to it, for it is a species of literature which does not at all tend to improve the mind, and therefore the great object of education, namely, to furnish a young person with the means of advancing himself in the world, in morality and knowledge, is shut out from him. It is also discovered that by using the English language as a medium of instruction, no difficulty occurs in respect of taking the pupil away from the study of his own mother tongue, but that the two studies can go on *pari passu.* At the early period at which the boys attend the school, the facility of acquiring a language is so great, that a knowledge of English and a knowledge of his own tongue may be taught at the same time; therefore the system which has lately been introduced into the schools at Bombay is designed to make the whole as homogeneous as possible, making a great similarity in the system throughout, but having superior stages of education for pupils who can afford to remain a longer period at school, so as to secure as much as possible the object of the upper classes devoting themselves to the cultivation of their faculties.

5890. Do you consider that there are any peculiar facilities for diffusing education in India?

There are great facilities, and there are great obstacles.

5891. What are the facilities?

The facilities are chiefly to be found in what I have already said, that there is a tendency to education, to a certain degree, throughout the whole country, and probably has been so for 2,000 years past: I refer to the state of civilization in the time of Alexander, when we find there were flourishing kingdoms in the country, and when the people appear to have been in a high state of cultivation, as is shown by the Greek writers, Megasthenes and others, who visited India. Therefore, the disposition to acquire a certain amount of education existing is one facility to a Government who are desirous to spread education. But, secondly, there is a very considerable element in the easy terms on which literary services can be procured. The Brahmins, who are the literary class of India, and the highest class, in point of the respect which they get from the people, have always deemed it part of their religious duties to teach. The very highest duty that a learned Brahmin can perform is to give instruction for nothing. Those men exist in very great numbers, and this opening to them to pursue the proper office of their calling, teaching, enables Government to get their services upon very easy terms. Therefore, those high literary talents, which are sometimes, though not always, very largely paid in Europe, are always to be got in India on very economical terms. Those two points, therefore, appear to me to offer great facilities for the spread of education.

5892. Earl of *Ellenborough.*] Have you ever considered the expediency of translating into Hindostanee or the Eastern languages the best books in our own language, for the purpose of giving information to the people?

Yes, I have had great occasion to study that question. It is one of those questions connected with education which has been a matter of great controversy in India. Many eminent men have thought that the teaching in India should be entirely in the vernacular tongue, by translating our standard works into Hindostanee, or whatever the vernacular language of the district might be.

5893. Would not that system have this advantage: that you would then have the means of giving them good books, which would not do harm, instead of placing in their hands books which might tend to make them very bad subjects?

No doubt it is very desirable that the endeavours of the Government Boards should be attracted to that subject; but still there is this main obstacle, which has occurred, and I suppose will occur, for many years: the business of translation into an Eastern language is a very difficult one. Very few English writers are competent to translate the books that are wanted into intelligible vernacular language; they find terms in every page expressing ideas not known to Hindoos, and they are obliged, therefore, either to adopt the English word bodily, such as "caloric," and other scientific terms, or to employ a dead language, Sanscrit, for the purpose of describing the word. The latter course has generally been adopted by scholars; and the consequence is, that when the ablest scholars come to translate a work on science, such as De Morgan's work on Algebra, or even many more easy works, they produce a book which is wholly unreadable by the Natives.

Natives. A young Native student has informed me of some scientific work that was translated by one of the most eminent vernacular scholars, Colonel Jervis; and he said that he was not able to understand or to read fluently the first page; that the work was so full of hard Sanscrit words as to be unintelligible to him.

5894. Would not it be a great advantage if the more valuable parts of the Encyclopædia were translated into the several Native languages?
It would be a very great advantage indeed.

5895. Earl of *Harrowby*.] Have any Native scholars who have become thorough masters of English undertaken to translate from the English into their own languages?
Yes, the Rev. Khrishno Banerjea, at Calcutta, is publishing a work called the Encyclopædia Bengalensis, in which he is translating some of the most valuable treatises in our language. But still, for the purpose of spreading education, this process is so very slow of introducing the literature of Europe into a Native dress, that it is not an eligible system for our Government to adopt, except as a subordinate measure; and the other course, of teaching them English, and so enabling them to become well versed in the science and literature of the day, appears very preferable.

5896. Do you find that, where the vernacular language is well taught, the desire for learning English follows as a matter of course?
Yes, I think so. The very best Natives we have trained in our vernacular schools desire more knowledge. I have heard them bitterly regret that they were not acquainted with the English language, in order to prosecute their studies further.

5897. Earl of *Ellenborough*.] "English" means "Rupees," does it not?
Yes, that is one motive, no doubt.

5898. *Chairman*.] Can you, for the information of the Committee, put into classes the different opinions held in India with regard to the best mode of promoting education?
Education was first attempted under Government auspices by Lord Minto, to whom, I think, belongs the honour (if I may use the term) of introducing education by Government assistance in 1811. He was himself a man of very scholarly mind, a friend of Dr. Johnson. Up to that time the educational views of the Government were merely for the purposes of administration. They had been set on foot by Jonathan Duncan, a very eminent Indian administrator, and Warren Hastings. I believe that the educational scheme of Warren Hastings was for the purpose of conciliating the Mahomedan Chiefs and Princes; and that of Jonathan Duncan, for the purpose of getting good clerks in the Government offices; but Lord Minto, in his Minute of 1811, put forth much higher views. He thought it was unworthy of a Government in the 19th century to allow the ancient places of literature to go to decay. The celebrity which many of the Oriental writers have attained has been unequalled in modern Asia. Therefore he thought it was the duty of Government to give encouragement to education. He was aided by a very eminent Sanscrit scholar, Mr. Colebrooke, who was then in Council. This gentleman had attained the greatest name among our countrymen for his knowledge of the Sanscrit language, and he naturally was very much enamoured with his acquisition. Under his auspices, therefore, I suppose it was that the encouragement of the Government was given chiefly to the Sanscrit and Arabic languages, namely, the two ancient languages of literature in the East: the Mahomedans reverencing Arabic as the only language fit to be used by gentlemen and scholars; and the Hindoos looking up to Sanscrit with the same veneration. For some years, therefore, all the encouragement of Government was given to the cultivation of decidedly obsolete literature, and the Sanscrit party has always, up to this day, been very zealous in acquiring that; that is the proper mode of extending Government encouragement to education. But another party arose of practical men, who saw, or thought they saw, that the cultivation of this old literature led to no good purpose, and did not make men better citizens, or better able to get their bread, and, therefore, they petitioned the Government strongly to adopt practical methods for the cultivation of the youth of India. Ramohun Roy (whose name is familiar to the Committee) was at the

Sir T. E. Perry.

26th May 1853.

head of that party who petitioned the Government, he himself being a highly educated Brahmin, and, therefore, of course having great knowledge of Sanscrit literature. The matter was stoutly contested in India, and it came home to the Court of Directors for decision; and upon that occasion a very masterly Minute was sent out by the Court of Directors, deciding in favour of the practical views: a Minute that was ascribed to Mr. James Milne; and it has been the text of all the leading educationalists in India ever since. He pointed out that, by pledging themselves to support those Mahomedan and Hindoo seminaries where they taught the Koran in all its branches, and the Vedas and Sanscrit literature, the Government were pledging themselves to teach a great deal that was useless, and a great deal that was mischievous. But I do injustice to him by quoting from memory that Minute, which was very ably and tersely expressed: that was the substance of his views; and he pointed out what they ought to teach in India, that the object ought to be to enable persons in all classes of life to be in a better position after they had left the school than they were in when they entered it. And those who have been chiefly connected with education in a higher position in India since, have taken that Minute as their text; although in latter days the Sanscrit party have been gaining some head again, and have been desirous that the system should be reversed. Then there has been a second class, who advocate strenuously the vernacular languages as the medium of education; and there is a third class, who advocate English as the medium; and between those two classes a very lively controversy has been carried on; and the existence of those two classes has led to a discussion of the subject referred to just now, namely, that of translation into the native tongues: that has been one of the questions that have arisen in that controversy. We had occasion very lately, at the Board at Bombay, to consider it, and if the reports are before the Committee, they will see a few passages in them that describe, in simple and succinct terms, the present state of the question.

5899. You would yourself adopt that which you have already mentioned, the mixed system of education, as the best?

Yes. It is admitted that the higher instruction must always be in English; elementary instruction must be in the vernaculars; but the elements of English may be well and easily taught in all the schools.

5900. You have mentioned that although there are great facilities for diffusing education in India, there are also great obstacles; what is the nature of those obstacles?

The first obstacle has been the prejudices of the Natives; it was new to them that the Government should interfere in education, and they thought at first that the Government had some undisclosed object of their own to pursue, either to increase the revenue or to convert them to Christianity, and, therefore, in the first instance, reluctance existed on their parts to come to the Government schools. Secondly, there was the obstacle of ignorance: all the education which they had previously known was only elementary, therefore they saw no use whatever in the higher branches being opened up to them—astronomy, geography and history; and, thirdly, there has been, I conceive, considerable lukewarmness on the part of the Home Government to encourage the diffusion of education.

5901. In what way has that lukewarmness been shown?

Principally by turning a deaf ear to all applications for pecuniary support. These reports I have before me of the Board of Education show that, with very small funds, great progress has been made in the Bombay Presidency. We have overcome the greater part of the difficulties on the Native side: they have seen that the principles that the Government have enunciated have been adhered to with great honesty, and that the desire of our Government is not founded on any object of their own, but only to benefit the condition of the people, and they are beginning to regard other matters besides reading, writing and arithmetic as useful and desirable. But the funds applicable to education are exceedingly small; for this sum of 20,000 *l.* which I have spoken of is, in a large portion, contributed by themselves. The sum devoted by the Government during the year for general education is only 12,500 *l.*; and in a state of society such as India now presents, it is impossible to diffuse education without, in the first instance, some expenditure on the part of the Government, in order to show by experience what the value of good education is. The Board of Education for

years

years past, with the sanction of the Local Government, who have seen what they have been doing, has been petitioning for small additional grants for the purpose; for instance, of establishing a normal school for schoolmasters; and, secondly, for establishing law classes to teach the Moonsiffs, the Native Judges, who administer, in point of fact, the whole judicial system of India in the first instance; thirdly, for the purpose of increasing the pay, and giving pensions to schoolmasters; but to all these applications for years past we either received no answer or a refusal; therefore I consider that there is considerable lukewarmness on the part of the Home Government to the efforts now being made for the spread of education in India. I always attribute what has been done in India, in the first place, to the advantage of a few men like Lord Minto coming out to India, imbued with the views of liberal Europe; and, secondly, to the Natives themselves being inspired by those Europeans, who were their friends around them, to make efforts on their own behalf.

5902. Lord *Stanley* of Alderley.] If, as you state, you have overcome all the prejudices of the Natives, and they are now sensible of the advantages to be derived from education, have not you reason to expect that they will provide the necessary means for extending education?

I did not say that we have overcome all the prejudices of the Natives. In those places where superior education has been planted (which are very few), we have overcome those prejudices; but the places where we have persons of superior education are only three or four towns in the Bombay Presidency. But there is this matter also to be stated in answer to the question, that the Hindoos at present over a large part of India are so poor that they really are unable to provide themselves with the means of education beyond that of a very elementary character.

5903. But in the case of communities, such as those of Bombay, Madras and Calcutta, have the Natives in those places sufficient feeling of the advantage of education, and sufficient desire for it, to support the schools without assistance from the Government?

I think that is growing up gradually and sensibly before our eyes. In a place like Bombay the advantages are being perceived so clearly, that the time is arriving when they will be able to support their schools themselves; and I think that all the efforts of the Government Boards of Education in India should be directed to that, to make the schools self-supporting as much as possible, because the funds for the support of schools must come from the public funds; and, therefore, those who benefit by the schools ought to be those that pay for them: but, in the first instance, you have to demonstrate to the Natives that these schools really are for their advantage.

5904. Earl *Powis*.] Have the Brahmins any prejudice or dislike to teaching in English?

No; it was thought, 25 years ago, that there would be great prejudices against the introduction of English, but those have not been found to exist; for the acquisition of English has been found to lead to advancement in the State; it is a qualification for administration, and a very safe road to office.

5905. *Chairman*.] Would not the existence of four classes of persons holding different views, and carrying on a very active controversy between them on the subject of education, and the mode in which it ought to be administered, act as some discouragement to the Home Government supplying very large funds for the purpose?

I should hardly think that; because the Government did decide decisively in favour of one system, and they laid down strong doctrines on behalf of that which they conceived to be the useful system; and, therefore, the Government having done so, it leaves no question as to what course should be pursued.

5906. Still, if there are three classes of resident Europeans in India active in education, who take opposite views to that, it is not so encouraging a state of things to the Government to supply large sums for the purpose of education, as it would be if the whole were pretty much of the same opinion?

I think the Government Boards in India are all unanimous in the system which they recommend. We had a great controversy, and in fact, at one time, the vernacular party to the exclusion of English were very near carrying the day.

Sir T. E. Perry.
26th May 1853.

I was about to resign my post, being a strong advocate for the English system; but I was persuaded by my colleagues to remain, at a considerable sacrifice to my own personal feelings; but I did so for the purpose of not allowing the contrary system to be carried into effect. The Education Board at Calcutta were equally strong with myself in favour of the English system.

5907. Earl of *Ellenborough*.] Who was at the head of the vernacular party? Colonel Jervis, who had been a great translator from the English into the vernacular languages.

5908. *Chairman*.] Can you state what classes of society in India avail themselves of these schools?

I may answer that question by reading a passage in one of the Bombay Reports; but, first, I ought to mention, in behalf of the use of English, that the Government funds applicable to education being so very small, only 12,500*l*. for a population in Bombay of 10,000,000, it is clear that the Government cannot undertake anything like education of the people at large; that they cannot place schools in every village. Therefore, the question arises, whenever the system to be adopted comes in question, how you can make that small sum of money most available. The Government from home laid down this doctrine: that it is principally to the upper classes in India that you should endeavour to apply yourselves, because opinions descend from the upper classes downwards; and if you educate the upper classes, you will make education fashionable, and you will thus be able to spread your ideas more rapidly. They used these terms: "It is our anxious desire to afford to the higher classes of the Natives of India the means of instruction in European science, and of access to the literature of civilized Europe. The character which may be given to the classes possessed of leisure and natural influence ultimately determines that of the whole people." That is in a despatch to the Bombay Government, dated September the 29th, 1830. Then the Board of Education, in their Report of 1849, take up the subject, and go into the question as to the best mode of applying the small funds allowed to them; and having mentioned the argument that those small funds never could be applied to educate the masses at large, the Report goes on thus: "It being then demonstrated that only a small section of the population can be brought under the influences of Government education in India, and the Honourable Court having, in effect, decided that this section should consist of the 'upper classes,' it is essential to ascertain who these latter consist of. Here it is absolutely necessary for the European inquirer to divest his mind of European analogies, which so often insinuate themselves, almost involuntarily, into Anglo-Indian speculations. Circumstances in Europe, especially in England, have drawn a marked line, perceptible in manners, wealth, political and social influence, between the upper and lower classes. No such line is to be found in India, where, as under all despotisms, the will of the Prince was all that was requisite to raise men from the humblest condition in life to the highest station, and where, consequently, great uniformity in manners has always prevailed. A beggar, according to English notions, is fit only for the stocks or compulsory labour in the workhouse: in India, he is a respectable character, and worthy indeed of veneration, according to the Brahminical theory, which considers him as one who has renounced all the pleasures and temptations of life for the cultivation of learning and undisturbed meditation on the Deity. The classes who may be deemed to be influential, and, in so far, the upper classes in India, may be ranked as follows: 1st. The landowners and jaghirdars, representatives of former feudatories and persons in authority under Native powers, and who may be termed the soldier class. 2d. Those who have acquired wealth in trade or commerce, or the commercial class. 3d. The higher *employés* of Government. 4th. Brahmins, with whom may be associated, though at long intervals, those of the higher castes of writers who live by the pen, such as Parbhus and Shenwis in Bombay, Kayasts in Bengal, provided they acquire a position either in learning or station. Of these four classes, incomparably the most influential, the most numerous, and, on the whole, the easiest to be worked on by Government, are the latter. It is a well-recognized fact throughout India, that the ancient jaghirdars, or soldier class, are daily deteriorating under our rule; their old occupation is gone, and they have shown no disposition or capacity to adopt a new one, or to cultivate the arts of peace. In this Presidency, the attempts of Mr. Elphinstone and his successors to bolster up a landed aristocracy have lamentably failed; and complete

plete discomfiture has hitherto attended all endeavours to open up a path to distinction, through civil honours and education, to a race whom nothing appears to excite but vain pomp and extravagance, or the reminiscences of their ancestors' successful raids in the plains of Hindustan. Nor among the commercial classes, with few exceptions, is there much greater opening for the influences of superior education, as in all countries, but more in India than in the higher civilized ones of Europe, the young merchant or trader must quit his school at an early period, in order to obtain the special education needful for his vocation in the market or the counting-house. Lastly, the *employés* of the State, though they possess great influence over the large numbers who come in contact with Government, have no influence whatever with the still larger numbers who are independent of Government; and, indeed, they appear to inspire the same sort of distrust with the public as Government functionaries in England, who are often considered by the vulgar as mere hacks of the State. The above analysis, though it may appear lengthy, is nevertheless indispensable, for certain important conclusions deducible from it. First, it demonstrates that the influential class, whom the Government are able to avail themselves of in diffusing the seeds of education, are the Brahmins and other high castes, *Brachmannis proximi*. But the Brahmins and these high castes are for the most part wretchedly poor; and in many parts of India the term 'Brahmin' is synonymous with 'beggar.'" Then there is another question noticed, as to educating the low castes, upon which the missionaries are very strong in opinion—the low castes, who are quite excluded from Hindoo Society. "The practical conclusion to be drawn from these facts, which years of experience have forced upon our notice, is, that a very wide door should be opened to the children of the poor higher castes, who are willing to receive education at our hands. But here, again, another embarrassing question arises which it is right to notice: if the children of the poor are admitted freely to Government institutions, what is there to prevent all the despised castes, the Dhérs, Mhars, &c., from flocking in numbers to their walls?" We had to consider that question, because the Government Boards have been exposed to much hostile criticism for sanctioning the prejudices which the Hindoos feel against the admission of those low castes to an equality, sitting on the same bench with the high caste children. We therefore cited the opinions of Mr. Elphinstone as a great authority, and, under the shelter of his name and his views, agreeing with them as we did, we pointed out that if these prejudices did exist amongst the Hindoo community to the extent to which we believed them to exist, it was impossible for any Government efforts to put down those prejudices; and that we must trust to the civilizing effects of education and to time for their disappearance. We cited this remarkable passage from his minute, which perhaps the Committee will wish to hear: "It is observed," he says, "that the missionaries find the lowest castes the best pupils; but we must be careful how we offer any special encouragement to men of that description; they are not only the most despised, but among the least numerous of the great divisions of society; and it is to be feared that, if our system of education first took root among them, it would never spread further, and we might find ourselves at the head of a new class, superior to the rest in useful knowledge, but hated and despised by the castes to whom these new attainments would always induce us to prefer them." Therefore, that was the kind of answer we used to give to the applications to admit the low castes to the schools.

5909. Lord *Wharncliffe*.] Which are the castes excluded by that rule?

They are not excluded by any distinct rule that the Government Board have laid down; they are excluded by the feeling of Hindoo society. If a low caste man, a Dhér, sends his boy to a school, the rest of the scholars will all leave. It occasionally happened that some zealous administrator would think this course very illiberal and unjust, and would apply to the Board to prevent this occurrence, and to order the schoolmaster, who is usually a Brahmin himself, deeply imbued with these prejudices, to admit the low caste boys to all the privileges of the school. The Board, in such cases, was very unwilling, at least the English portion of the Board, to pronounce any rule of exclusion; but at the same time we knew that the feeling existed; and we knew that any order of ours to admit the boys would be ineffectual, because you cannot make the boys come to school if their fathers take them away. Therefore we had to point out, in answer to the complaint of the zealous administrator in question, the impracticability of taking any other course.

 5910. Therefore,

Sir T. E. Perry.

26th May 1853.

5910. Therefore, the practical result is, that the low classes are not admitted?

Not in the Government schools; the missionaries deal with them.

5911. Earl of *Powis.*] Where do you draw the line?

The line is very well known in India: the people who eat carrion are the low castes; people who deal in leather, shoemakers and so on, are low castes.

5912. Earl of *Harrowby.*] What are the castes which have the benefit of the schools?

The cultivators and the commercial classes and Brahmins all go freely to the schools; and those form the great bulk of the population. The low castes are the outcasts of the village; they form a very small section of the population, although they are a very intelligent section of the population. They act as guides. generally, throughout India; and I attribute to the practice of their going from village to village the circumstance of their faculties being more cultivated.

5913. They live more by their wits?

I would not asperse them, because we have them in our own service in menial occupations; and I never heard of any pilfering committed by them, which is very remarkable, considering that they are so generally despised. The views as to the different schemes of education that have been held by various European authorities are stated in the last Report of the Board of Education. I will hand in an extract from that Report, which, if the Committee should think it desirable, may be inserted in their Appendix. I will hand in, also, an extract from the Report of the Board of Education at Bombay, for the year 1850, for the same purpose.

Appendix C.

The same are delivered in.—(*Vide* Appendix C.)

5914. *Chairman.*] What effect do you find this education to have upon the moral character of those who receive it?

I have been somewhat enthusiastic in education, and therefore, perhaps, my opinions are liable to a bias; but I have studied the question very carefully, and, sitting as a criminal Judge so many years, I have had very great opportunities of noticing what the conduct of those young men educated in our institutions has been; and my opinion certainly is most favourable. During the whole period that I was a criminal Judge, I only recollect one marked case of a youth of education coming under the cognizance of the Judges. The main evil in Hindoo morality, which everybody observes on, is the great want of truth that exists among them; and I have no doubt whatever that on many occasions it is not considered criminal by themselves; that, on the contrary, on certain occasions it is considered a great merit in a man to tell lies for his own caste, or for his own family, or against the Government. I believe that on such occasions a man is applauded in his own circle; and that, therefore, to expose such a man in Court, as is often done by catching him out in direct falsehoods, does not send a man a bit blackened in character home to his friends, but the contrary. What I have observed of the effect of education is this, that it breaks down that spirit of caste, and it tends to create a public opinion amongst the educated classes; and, therefore, any one of them who commits such an offence loses the good opinion of the others; it does, in point of fact, tend to create a new caste—men who live amongst themselves, and who value the good opinion of one another more than they do that of their particular caste. And it is the operation of that feeling that is now producing those petitions that you hear of from Bombay; they are disposed to throw off the trammels of caste, and to act upon their own judgments. Therefore my own opinion (which must be taken subject to the circumstance to which I have referred, of my being somewhat zealous in the matter) is, that the tendency of education is decidedly to introduce a higher tone of morality.

5915. Do you apply that equally to those educated in the vernacular as to those educated in the English language?

No, I do not; because the schoolmasters in the vernacular language are Hindoos who are not imbued with English notions; they have not received English education, and they are just as Hindoo as the rest of the population.

5916. Earl

5916. Earl of *Harrowby.*] When you said that you never knew but one person of education brought before you in the Criminal Court, you alluded to those educated in English?
Yes, undoubtedly.

5917. Lord *Wynford.*] He was the only man of education who had been brought before your Court?
Yes.

5918. But there might be others brought before the lower Courts for offences?
Any offence in the island of Bombay, where we have a population of 600,000, would be brought before the Supreme Court.

5919. Lord *Stanley* of Alderley.] In attributing any importance to that, should not you recollect the class of persons educated in the schools, who are likely to be generally persons in easy circumstances?
In point of fact, it is found that those who attend the schools are generally, though of good families, very poor. The education in Bombay has been principally gratuitous, and those who are educated generally have no fortune, but have to get their livelihood in life by their own exertions: 19 out of 20 of those pupils have had to earn their bread.

5920. Have not persons so educated found great facilities for obtaining employment?
Decidedly.

5921. *Chairman.*] Can you devise any means of attracting to the schools pupils of the higher classes?
There have been several efforts made in the districts where the old Mahratta noblemen live, but they have not been very successful hitherto. We have also taken every opportunity to educate young Chiefs and Rajahs, and have sent schoolmasters to them, but it has not been attended with much benefit: the young Chief gets surrounded by persons who are willing to plunge him into debauchery at once, in order to get the power into their own hands.

5922. Lord *Stanley* of Alderley.] Have any instances come to your knowledge of young Chiefs who have obtained a superior education?
Not to my own personal knowledge. Young Holkar, I think, is being very well educated; he has had the advantages of a very excellent administrator by his side, Mr. Hamilton; great pains have been taken with him, and he has shown many good dispositions.

5923. What is his age?
He is now about 21; he is put in possession of political power.

5924. Have you reason to expect that beneficial effects will be perceived from the education that he has received?
I should say, from what one hears, that he has profited by his education.

5925. Is he acquainted with English; can he speak and write English?
I should think so, slightly; not probably to write as the students at our colleges write.

5926. He is not able to read English works familiarly?
I cannot well speak as to that.

5927. Lord *Wynford.*] Is it not the fact that there is no book-reading public in India, except Europeans, to support the expense of translating works of science and works of art into the Native languages?
No, there is no book-reading public, certainly; and another very powerful argument against efforts being made to create a vernacular literature by factitious efforts is, that the Board of Education have published several interesting works, and then have found no demand for them; and giving away is not good policy in educational matters, for what a man gets for nothing he does not value: but we find our English books paid for because they are considered more useful, and are also cheaper.

5928. In fact, there is no book-reading public in India?
No; you have no easy class in India, living upon their means, as you have in

Sir T. E. Perry.

26th May 1853.

Europe: in Europe we have a large easy class who have possessions in land and possessions in the funds; but those are not to be found to any great extent in India. The production of works in the vernacular tongue is attended with great difficulty; first, in getting translations; secondly, there is no demand for them, because they are distasteful to the educated Brahmins from their defective style; and, thirdly, they are so much dearer than English works, because in England the outlay of a shilling produces a very good book, and that shilling's worth is a possession to every person who obtains it; but if it be a very bad translation of the life of Columbus, for instance, full of barbarisms, or full of obsolete terms of Sanscrit, it is not worth the cost.

5929. Earl of *Harrowby.*] Why should books printed in the vernacular language be dear?

Because the art of printing has hardly taken root in India, and because the demand is small.

5930. Would it not be worth while to sell them at a lower rate, incurring some loss by so doing?

We have tried various methods; we have put them up to auction, and there were no bids; the consequence is, our shelves are filled with literature, produced at great cost.

5931. Earl of *Powis.*] Is any religious education given in the schools connected with the Board of Education?

None under the Government. In this report Mr. Warden enters into the question, and he quotes the proclamation of the Government at the time those provinces came under our rule: he says, "It is not for us to question the wisdom of that ordinance of man which pledged the British Government in India to universal toleration; it is sufficient that when the British Government, 35 years ago, acceded to the bulk of the provinces of this Presidency, it issued a proclamation, intimating that 'all religious sects would be tolerated, and their customs maintained, as far as just and reasonable.'" He then enters into the question whether that course is politic or not, and states his opinion that it is so.

5932. Has that question entered into the educational controversies at Bombay, and has it produced differences of opinion?

Not at all. I think the missionaries have at all times admitted that the Government could do no otherwise; for instance, at the Government Board at which I presided, we had three or four Christians of different denominations; we had a Fire Worshipper, a Hindoo Polytheist, and a Mahomedan; and therefore, of course, religious questions were avoided by all of us.

5933. Are there any missionary schools in the Presidency of Bombay for the purpose of spreading Christian education?

Yes; the missionary schools all teach religion; that is the distinctive character of their schools; and I gave great offence to some of them some two or three years ago by expressing my opinion on behalf of the Government system, for I thought that the missionary system was calculated to breed great hypocrisy amongst the Natives. The poor Natives send their boys to the missionary schools, which are gratuitous. The Government schools all requiring payment by fees, they send their boys to these schools for the purpose of giving them an English education for nothing; the consequence is, the boys go to school and are taught the Church Catechism, or the catechism of whatever denomination the missionary belongs to; they rattle off very glibly all the points of the Christian faith; and then they go home and grind their teeth in defiance of all they have heard, and their parents encourage them and join them in doing so; and when the boy leaves the school, the Hindoo father boasts that he has got a good bargain; that he has got his boy educated for nothing, and the boy has not turned Christian. I gave great offence to the missionaries by expressing my views upon the subject. I had seen the same thing in Ceylon. The Dutch Government had excluded from Government employ every Native who did not turn Christian, and the consequence was, that the bulk of the population turned nominal Christians; but it is well known that they retained their Bhuddist belief, and merely put on this show for the purpose of getting employment. I am therefore clearly of opinion that the Government system, in a country like India, is the only just one that could be adopted; and that the work of the missionaries should

should be applied to young men after they came from the Government schools, when they have their minds instructed, and are able to judge for themselves.

5934. What number of missionary schools may there be in the Presidency in Bombay?

The Church of Scotland schools are the principal. The Church of England, especially the High Church party, do not so much favour the introduction of religion into the schools, but the missionary schools are chiefly conducted by Americans, who are a very zealous body of men, and by members of the Scotch Church, both the Free Church and the Established Church. I see by a Return before me, that in Bombay there are 65 vernacular missionary schools in the whole Presidency, with 3,846 pupils.

5935. Lord *Stanley* of Alderley.] Do those missionary schools require in all cases that the pupils attending them should profess their particular religion?

Not at all; but they are all taught from the Bible, and they are taught all the Christian evidences, and give answers as if they were young Christians at an examination. A professor told me that at the last examination he went to, he asked a little girl who Jesus Christ was; and the answer was, the Son of God. This gentleman, who was well acquainted with the Hindoo mind, asked her, what God; and the reply was, Shiva, who was the great Hindoo god in that part of the world; showing how little the child understood what she had been taught to say.

5936. Earl of *Harrowby*.] If the missionaries were to postpone attempting to impress religious convictions upon the children till they left the school, would they not probably lose one of the most favourable opportunities of producing religious impressions?

No doubt; if they got the Hindoo children completely under their control in boarding schools, no doubt they would be able to impress the Christian religion upon them; but even if they had that power, it would be so offensive to the opinions of the parents throughout the country, that it would probably breed a rebellion at once. It would be just as if our children were taken away from us, and put into a Roman Catholic or Mahomedan seminary.

5937. Earl of *Powis*.] What class of persons attend the missionary schools in towns?

Generally the poorer classes. Although the fees of the Government schools are very small, still they are something. The missionaries open their schools gratuitously, and therefore the classes that generally attend them are the poorer classes. They admit all the low castes indiscriminately; and the poor Brahmins whom they attract associate with those low castes for the purpose of getting an English education.

5938. Lord *Stanley* of Alderley.] Have they any difficulty in getting as many pupils as they wish to instruct; is there much canvassing for the purpose of getting pupils, or are they unable to take in all that wish to come?

I think that there is a great demand for English education; the missionaries who mix a great deal with the people have always used English as the medium of instruction.

5939. Is there any indisposition on the part of the Natives to send their children to the missionary schools; is there any preference for the missionary schools over the Government schools?

The preference is very great for the Government schools, where the system is much more in accordance with their own wishes; but the Government schools make a charge for the education.

5940. Earl of *Harrowby*.] I find it stated, that those who all over the country frequent missionary schools are in number 96,177, and that those who attend the Government schools are 25,362. Is that quite consistent with your idea, that the Government schools are the more popular of the two?

The explanation of that is this, that the missionaries have been able to establish schools in many parts where no Government schools are to be found; for instance, in the Bengal Presidency, Government has not attempted village schools at all. Lord Hardinge commenced it, but it failed; the missionaries, on the contrary, go to every eligible station, and open a school; and directly they

Sir T. E. Perry.

26th May 1853.

open a school, the people are glad to send their children to a school, where they have a chance of obtaining useful instruction. In Bombay, Government has established village schools, and the proportion is quite the other way, as is shown by the returns.

5941. Lord *Stanley* of Alderley.] Who are the persons whom the missionaries employ as schoolmasters?

In the Presidency of Bombay, that is to say, in the island, the chief missionaries act themselves as schoolmasters, and they act with very great vigour and effect. Dr. Duff, of Calcutta, was a very zealous schoolmaster, and produced great results; he was a very able man, and he devoted his whole time to it; and the consequence was, he produced very good scholars. So in Bombay; some very able men have come out there who have devoted themselves to tuition, and acted as schoolmasters. In the provinces, in the Mofussil, they get Brahmins of the Hindoo religion; they get the best men they can find; but principally Brahmins; and also in Bombay many of the teachers under those Europeans are Brahmins, Hindoos in religion.

5942. Earl of *Powis.*] Practically, do many conversions result from the schools?

No; I think the results are very small indeed.

5943. *Chairman.*] What are the chief means required, in your opinion, for diffusing education in Bombay?

An increased pecuniary grant is the first thing; and the second is the selection of Natives who distinguish themselves for the higher administrative posts.

5944. Earl of *Powis.*] Do the half-castes, or Indo-British class, take much part in education; do they often become schoolmasters?

Not very much. On the Western side of India we do not find that they hold their own in competition with Englishmen on one side, and Natives on the other. The race does not seem to flourish.

5945. Would they attend the schools that the Natives attend?

Yes; we have even some Europeans attending them; some Christian boys.

5946. Are the Indo-British an educated class generally?

Not generally.

5947. Can they read and write?

Probably they can, because reading and writing is very universally diffused in India; but the Indo-Britons are not at all a flourishing class on our side of India, nor are they, I think, on the other. In fact, there seem to be some physical reasons against it; the mixture of races of the European Hindoo does not succeed in India.

5948. Earl of *Ellenborough.*] It probably succeeds less on the Bombay side than in Bengal; the castes being lower on the Bombay side?

The Mahrattas are not at all a bad caste; the Mahrattas are considered a very tolerable caste: they are pure Sudras, and many of the best families call themselves Rajputs.

5949. *Chairman.*] Has there been any movement in favour of female education in India?

Yes, there has been a considerable movement during the last few years, both in Bengal and Bombay. In Bengal, Mr. Bethune took up the question with great zeal and great liberality, and Lord Dalhousie supported him. Whenever a great man in India favours any particular scheme, it is astonishing to what extent his influence prevails. But on Mr. Bethune's death, I rather think the support was not supplied from other quarters, and it has fallen to the ground. In Bombay a much healthier movement took place; namely, a spontaneous movement by the young men themselves. Those young men, who had acquired an English education, were strongly of opinion that their women were left in a very degraded state, and were not companions to them; and, therefore, by their own unassisted efforts, or their own efforts, merely assisted by European friends connected with them, they established a great many schools for the instruction of their wives and daughters; and that is going on, very much to the annoyance of the elders of the community, who do not like the introduction of new habits; but

but still the movement is going on. It is far too early to say what the results of it may be, but it is going on actively in the island of Bombay, and at some of the large towns in the interior. It is very remarkable that the heads of this movement are of the Brahmin class themselves, the men whose power we are endeavouring to undermine; but it has been found that they are the least prejudiced men in India; they are the men of the largest minds, and many of them, when they see what is right, act upon it boldly. There is a great field for education in India. From the great power that any man of influence has in persuading people what is right, and the easy terms upon which tuition can be obtained, there is the greatest encouragement to the Government in diffusing what they think is right.

5950. Earl of *Harrowby.*] Do you think that, if education were given to the women, the practice of plurality of wives would disappear?

Plurality of wives does not exist largely in India. One of the German speculators, Heeren, has ascribed the inferiority of the Asiatic races to the fact of polygamy; but, in point of fact, it turns out that the sexes are just as equally divided in Asia as they are in Europe. The result of that is, that one man cannot have more than one wife as a general rule, because, if so, there would be others without wives.

5951. *Chairman.*] But that may be the fact, may it not?

That is the theory; but, in practice, you find that the fact of having two wives is quite an exception; it is the luxury of some old man who has not got a child, or of some rich man who wishes for a young wife; but, in fact, the population generally have only one wife. A Mussulman may have four wives by law, and as many concubines as he can afford, but that is a luxury of the rich; a poor man cannot afford it. In the Parsee community there is a great controversy at the present time, one which it is very desirable that the Legislature should solve; and I have been often applied to on the subject by the Parsees, to draw up some law with respect to marriage, so as to settle whether a man may marry two wives, and how he may divorce himself from his wives, and upon what grounds. Those are matters which are now distracting the Parsee society exceedingly, and if English honours are given to Hindoos, it will become a very serious question. A Mussulman Prince may have four wives, a Hindoo may have many more. There was an instance of a Hindoo who had 70 wives, who burnt themselves upon his corpse; and it might become a serious question, if English hereditary honours were given to a Hindoo, which heir would succeed. With regard to the law of marriage among the Parsees, they are a very small section of the Indian community, but they are a very important one; their laws are so obscure upon this point, that it is impossible to say what the law is. The belief amongst the people generally is, that one wife only is permissible, except in one or two cases, which they have derived from the Hindoos, such as barrenness on the part of the wife, or some incurable complaint like leprosy. But still some of the Parsees have gone against the general opinion of the caste, and have married a second wife, and that has given great umbrage to the community. It is unknown to this day whether such a marriage is legal, and whether the heirs would succeed to the property. The Parsees have felt this themselves extremely, and they have been very desirous to have a law framed by the Legislature, and they have applied to me several times to help them. I could only point out to them that, if they themselves were agreed with respect to any system of marriage law that was not diametrically opposed to our views of morality, I had no doubt the Legislature would come to their aid. But the difficulty has been to get the community to agree upon that subject, because, while one party would urge that only one wife should be allowed, and a divorce upon certain recognized grounds, others would think that the Hindoo system is a very just one, and that a divorce should take place upon very easy terms; the consequence is, that nothing has been done, and the law has remained in a very obscure and unsettled state.

5952. Earl of *Ellenborough.*] Does not the indulgence of more than one wife arise very much from the system of very early marriages?

No doubt.

5953. Earl of *Powis.*] Do the Parsees mix with the Hindoos in the schools you have mentioned?

Freely; that is one of the features that are presenting themselves now, the

Sir T. E. Perry.

26th May 1853.

intermixture of classes; the growth of a state of opinion among them produced by our system of education.

5954. Then the same prejudice does not apply to them that applies to the low castes generally?

No, it does not apply to the Parsees.

5955. Earl of *Ellenborough.*] Do you find that those Hindoos who, without becoming Christians, have ceased to be Hindoos, are disposed to dine with Europeans?

They are disposed to do so generally.

5956. Do they?

They do not in Bombay, and from a very good motive, they are very unwilling to offend the prejudices of their fathers and their women, who are not imbued with the same feelings as themselves.

5957. In point of fact, would it not be a most important thing for the good government of India if they could be induced to mix in European society?

It would be very desirable. I tried very hard to bring it about; I made every effort with some of the leading Parsees, who have nothing connected with their religion to prevent it, that they should dine with Europeans, meeting the leading men in European society. I tried to persuade Sir Jamsetjee Jejeebhoy to come and dine with me, and to bring his own cook to prepare his own food, but it was too much for a man of his years to encounter. I have no doubt that as the elders go off, his son, a man of 40 years of age, and others of that generation, will do it.

5958. Have you many Mussulmans at Bombay?

We have many Mussulmans, but they are declining.

5959. They do not dine with Europeans, do they?

No, they do not. At Lucknow I dined with the King, and all the Mussulman noblemen sat round and eat with Europeans.

5960. Lord *Wharncliffe.*] What consequences would Sir Jamsetjee Jejeebhoy have been exposed to if he had dined with you?

None whatever; it was merely the feeling of his caste.

5961. Would that have shown itself in their treatment of him?

No; on the contrary, I think they would follow his example; but a Brahmin Hindoo would be turned out of his caste for dining with a European.

5962. *Chairman.*] But there are no religious prejudices on the part of a Parsee that would prevent it?

None whatever; no more than on the part of a Mahomedan.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday next, Two o'clock.

Die Martis, 31° *Maii* 1853.

LORDS PRESENT:

Earl of Albemarle.	Lord Somerhill.
Earl of Powis.	Lord Wharncliffe.
Earl of Harrowby.	Lord Wynford.
Earl of Stradbroke.	Lord Glenelg.
Earl of Ellenborough.	Lord Stanley of Alderley.
Lord Elphinstone.	Lord Monteagle of Brandon.
Lord Colchester.	Lord Broughton.

THE EARL OF ELLENBOROUGH in the Chair.

Evidence on the Government of Indian Territories.

Lieut.-Gen. Sir C. Pasley, K.C.B.

31st May 1853.

LIEUTENANT-GENERAL SIR CHARLES PASLEY, K.C.B., is called in, and further examined as follows:

5963. *Chairman.*] YOU wish to give some explanation of some part of your evidence?

I do; I have drawn it up, and with your Lordship's permission I will read it. When examined by your Lordship's on the system of education at Addiscombe, I made a remark on the public examinations which take place immediately before the Midsummer and Christmas holidays, implying that that name was scarcely applicable to them. That they are not, strictly speaking, examinations, though so termed, will be understood when I explain that the rank of the cadets of the first class, nominally brought forward for examination, whose names are first publicly read out on that day in the order in which they are appointed to the Engineers, Artillery and Infantry, is entirely determined by the previous examinations of that and all the other classes, by their written solutions to printed questions, which examinations are held on ten different days, besides the *vivâ voce* or oral examinations of the cadets on four other days, three by me, and one by Professor Wilson, the Public Examiner for the Oriental Department. On one of these 14 days, all the drawings of the first class and the best of the other classes, whether in the Department of Fortification or of Military and Civil Drawing, and of Military Surveying, are inspected by me. I request, therefore, that it may be clearly understood, that by the expression I used in my former evidence, I meant no depreciation of any of the "public examinations," or rather "inspections" (for such they should be called) of their military seminary at Addiscombe, by the Chairman and Court of Directors, which are most interesting and of the utmost importance to the well-being of that institution, whether the Chairman for the time being be a distinguished military officer of the Company's Service, as has often been the case, or not. On that day the drawings of the cadets in every department, many of them very masterly performances, are publicly exhibited; and instructive sand models of works of fortification, introduced by the present able Professor, which are varied in every successive term, are also publicly exhibited and explained by the cadets of the first class, who assisted in making them. In summer the cadets form bridges of pontoons, casks, &c., and sometimes fire subaqueous charges of gunpowder by the voltaic battery in a small but convenient piece of water, and they are put through the manual and platoon exercises by the Lieutenant-governor and Staff Captain, under whom they march round and salute, as in the inspection of a regiment, part of them firing a salute with light field-pieces;

Lieut.-Gen. Sir C. Pasley, K.C.B.

31st May 1853.

after which they go through the sword exercise; and at the conclusion of the few hours of the day allotted to a brief examination in mathematics and fortification, the reports of the Lieutenant-governors (who have always been distinguished officers in the Company's service) on their conduct and discipline during the term, and the reports of the Public Examiners on their diligence and proficiency in study, have been publicly read; and the prizes awarded to deserving individuals, whether for good conduct or for being the most distinguished in the various branches of study, have been publicly presented to them by the Chairman for the time being, who has usually expressed the pleasure he felt in rewarding their merit, and has concluded by an appropriate speech of approbation and encouragement, or of friendly admonition, as the case might require, addressed especially to those about to proceed to India. In short, these public examinations, though they occupy only one day in each term, or two days in the year, being always held in the presence of men eminent for their rank and public services, civil as well as military, including from time to time amongst the latter the most distinguished officers both of the Queen's and Company's services, such as the late illustrious Commander-in Chief, Lord Hardinge, Lord Gough, Sir George Pollock, and others, do far more to excite the emulation of the cadets and to stimulate every officer and professor to the zealous execution of his duty, than if the Chairman or a deputation of the Court of Directors were to pay constant visits to Addiscombe to inspect the discipline of the cadets, besides attending all the 14 days' private examinations before-mentioned.

The Witness is directed to withdraw.

E. Thornton, Esq.

EDWARD THORNTON, Esquire, is called in, and examined as follows:

5964. *Chairman.*] WHAT situation do you fill at the India House?
I am at the head of the Statistical Department.

5965. Does that afford you the means of obtaining full information with respect to education in India?
I have an opportunity of examining all the records of the East India Company.

5966. Were you ever in India?
Never.

5967. Can you give a general idea of the progress that has been made in education since the year 1833, or even previously?
It may be observed generally, that education in India is of a very recent origin; it has sprung up altogether within, say, the last 30 years. Previously to 1823, there were only two Government establishments in India, the Mahomedan College at Calcutta, and the Sanscrit College at Benares; I think, in the year 1834, there may have been 14; and now I should say that, independently of the vernacular, there are 59 colleges and schools where European literature and science are taught.

5968. How many students are there in those European colleges?
Perhaps 10,000.

5969. You are speaking of the whole of India?
Yes.

5970. Lord *Elphinstone.*] Are those all Government institutions?
Yes; independently of the vernacular, which consist of between 300 and 400 schools, containing about 17,000 pupils.

5971. *Chairman.*] Does the information of which you are possessed enable you to say what is the condition of the persons who attend those European schools, whether they are of high or of low condition in life?
No attention is paid to caste; no distinction is made; you would find the Mahomedan, the Christian and the Hindoo contending for honours in the same class.

5972. But of what class in society are they?
I am not able to speak exactly to that point; I may mention, that one of the young

young Princes of Mysore, a short time ago, passed an examination, in order to qualify himself for public employment; and, therefore, I should think there is a strong desire on the part of the Natives of the upper class for education leading to employment.

5973. Lord *Monteagle* of Brandon.] The distinctions of castes do not affect the attendance upon the schools any more than the distinction of religion?
Not at all.

5974. *Chairman.*] In which Presidency do you consider education to have made the most progress?
In the North-Western Provinces of Bengal; everything has made more progress there than anywhere else.

5975. Do you mean during the last few years, or at all times?
During the last few years; in the North-Western Provinces we have colleges and schools at Delhi, Agra, Benares, Roorkee and elsewhere; in the Lower Provinces, we have them at Calcutta and at Dacca, and other places; but the larger number would be in the Upper Provinces. The colleges are not very numerous, probably 12 or 14; but there are subordinate seminaries connected with them, to which junior scholarships are attached, and those scholarships are tenable at the higher college.

5976. Has not Mr. Thomason been particularly zealous for the extension of education?
I consider that a very interesting experiment is going on with respect to vernacular education in the North-Western Provinces; a revenue survey and settlement has taken place in those Provinces, probably over an area equal to that of England and Scotland; every field, not only every farm, but every field has been measured by the surveyors appointed by the Government, and all particulars connected with the rights and obligations of tenant and landlord have been recorded. These public registers are accessible to the people; but as they could not read and write, of course they were of very little use to them; but vernacular schools have now been opened in the Upper Provinces; and it is found that education is seized with avidity by the population there; while, in the Lower Provinces, there is great apathy.

5977. In those European colleges and schools, who are the professors or teachers?
All the colleges are under European superintendence.

5978. From whence do they come?
From England.

5979. By whom are they selected?
The Court of Directors.

5980. On the requisition of the Indian Government?
Yes.

5981. Where do they find them in England?
They have been put in nomination generally by the Chairman of the Court of Directors; and an inquiry with regard to their character and testimonials is furnished, which he places before the Court.

5982. In short, it is part of the patronage?
Yes.

5983. Earl of *Powis.*] Are any of them university men?
I am not aware.

5984. *Chairman.*] When those gentlemen go out to India, have they any knowledge of the Native languages?
They have no knowledge of the spoken languages of India; nor is there any occasion for it, because the whole system is taught through the medium of the English language in English colleges and schools.

5985. Do you suppose that an Englishman, knowing no language but his own, would be able to teach that language to a Native who knew nothing but Hindostanee?
The Native is first taught English in one of the subordinate schools.

E. Thornton, Esq.

31st May 1853.

5986. Then, you are speaking now of the colleges?
The colleges and schools.

5987. How are the teachers selected for the subordinate schools in which English is first taught?
Either from educated Natives, who have already learnt the English language, or from Englishmen.

5988. By whom are those Englishmen selected?
They would be selected by the Government upon the recommendation of the Board of Education.

5989. How many of the higher class of colleges are there?
There are, altogether, 59 colleges and subordinate schools attached to them. Probably the central colleges may amount to 14 or 15. There are three at Calcutta, and there are others at Agra, and at Delhi and other places; and they are being added to constantly.

5990. Do you call the college at Hooghly one of the higher or of the second class?
One of the higher.

5991. Do not they receive into that school persons of a very low description?
Yes; they pay no attention to their connexions.

5992. What do they teach in those higher colleges?
The whole range of European literature and science. I should say that a student who gains a scholarship must have a critical knowledge of the works of many of our essayists and historians, and must be familiar with the higher branches of mathematics, natural history, logic and moral philosophy, and be able to compose, in English, a short essay, impromptu, upon any general subject of history.

5993. Do they learn mechanics?
No.

5994. Or anything practically useful?
In the Rourke College, which is an engineering college, where Civil Engineers are prepared for public works, they learn mechanics.

5995. When a person who has been educated at the Hooghly College is compelled, by the want of other employment, to go out to the Mauritius to dig in a sugar-cane field (which sometimes happens), do you think that this high knowledge is of much use to him?
Lord Hardinge passed a resolution, I think, when he was at the head of the Supreme Government, promising a preference in the selection for public employment to Natives who distinguished themselves in European literature. I think that perhaps a link is wanting in order to give those men employment. There is no connexion between the Educational Department and the Revenue and Judicial Departments; and the consequence is, that a Magistrate or Collector would rather have a man of some experience than a youth just leaving college, however well he may be versed in European literature.

5996. Do you think that, in point of fact, at the present moment, if 10,000 persons are being educated in these colleges, the supply of persons so highly educated and acquainted with European literature is greater than the demand for them in the public offices?
The object which the East India Company have had in view has been the formation of a vernacular literature; it would be impossible that the Government could educate the 100,000,000 of people in India, and therefore they educate a certain number to a very high standard in European literature and science, and send them out among their countrymen to transmit their new knowledge to the community through the vernacular languages, and in that way they hope that the whole mass will participate in the benefits of education.

5997. Are those persons educated in European literature sent to the vernacular schools as teachers?
No, they are not; they may in some instances have accepted situations of that

that kind, but they have an opportunity of translating books and becoming authors, and instructing their countrymen in their new knowledge, that is to say, in English knowledge, through the medium of their own literature; there is no vernacular literature at present; that is required very much.

5998. Lord *Elphinstone.*] Is not the training of a body of men qualified for the higher situations under the Government one of the principal objects of the Company in affording to the Natives the means of high education?

I think that was the case in the Mahomedan and Sanscrit Colleges; you wanted a regular supply of officers for the Judicial Courts, and you could only get them in that way.

5999. The question alludes at present to the European colleges; is not the object of them to educate the Natives, so that they shall be fitted to fill higher offices than they now hold?

Yes; but I think a link is wanting between the educational and the other departments of the Government for that purpose; there is no school of business in which a man who has obtained the education, and has passed the test, can qualify himself for the public service.

6000. But still a man entering the public service, after having a good European education, would be better fitted to rise to higher employments in it than a man who had not had that education?

Doubtless that would be the case.

6001. *Chairman.*] Would it not be advantageous in those schools to endeavour to qualify persons not merely for the public offices, but also for trades and professions; for instance, to make them good carpenters and good builders?

I think they have the means of providing that amongst themselves: looking to the specimens of Native architecture, Hindoo or Mahomedan architects appear quite equal to ourselves.

6002. Lord *Monteagle* of Brandon.] With reference to the general principle of the education that is given, do not you think that if, in addition to the course of pure mathematics (which is mainly the course that they follow), there were given a course of applied mathematics, teaching them the elements of mechanics, and explaining to them the various applications of European skill and science, it would give both an additional impulse to education and a practical direction of usefulness to it?

The period during which they use the college is a very short one; it is only three or four years.

6003. You are probably aware that at home in our Universities—take Cambridge as an example, where the time of study is not longer than about three years, still there is a course of applied mathematics and of mechanical instruction, and that a familiarity is given with machinery and with the application of science to useful practical purposes?

Yes, and it is very likely that it may be done at the colleges in India.

6004. Lord *Elphinstone.*] Are not you aware that there are in some of the colleges in India special classes for civil engineering, for instance, for mechanics?

At the Roorkee College that has been the case; and, probably, at the Elphinstone institution it may be the case.

6005. Have the Local Governments lately been directed to apply any additional funds to education?

The annual sum contributed by the Government has increased gradually since 1823, when 10,000*l.* was granted; and now, independently of college fees and private endowments, it is between 70,000*l.* and 80,000*l.*

6006. Lord *Monteagle* of Brandon.] Can you give the Committee the sums appropriated in a succession of years?

I am afraid not; any points of that kind which the Committee may wish for might be embraced in a return.

6007. *Chairman.*] Are there any independent means of support to those colleges by means of subscriptions or lands or any other sort of endowment?

I think there are several Mahomedan colleges in India quite independent of

E. Thornton, Esq.

31st May 1853.

the Government, which have been endowed by the Native Princes, and we never disturbed them.

6008. Is not the great college at Delhi supported mainly from independent resources?

It is very possible that it may be partly supported by private endowment, but the Government has contributed largely to it.

6009. Lord *Elphinstone.*] Is not the college at Poonah supported by private endowments?

Yes, that is another instance.

6010. *Chairman.*] Can you, from any knowledge you have of the general course of things in India, trace the beneficial effects of the extension of education during the last 20 years?

I think they may be traced very distinctly in the superior employments for which the Natives are now eligible, and to which they are now promoted: 15 years ago, the civil suits which are now entrusted to the Head Native Judge were committed only to a European Provincial Judge after 20 years' experience, and with a salary of 4,000*l.* a year.

6011. Do you suppose that that is to be ascribed to superior education having fitted the Natives for higher offices than they held before, or that it is only that the policy of the Government has altered?

I always understood that the reason why European agency was employed to so large an extent was that the Natives were not qualified.

6012. Lord *Monteagle* of Brandon.] Have you any doubt that education has contributed, and must contribute, greatly to qualify them for judicial offices and for other public employments?

Not any doubt at all.

6013. Lord *Wynford.*] Have you ever followed the course of young men educated in those higher schools?

I have not. The object was that those young men should be agents to form a vernacular literature; I have seen, in some instances, that they have been appointed Moonsiffs, which is the lowest grade of Native Judges, and the service being one of gradation, they would rise to the head.

6014. With respect to those who are not absorbed in those Government employments, to what courses do they take?

Many of them would be employed as instructors in the education department; others, I think, have been employed in some of the higher branches of the police.

6015. *Chairman.*] Is the main object of the increased education of the Natives the improvement of the vernacular literature, or has the Government higher objects?

The object is the instruction of the masses by means of a vernacular literature.

6016. Have you ever attempted to educate the higher classes with a view to making education descend to the lower classes?

The means adopted now would have that effect: you train a select few up to a very high standard; they communicate their knowledge to the class immediately below them, and they again to the next class, until, as we see constantly in the history of mankind, the education will descend to the lowest classes.

6017. Has it ever been proposed to found a college for the special education of the sons of Zemindars and persons of distinction?

I think there are one or two colleges of that sort: the Mysore Princes have been educated in a Mahomedan college; and I believe there are many other places where there are institutions of that kind; I think there are one or two in Bombay.

6018. Earl of *Harrowby.*] Is there any reading public in India in the vernacular languages?

A reading public is about to spring up from the vernacular instruction now communicated: the Government have two descriptions of schools, one English, and the other vernacular.

6019. *Chairman.*]

6019. *Chairman.*] Is it found that there is a great disposition to acquire this educational knowledge?

I should say only for the purposes of public employment; I do not think the motive is a very lofty one, but they hope thereby to get employment.

6020. Is there any reluctance to learn English?

Not at all; on the contrary, I recollect that Lord Hardinge, in the year 1844, established 100 vernacular schools in the Lower Provinces, and 40 of those have been closed in consequence of the apathy of the people with regard to vernacular schools; but with regard to the English language, there is no apathy as there is with regard to vernacular instruction, from thinking that the latter would not lead to employment.

6021. With relation to the vernacular schools, judging from the reports made to you, and from analogy, do you conceive that the vernacular instruction in India must ultimately have a tendency to lead to a diffusion of English knowledge?

Doubtless; it is the new knowledge which the educated Native learns at the college that he is to embody in his own language, and to disseminate.

6022. A better education in the vernacular schools will have the effect of creating a greater aptitude for English education?

Without doubt.

6023. *Chairman.*] You mentioned, that out of 100 vernacular schools founded by Lord Hardinge in the Lower Provinces in 1844, 40 have been closed. Do you know whether in other parts of the country many have been closed which were founded by the Government?

I think that some few have been closed, but others have been opened; and, upon the whole, I think there are more schools now than there ever were before.

6024. Are you at all aware of the extent of education supported by the Natives themselves?

I have read a report of Mr. Adam, who was deputed by Lord William Bentinck, in the year 1833, to make an estimate of the state of Native education, and he found that the state of indigenous education was very low indeed. He said, that in many of the Provinces of Bengal, even in Moorshedabad and other large cities, there were many teachers who had not seen a printed book; that there were many schools where there was not even a manuscript document, but where everything was taught by oral dictation.

6025. Have you had any recent report upon the subject of Native education, as supported by the Natives themselves, in the Madras Presidency?

No.

6026. Do you recollect what Sir Thomas Monro has said upon that—that education was universal in every village?

I do not recollect it.

6027. You have no official knowledge of such schools as those?

None at all.

6028. Lord *Colchester.*] Did Mr. Adam's report extend to the whole of India, or only to the Province of Bengal?

Only to the Lower Provinces.

6029. Earl of *Powis.*] Have you any information with respect to attempts that have been made to translate English works into the Native languages, and as to the success of those attempts in the circulation of the books so translated?

That was the case when the Oriental scheme of education was in vogue; but that was abolished in 1835 by Lord William Bentinck; and all the funds at the disposal of the Government were to be appropriated to the purposes of communicating knowledge through the medium of the English language: vernacular classes are attached to the English colleges.

6030. *Chairman.*] Have any attempts been made on the part of the Government to effect a translation of useful English works into the Native languages?

A great many, independently of the support they have given to the Agra School Book Society, and the Delhi School Book Society. I recollect to have seen advertisements announcing a translation of Mill's Political Economy, and of Abercrombie on the Intellectual Powers, and other books of that kind.

E. Thornton, Esq.
31st May 1853.

6031. Do you think that those books are likely to be very attractive to Natives, who only desire employment in the public service, and who, with that view, are seeking to obtain a knowledge of the English language?

Probably not at first; but I think, after acquiring a certain degree of knowledge, they would be led to desire more.

6032. Lord *Monteagle* of Brandon.] Are there not also publications, coming more properly under the name of school-books, which are provided in the vernacular languages for schools?

Yes; the Government have charged themselves with the formation of a vernacular literature to a certain extent.

6033. *Chairman.*] Are you aware that the King of Oude had Lord Brougham's work on the Advantages and Pleasures of Science translated for his own reading?

I was not aware of that; but I saw the other day that the Nabob of the Carnatic had offered a large reward for the translation of some useful work; I believe it was some medical work. I think the reward was as much as 5,000 or 6,000 rupees.

6034. Lord *Elphinstone.*] Can you inform the Committee how many medical schools there are in India?

I cannot; but the information could be embraced in a return, which might be made to the Committee.

6035. *Chairman.*] The medical schools have been particularly successful in India, have they not?

Very much so.

6036. Caste has not at all interfered with them; they have no objection to the details of surgery?

Not at all; they handle the human body with as much indifference as a European would do do.

6037. Lord *Monteagle* of Brandon.] Is not that the effect of the progress of education: was not there, at the first attempt to introduce medical education among them, a great unwillingness to engage in dissections, so that they would only touch a goat?

I recollect having heard it said, that that would be the case.

6038. But the progress of science has familiarized them, and shown them the importance of the dissection of the human body?

Yes.

6039. Lord *Wynford.*] To become good surgeons, must they not cease to be Hindoos?

I think, as soon as they become first-rate European scholars, they must cease to be Hindoos.

6040. Lord *Monteagle* of Brandon.] Have you in your office any statement in a tabular shape, showing the progress of education from time to time, both with respect to the number of schools and the course of study?

A Return was made to the House of Commons of the number of Schools, the number of Teachers, the number of Scholarships, the number of Pupils, and so on; and there is a little sketch in the Blue Book of the course of education from its commencement.

6041. *Chairman.*] Do you perceive any material difference between the progress of education in the four different Presidencies, except that the North-Western Province is at the head of the rest?

The difference between the Upper and the Lower Provinces of Bengal is this, that there is a great deal of apathy in the Lower Provinces, and there is a great deal of avidity with regard to education in the Upper Provinces.

6042. Are not the people of the two Provinces totally different in character?

Yes; and not only that, but there is a difference in rights. In the Lower Provinces, the rights of the subordinate population were all swept away by the permanent settlement; and probably they have not the same motive for education that they have in the Upper Provinces, where every petty landowner has certain rights.

6043. Lord *Broughton.*] Have you made any report to the Court containing educational statistics?

Nothing

Nothing but the sketch in the Blue Book and the Returns which we have made to the House of Commons; but Reports are made by the Board of Education to the Government, which are sent home.

6044. Are they made specially to your department?
Not specially; they are sent to the Book Office, and we get a copy.

6045. *Chairman.*] Have many Natives of India come to England to prosecute their studies here?
I have only heard of a very few; some medical students and some two or three others.

6046. Have any means been afforded by the Government to persons distinguished for the acquisition of European literature in India to come to this country, in order to prosecute their studies further?
No; I think they do not come to this country. Lord Hardinge's resolution proposed a preference of selection for public employments for distinguished scholars; but that has not been carried out.

6047. None of those who have so distinguished themselves have been sent to England for further education?
No.

6048. Lord *Elphinstone.*] Did not Lord Hardinge send home three or four medical students?
Yes.

6049. Lord *Monteagle* of Brandon.] There was the case of Chuckerbutty, who was brought over by two gentlemen who had distinguished themselves in the civil service in India?
Yes.

6050. *Chairman.*] Do you know of any works that have been published by any of those persons?
A number of works have been translated; I have seen in the Agra Gazette a number of translations of English works, school-books, advertised.

6051. What sort of works have they been?
I think, all elementary works published by the Agra School Book Society.

6052. When Natives have, of their own accord, translated English books into the vernacular languages, what works have they selected?
I am not aware, without reference to the Gazette. I have heard that at the colleges at Agra and Delhi, the students are employed in translating a passage of some English work daily into the vernacular languages.

6053. Lord *Monteagle* of Brandon.] In point of fact, does not the translation of English literature into the vernacular language form part of the examinations which are frequently given in the colleges?
I am not aware whether it is so.

6054. *Chairman.*] Are you aware whether the Hindoos or the Mahomedans make the most progress in literature?
I have always heard that the Mahomedan standard of literature is higher than that of the Hindoos. The Hindoo has not anything which was not known some 2,000 years ago.

6055. In the schools established by our Government, are you aware which of the two make the greatest progress?
I have not heard that there has been any distinction.

6056. Are not the Hindoos supposed to have a particular talent for astronomy, and for mathematics generally?
I think that they have for arithmetic and accounts, and for some of the lower branches, I mean those generally at the colleges: with the masses, I imagine that astronomy is made subservient merely to the purposes of astrology.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Friday next,
Two o'clock.

Die Veneris, 3° Junii 1853.

LORDS PRESENT:

The Lord President.	Lord Colchester.
The Lord Privy Seal.	Lord Wharncliffe.
Earl of Powis.	Lord Wynford.
Earl of Ellenborough.	Lord Stanley of Alderley.
Lord Bishop of Oxford.	Lord Monteagle of Brandon.
Lord Mont Eagle.	

THE LORD PRESIDENT in the Chair.

The REVEREND ALEXANDER DUFF, D. D., is called in, and further examined as follows:

6057. *Chairman.*] YOU stated in your last examination the opportunities you had had of becoming acquainted with a large portion of India; can you tell the Committee whether any means have been employed to ascertain the state of education among the Natives in Bengal?

From time to time various measures have been adopted to ascertain it; most of them, however, very imperfect. Dr. Francis Buchanan, nearly 40 years ago, did a good deal to throw light, in his statistical investigations, upon that subject, as well as upon the many other subjects into which he was appointed by the Supreme Government to inquire. Private individuals also have accumulated a good many illustrative facts; but the whole state of our information on the subject was very unsatisfactory till Lord William Bentinck took it up with his characteristic energy; he deplored the imperfect administration of justice and the corruptions of the police; but he had the sagacity to discern that no remedial measures in these departments could prove effectual without the adoption of fitting means for the intellectual and moral elevation of the people themselves; and that, for the wise choice of such means, it was necessary to know the real nature and extent of the prevailing ignorance; accordingly, in the year 1835, he appointed Mr. William Adam, a special Commissioner, to inquire into the whole state of indigenous education in Bengal and Behar; his inquiries were very minute, and the results were very satisfactory so far as regarded the immediate object of his commission.

6058. How did he proceed in his inquiries?

At first it was supposed he might go piecemeal throughout every district and village of Bengal and Behar, but he soon found that that would not do; that it would take a lifetime, or rather the lifetime of many men to go into the whole of the details connected with 36,000,000 of people; the expedient, therefore, was resorted to of fixing upon, what is called there, a tannah or police subdivision in each of the zillahs; zillahs and tannahs, in point of extent and population, corresponding somewhat with the departments and arrondissements of France: that was selected on joint recommendation alike of Europeans and Natives, who were acquainted with the zillahs, as the most likely to furnish a fair specimen or sample of the state of education in the zillah generally; his object then was to go with the utmost minuteness into the inquiries in connexion with that particular tannah; to visit every village and hamlet himself, and, by the help of his Native agents, learn all the required details at every house; he had drawn out

Rev. A. Duff, D.D.
3d June 1853.

several tabular forms, with distinct columns and headings, which were to be filled up with a view of ascertaining the number of children under five years of age, the number between five and 14, the number of individuals above 14, the number of elementary schools and schools of learning, the numbers receiving instruction of any kind, the different kinds and degrees of instruction, the condition and qualifications of the teachers, with an immense variety of other details calculated to bring out clearly the educational state of things among the people: this vast mass of information he classified and condensed into several reports, which were sent in to the Government and afterwards published.

6059. Earl of *Ellenborough.*] Did not that method of inquiry create great suspicion among the Natives?

Every inquiry at the outset, in connexion with any subject whatever, will in the first instance, in India, lead to suspicion, more especially on the part of the country or village population. Such is the character of the Native mind in the Mofussil or country districts, that it is naturally full of fear and suspicion, very much arising from its extreme ignorance and long habituation to the exactions of tyranny and oppression. The object of a minute statistical inquiry must be to them at first very unintelligible, and cannot fail to excite various apprehensions. Indeed, I do not know any subject of inquiry ever instituted by the Indian Government which did not in the first instance occasion sundry suspicions and alarms. Those were encountered by Mr. Adams, as he tells us in his report; but by the employment of proper means, by sending out persons who had knowledge and experience of the Natives beforehand to give intelligence of his coming, and of the object of it, and by various other prudential measures which were adopted by him, all suspicions were gradually allayed, and he obtained all the information he required. So in other parts of India, for instance, in the North-West, similar investigations were instituted by Mr. Thomason some years ago. These, in some places, originated very strange, and what would be considered in this country not only groundless but monstrous surmises in the first instance; but those were speedily assuaged so soon as the Natives came to understand the real end and object which was contemplated.

6060. Did you ever yourself communicate much with the Brahmins?

I have had a good deal of communication with Brahmins in Calcutta, and more or less in other parts of India.

6061. Did you ever hear that being a freemason of high grade gives extraordinary facilities in communication with a Brahmin?

I cannot say that I ever heard that seriously and definitely put forth.

6062. *Chairman.*] What was the result of the inquiry as to the course of instruction given in the Native schools?

The result of the inquiry in that respect proved, that not only was the instruction given in most of the schools exceedingly deficient in quantity, but also of an exceedingly meagre and inferior kind in quality; indeed, to a great extent, exercising a very vitiating and deteriorating influence. Mr. Adams divided the subject into two great departments, the elementary and the learned; meaning by the latter, the higher instruction given through the media of Persian, Arabic and Sanscrit; and by elementary education the communication merely of the ordinary elements of reading, writing and arithmetic, through the medium of the vernaculars—chiefly Hindi and Bengali. In connexion with this latter department, facts were brought out indicating that not only were those humble arts taught very imperfectly, but that all manner of very vitiating, and in fact polluting legends and stories connected with the gods and goddesses were at the same time communicated to those children who were under instruction. On this subject I can speak from my own positive observation and experience. I believe that in a Native Bengalee school, while those ordinary arts of reading and writing are taught very imperfectly, the influence of the instructions altogether is such as tends to subvert the foundations of moral character. I am prepared, if it be thought desirable, to give full specific and detailed information upon that subject. The Natives themselves make no secret of the matter: nor have I ever found that they had the least objection, either to our knowing what was taught in their schools, or to our repeating it, or proclaiming it to the world. I have done so myself in the midst of them, from the purest and most friendly concern for their welfare. Upon this very subject of indigenous education,

education, I have in Calcutta published statements expository of its sinister character, furnished by the Natives themselves; and given accounts of facts and scenes brought by their aid within the scope of my own observation. I never found that there was the least objection taken to this course. They simply said, "It is the fact; it has been so with us from time immemorial." Of the almost universally current school compositions, the contents of which are carefully committed to memory, I had authentic copies in my possession. Even the best of these, a series of sententious sayings, in the proverbial style, amid some things negatively, and a few positively good, contains much that breathes a spirit of enmity, revenge, selfishness, covetousness and carnal indulgence. Others, again, directly and formally reach some of the more obnoxious parts of their system of idolatry and superstition. They teach, for instance, very systematically the virtues of the River Ganges, and its soul-purifying influences, with different marvellous legends and stories, which fix themselves ineffaceably on the minds of the young, and help to mould and shape their conduct for life. Then, again, with regard to the character and actions of the gods and goddesses, they have legends and songs concerning them, which they constantly rehearse; and I must say, in general terms, without going into any loathsome details, that many of these are of an exceedingly demoralizing nature.

Rev. A. Duff, D.D.

3d June 1853.

6063. Earl of *Ellenborough.*] Some of them are heroic legends, are not they?

There are such—such as those taken from the Romayum; but even those are continually mixed up, not only with much that is wildly extravagant, but much that is also grossly polluting. It is impossible to understand in this country to what an extent they contrive to mix up those things together.

6064. Lord *Mont Eagle.*] It is very much the same as the old Roman and Greek mythology, is not it?

There is this difference, that you find in India much of what is more palpably revolting to the moral sense; and in many respects more monstrous, with reference to the imagination. Besides, we are accustomed in this country, from earliest youth, to look upon all this mythology of Greece and Rome as consisting of mere fables, that are dead and gone out of the region of all practical influence; and we are, accordingly, too apt to forget that at this moment, in India, the principles and alleged facts of what we call mythology are taught and believed in as undoubted verities, revealed to holy sages by inspiration of the gods, and thus become powerfully influential in imparting their own darkly checkered hue and tinge to the character and conduct of deluded votaries.

6065. *Chairman.*] With respect to the instruction which you state is given in these schools, is your objection confined to their teaching certain doctrines of religion of which you do not approve, or are you regarding those legends as improper subjects of education in themselves; the custom in those schools was merely to inculcate them as traditions?

Those legends and stories are undoubtedly embodiments of the doctrines of religion with the Hindoos, and, as such, are taught by them as matters of course; just as we should teach the doctrines of our religion to our children. And my objection to them as constituting a portion of the subject-matter of education does not come merely from my being unable to approve of them as doctrines of religion, but also because they are improper subjects of education in themselves. What I say is this, that apart from any consideration at all of the abstract question as to the foundation on which they may be alleged to rest, those are stories about the sayings and doings of gods and goddesses, which are inculcated, not as doubtful traditions, but as divine verities, and which in themselves are to a great extent immoral, and have a demoralizing tendency.

6066. Lord *Stanley* of Alderley.] Would not your objections to such teaching apply to their teaching their religion at all?

Doubtless it would; but on them must rest the responsibility of so doing. Their religion, if taught at all, cannot be taught without teaching those things; they form a constituent part of it. I have answered the question merely to indicate that the state of things, as far as indigenous elementary education is concerned, is in the lowest and most unsatisfactory possible condition, both as to quantity and as to quality. It is not only negatively defective, but positively vicious. In it there is nothing to awaken the mind—nothing to expand, invigorate or healthfully direct the faculties—nothing to unchain the iron bands of

Rev A. Duff, D.D.

3d June 1853.

mere custom and usage—nothing to check or prune the wild luxuriances of the passions—nothing to excite benevolent feeling or inspire with generous ennobling sentiment;—but every thing the clean contrary of all this. In short, nothing in this world can well be found to surpass it in its extreme meagreness on the one hand, and in its blunting and vitiating tendencies on the other.

6067. *Chairman.*] Is the secular education given in those schools of a very mediocre character?

The secular education given in those elementary schools, of which alone I have been hitherto speaking, is exceedingly meagre. Indeed, it is to the meagreness or mediocre character of the secular part of it that my remarks have chiefly referred. They learn very imperfectly to read and write and cipher; they have no printed books, and a great part of them have no written manuscripts; whatever they learn, they learn orally by dictation from the teachers. The school operations may be carried on under a tree, or in the verandah of a temple or dwelling-house. There are very few school-houses erected and set apart for the purpose of the indigenous elementary education of the Natives of Bengal. The school discipline also is one of extraordinary and spirit-crushing severity; almost enough of itself to produce a full crop of low cunning and servility. Then, with regard to what has been called "learned" education, it is as unsatisfactory in many respects as the elementary: in the Mussulman learned schools they teach Persian and Arabic with their several literatures; in the Hindoo learned schools they teach Sanscrit and all the literature connected with the Shastras. With regard to Arabic, there are some schools in which they teach what has been designated formal Arabic, which consists of the formal or ceremonial reading of certain passages of the Koran, and is the greatest farce in the name of education to be met with anywhere: the schoolmaster himself does not pretend to know the meaning of anything he reads or teaches; he does not profess to know anything about it, except the letters; he knows their form, and he knows how to put them together, and the sounds of the letters when so combined; his object is only to teach the mere mechanical reading of certain Koranic sentences, which are used afterwards for superstitious purposes. In the learned schools, properly so called, Arabic is intimately combined with Persian; and there the ordinary branches of Arabic and Persian literature, philosophy, science and theology are taught, such as grammar, rhetoric, logic, law, geometry, Ptolemy's astronomy, metaphysics, the external observances and fundamental doctrines of Islam. The state of learning is very much like what existed in Europe before the invention of printing; while the spirit of the Mahomedan system tends to generate haughtiness, pride and lust; to stimulate the malignant passions of hatred and revenge, and to encourage the craving after conquest and blood. So, again, the Hindoos have their learned Sanscrit Colleges. In India they have not anything in the nature of what we should call here a University, in which all departments of knowledge are taught in their several colleges; they usually confine the teaching to one great branch: some of the Brahmins take up one department; they give themselves wholly to the study, say, of grammar; others to the study of rhetoric; others to the study of logic; others to one or other of the pantheistic philosophies or theologies; others again to the study of astronomy, or rather astrology; and so with other branches. Since the students do not go through a general or comprehensive course of studies, but generally devote all their days to some one branch, they often become thorough masters of it. All these systems also abound with endless extravagances, and hair-splitting subtleties; they tend to generate a great deal of mere pride of intellect and superciliousness of spirit; and by being mixed up with the defence of all their ordinary gross idolatries and sensualising superstitions, they help to consolidate and perpetuate the whole fabric of popular delusion and error, cruelty and crime. Morally considered, therefore, there is no really beneficial tendency in the education given in any of the learned schools; and even intellectually it is not of a kind which conveys anything truly substantial or ennobling; anything which directly tends healthfully to brace and invigorate the faculties. Acuminate them it may and does; but it is in the way of worthless metaphysical subtlety and refinement, like that of the schoolmen in the middle ages in Europe; so that, altogether, the picture one draws from the whole aspect of these indigenous schools, whether elementary or learned, is one of a gloomy and depressing description.

6068. What proportion of the youth are found to receive education?

That

That was made out by Mr. Adam with a degree of accuracy which may very well be relied on; without going into the details, I may state in one or two sentences the result. Before, however, doing this, I may say with regard to the accuracy of these results, as it has been sometimes called in question, that from my own observation and experience, I have had many opportunities of testing them; moreover, by being connected with hundreds of intelligent young men living in different villages throughout Bengal, I was often enabled to obtain statistical information, which served to corroborate the findings of Mr. Adam. In these several ways, I have come to be strongly persuaded in my own mind that, in the main, their accuracy is very remarkable, and approximately complete.

6069. Earl of *Ellenborough*.] Are those village teachers selected by the heads of the village, and paid from any fund supplied by them?

There are great varieties in that respect; speaking of the teachers of the elementary schools, some of them are hired by the villagers and get regular wages; some again set up for themselves, and are supported by fees and presents; those fees and presents are endlessly diversified in kind, a portion of them being in money, a portion in clothes, and a portion in rice, fish, fruits, salt, tobacco, and all manner of viands. The aggregate income derived from all those sources is often exceedingly limited; I think it is something like this: beginning with Tirhoot, where it is lowest, the average income of the indigenous elementary schoolmasters is only about 1½ rupee a month.

6070. Can any man live upon a rupee and a half a month?

It is astonishing on how very little in the Mofussil a man will contrive to live; but the one and a half rupee, which may be all that he gets for teaching, may be somewhat supplemented from other sources.

6071. Lord *Mont Eagle*.] Do you include the value of the presents which they receive in the rupee and a half?

Yes; but there may be presents from old scholars, or on special festival occasions, not included; or the teachers may have a little plot of ground of their own which they cultivate; or something may be drawn from incidental employments.

6072. Earl of *Ellenborough*.] One would hardly think that any man would devote himself to teaching for a rupee and a half if he could get three or four rupees by working in the fields?

In many parts of the Mofussil two rupees a month would be reckoned very high wages among the ryots. People living only in Calcutta do not know what the state of things is out in the remoter districts. This rate which I have given in Tirhoot is the lowest. In that zillah the state of elementary education is fully more backward than in any other; at the same time, the schools of a higher grade, or Sanscrit schools, abound there in greater proportion than elsewhere. I find that between the elementary schools and the learned schools in India there is no connexion whatever; they are designed for two different classes of persons entirely: the lower is not a preparation for the higher; the higher is not the consummation of the lower; they have no mutual dependence: the one is for the trading and agricultural classes, merely to qualify them for business; the other is for the Brahmins and others, who mean to give themselves to the higher studies.

6073. Lord *Mont Eagle*.] Are there any endowed schools?

There were formerly a great many of those Sanscrit schools endowed; and even now, in the north of Bengal, there are several of them which have partial endowment, that is to say, they have lands which have been given to them. Having mentioned the lowest average pay of the vernacular schoolmasters, I may now state that the largest average is in Moorshedabad, where it is about four and a half rupees.

6074. Earl of *Ellenborough*.] They would be Mahomedans there, would not they?

From the history of Moorshedabad, they might be expected to be so.

6075. Principally, would not they?

A considerable proportion would be Mahomedans, but not so many as one might be led antecedently to anticipate. Generally it was found that the relative

Rev. A. Duff, D.D.
3d June 1853.

proportion of Hindoo scholars was much larger than that of the Mussulmans. Once more it may be added, that the average salary of the indigenous vernacular schoolmasters for the whole of Bengal is about three rupees, and that of the teachers of the higher learning about double that amount.

6076. What would be the cost of the rice on which they would live?

In the Mofussil, usually from eight annas to 1 *s.* for a maund or 80 lbs. In completing my answer, with respect to the proportion of the instructed population, I may now state, that in looking over all the tables, and making a calculation for the whole of Bengal—the investigation having been carried on in different parts of different zillahs—the result comes to this: the aggregate average for all the districts of Bengal, as to the adult population who can read, is only 5½ per cent., leaving 94½ of every 100 adults wholly destitute of all kind and degrees of instruction whatever. Then as to the juvenile population, 366 in 1,000, or 11-30ths, is found to be the number below 14, and of that number below the age of 14, 3-7ths are of an age to go to school. Taking those numbers, and applying them to Bengal and Behar, the result is this: that of children of a school-going age, there are only 7¾ out of every 100 who receive instruction of any kind.

6077. If the instruction be so bad as you believe, the smaller the number who receive it the better; is not that so?

Except only the mechanical part; so far as that goes, it is turned to a useful purpose in keeping accounts and reading and writing letters. Whether then we look at the totally inadequate or even noxious school-education of the very small instructed minority, or the total absence of school-education in the case of the vast overwhelming majority, while all are left exposed to the ever-active energy of an education of circumstances for all manner of evil, what a case of tremendous necessity is made out for the immediate and vigorous adoption of measures towards the sound education of the millions of the juvenile population of India, measures without which all other remedial measures of an improved legislative, judicial and administrative policy must prove in their effects comparatively abortive.

6078. Lord *Mont Eagle.*] To what age do you confine the school-going portion?

From five to fourteen. Taking that as the basis, and making a calculation, it comes exactly to what I have stated, viz., 7¾ out of every 100.

6079. *Lord Privy Seal.*] That investigation refers to Bengal alone?

To Bengal and Behar; there being in Bengal and Behar six millions and a half of a school-going age, only about half a million receive instruction of any kind or degree; that is to say, there are more children of a school-going age in Bengal and Behar alone than double the population of all Scotland, who get no scholastic instruction of any kind or degree.

6080. *Chairman.*] Are there any similar returns from the North-Western Provinces?

In the North-Western Provinces various attempts have been made to ascertain the state of education. Mr. Thomason has put forth many efforts, by means of the Collectors and other agents. I do not know that the matter has been gone so minutely into as it has been in Bengal; but there is no question of this, that very great pains have been taken to ascertain the facts there. The result, after successive corrections and revisions, I find stated lately to be the following: the population in the North-Western Provinces consists, first, of Mahomedans, 3,700,000; secondly, of Hindoos, 19,000,000; making a total population of 23,000,000. Assuming the number of male children fit for instruction (no females at all getting any instruction there) to be one-twelfth of the entire population, which is nearly the proportion assumed for Bengal, the number of male children fit for instruction would be 1,900,000. The number of children actually instructed is, Mahomedans, 16,000; Hindoos, 54,000; making a total of 70,000; so that this gives a per-centage of scholars to the number of male children fit for instruction of scarcely four in 100.

6081. Earl of *Ellenborough.*] Is the nature of the education given in the North-Western Provinces as objectionable as it is in Bengal?

From all the information given in the reports of the various parties, I should say

say that the general characteristics of it must be very much of the same description. It is exceedingly meagre in its quantity, and exceedingly defective in its quality.

6082. Though Mr. Thomason takes great interest in Native education, do you think that those gentlemen to whom he sends those queries take the same interest, and trouble themselves much about giving correct answers?

I should say that in the North-Western Provinces there has been a very remarkable *esprit de corps* diffused throughout the whole of the Civil Service by Mr. Thomason; so that, in general, they seem almost to vie with each other in earnest desire to accomplish whatever purposes he may have set his heart upon. There have been, doubtless, cases in which civil servants did not enter warmly into those investigations. In one case a member of the Civil Service declined to act on high conscientious grounds; and these grounds were of such a nature that they ought to have been sacredly respected. With that special exception, I am not aware that there were any who decidedly refused; and many of them seemed to go into the design with considerable spirit.

6083. *Lord Privy Seal.*] Does the return you speak of refer to the indigenous schools of the country?

It does.

6084. Lord *Stanley* of Alderley.] Does it include Mahomedans as well as Hindoos?

Yes, it includes both.

6085. In speaking of the objectionable nature of the instruction, do you apply your observations as much to the Mahomedan schools as to the Hindoo schools?

There is much that is objectionable in both; but the objectionable parts are somewhat different in kind. There is not the same mass of wild legends relating to gods and goddesses in the Mahomedan system; but still there are legendary traditions without end and without number, which have been multiplied. In fact, there have been extraordinary corruptions of Koranic Mahomedanism, which are commonly in vogue among the people, and though not of the same monstrous and extravagant kind as those which are current among the Hindoos, yet they are not of a description which can be said to be truly invigorating to the intellect or improving to the heart. With respect to the learned schools among the Mahomedans, they are, in their general tendencies, very much akin to the Sanscrit schools of the Hindoos.

6086. *Chairman.*] Have you similar returns from Bombay and Madras?

With respect to Bombay, the same efforts have not been put forth there to ascertain the state of indigenous education. Attempts have been made, but they are not of the same satisfactory nature as those which have been put forth in Bengal and Agra. Mr. Elphinstone, in his minute of December 1823, gave a great stimulus to the cause of Native education in Bombay; but though that minute abounds with many excellent suggestions and counsels, it did not call for statistical returns as to the amount of educational destitution. Such returns, however, were attempted, in an unsystematic way, by different parties in different districts. Mr. Robinson, the Collector of the Poonah district, thus reports, in the year 1825: the estimated amount of male youths in the district, according to him, taking them from five to fifteen years, was 60,000; the estimated total of scholars who learn the spoken languages of the country was 2,400; that is 25 of the whole number which ought to be taught, which is at the rate of four per cent. At a later period, in the Bombay Education Report for 1842, it is stated, that in nine Collectorates in the Bombay Presidency, the names of which are given, the average proportion of male children receiving instruction to the whole number of male children between the ages of five and ten, which is the period there taken, is 17 per cent. But here the difference of ages assumed, even if the proportion were accurately given, makes it impossible to institute a correct comparison with the Bengal or Agra Presidencies. Moreover, the Government schools, as well as the original Native indigenous schools, are included in this estimate; they are mixed up together, and there is no account of the total population by which the estimate might be corrected. With regard to the Presidency of Madras, again, it has generally been supposed that that

Rev. A Duff, D.D.
3d June 1853.

Presidency has been better off, in respect of indigenous instruction, than the others. I find that, in the year 1822, Sir Thomas Munro ordered inquiries to be made as to the statistics of indigenous education; which orders were highly approved of by the Court of Directors. I find afterwards, in 1826, Sir Thomas Munro himself supplying this summary of the returns: he says, "Out of a population estimated at twelve and a half millions" (an estimate which more recent inquiries have shown to be a great deal too low) "there are only 188,000, or one to 67, receiving education. This is true of the whole population, but not as regards the male part of it, of which the proportion educated is much greater than is here estimated; for, if we take the whole population, as stated in the report, at 12,850,000, and deduct one-half for females, the remaining male population will be 6,425,000; and if we reckon the male population between the ages of five and ten years, which is the period when boys in general remain at school, at one-ninth, it will give 713,000, which is the number of boys that would be at school if all the males above 10 years of age were educated; but the number actually attending the schools is only 184,110" (the discrepancy between this and the former number is in the original), "or little more than one-fourth of that number. I have taken the interval between five and ten years of age as the term of education, because, though many boys continue at school till 12 or 14, many leave it under 10." That, as far as it can be depended on, would also indicate that though, in some respects, the proportion might be larger at Madras, yet it is immensely short of what it ought to be—short by at least three-fourths. I am not aware that since that time any systematic attempts have been made to ascertain the state of the indigenous education at Madras.

6087. When did the British Government first commence its operations with regard to education, and of what description were they?

The first effort put forth by the British Government in connexion with Native education was by Warren Hastings, in the year 1781, when he founded the Mahomedan College at Calcutta. This was founded by him at first at his own expense; he laid out some thousands of pounds upon it; which, however, I believe, were afterwards refunded, and he got it endowed to the extent of about 3,000 *l.* a year. His great object in founding that institution was, to conciliate the prejudices of the Mahomedans, and to secure their good-will The design was, through the agency of learned Maulavis, to teach Arabic and Persian, with the whole range of Mahomedan literature, including theology and ritual observances. The next attempt on the part of the British Government was by Mr. Duncan, at Benares, in the year 1791, when he founded there the Sanscrit College, which was designed to accomplish the same purpose for the Hindoos, which the other was intended to accomplish with regard to the Mahomedans. In this Sanscrit College at Benares, the whole range of Sanscrit literature was to be taught, and has been taught, by learned Brahmin Professors. Both of those institutions went on professedly accomplishing the objects for which they were established; but very much in the hands of Natives, there were endless mismanagements. The Government interfered repeatedly, with a view of rectifying matters; but even up to a very recent period, they have been in a very unsatisfactory condition. The Benares Sanscrit College, upon which great pains were bestowed, was particularly examined some years ago by a member of the Civil Service, Mr. John Muir, an eminent Sanscrit scholar, who was also appointed for a short time as acting Principal; he gave in a report of the state of the college, as he found it, in the shape of a memorandum to the Government of Agra, with suggestions for its improvement. As coming from probably the highest authority in the North Western Provinces in the department of Sanscrit literature, if the Committee are desirous of knowing what the exact state of things was at so late a period in the Benares College, it will be found in this brief report, which I beg to deliver in.—(*Vide* Appendix D.)

Appendix D.

6088. *Lord Privy Seal.*] What is the date of it?

It was in the year 1844. In it we have the calm deliverance of one of the greatest friends and masters of learned Orientalism. The subject is altogether one of very great importance in India in many respects.

6089. That has reference to the Benares College?

Yes; only to the Benares College.

6090. What

6090. What is the number of students educated there?

The average number is small, being only between 50 and 60. And yet, with its large staff of European Principal, and a dozen Brahmin Professors, and handsome scholarships, the college costs the Government annually about 20,000 rupees, or 2,000 *l.* Various attempts have been made to improve it; but the Brahmins of Benares are the highest Brahmins in India, at least they reckon themselves so, and they are of a peculiarly stiff, intractable, unimprovable character.

6091. Do not they teach any branches of English literature there?

Great efforts have been made to graft something English on the Oriental system, but they all failed till within the last few years. Dr. Ballantyne, in 1846, went out from Edinburgh an excellent Sanscrit scholar, and he at last succeeded, to some extent, but with the greatest difficulty. On the older Brahmins he failed in making any impression at all. He could not get any one of them to believe that there was one jot or tittle in the whole range of English literature which it was worth their while to bestow a moment's time or attention upon.

6092. Lord *Wynford.*] Was not there an attempt to absorb the revenues of this college at Benares into a fund for the education of English servants?

That came under the general attempt made in the year 1835, by Lord William Bentinck.

6093. Might not that in some degree account for the anxiety of the Natives to resist the introduction of English?

The resistance to graft English on the old stem of learned Orientalism was manifested in many ways long before that. The fact is, that there is a real uncongeniality and natural repugnance between the entire spirit and genius of the two systems of Anglicism and Orientalism. In Calcutta, where of course there is a greater force put forth altogether by the British Government, and the Natives come much more into contact with the general influences of European society, and the Native mind is, in consequence, more liberated from narrow prejudice, the attempt to graft something of English upon the Sanscrit College succeeded partially more than 20 years ago; but at Benares the attempt failed till within the recent period already indicated. As I said, the learned Brahmins there could not be persuaded that there was anything worth their while to bestow a moment's attention on in the whole range of English literature and science, until at last Dr. Ballantyne's efforts were crowned with partial success. By his own conciliatory manners, by dint of earnest persuasion, and by prevailing on the Government to allow certain scholarships to such as would commence the study of English, he at length got a few of the younger Brahmins detached for that purpose. Having visited the institution at the close of 1849, I found that with all his efforts, and with scholarships of from five to fifteen rupees a month at his disposal, he had succeeded in detaching only 13 who could be induced to give a moment's attention to the study of English. As a matter of educational curiosity, it may be stated, that being of ages from 20 to 27, and having their minds already considerably exercised and cultivated through the medium of Sanscrit, he did not begin English in the elementary spelling-book style that we adopt in this country; he commenced the moment they had learned the letters, and could put them together, by placing Bacon's Novum Organum into their hands; since then he has translated that work, in part at least, into Sanscrit; a copy of which I saw the other day.

6094. *Chairman.*] What measures were next suggested after the establishment of this college?

The Government, in point of fact, did not do anything more with respect to Native education than maintain the Calcutta Mahomedan and Benares Sanscrit Colleges for many years. In 1811, Lord Minto put forth an elaborate minute upon the subject of Native education; in that minute he pointed out very clearly the decay of Native literature, arising from many causes, such as the presence and supremacy of a foreign British Government, the diminution of the resources of Native Princes and Chiefs; and he suggested, without any apparent knowledge of, or reference to, its intrinsic character, that it would be desirable to do something more for the purpose of maintaining this Native literature. His proposition, accordingly, was to endow two new colleges for Sanscrit learning, one at Nuddea, about 70 miles north of Calcutta, and the other in Tirhoot: this was the proposition; but in this, its original form, it was never

Rev. A. Duff, D.D.

3d June 1853.

never carried into effect at all. Afterwards, in the year 1821, when the Government began to consider the whole subject, the suggestion was, that in lieu of those two proposed colleges at Nuddea and Tirhoot, there should be one consolidated college at Calcutta, with an annual income of 30,000 rupees, or 3,000*l.* In 1823, it was resolved to erect a handsome edifice for the new institution. Up to this time the Government had done nothing for Native education in Bengal, beyond what has now been stated; then, as regards English education, the Government was not the first to begin or originate such a system in Bengal.

6095. Earl of *Ellenborough.*] Are there any Native establishments for English education at Muttra and Brindahun?

For English education there are no Native establishments; but there are several small establishments, that is, Hindoo and Persian schools, just of the same kind that are to be met with in other parts of the country, of which an account is given in the Educational Reports for the North-Western Provinces. Of the Hindoo schools, there are 19 in Muttra, and 22 in Brindahun; of the Persian schools, there are 19 in Muttra, and 3 in Brindahun.

6096. The state of society is altogether very peculiar at those two places, is not it?

It is very peculiar. Muttra is not a place for learning as Benares is: it is the cradle and nursery of a large proportion of the more ordinary popular idolatries and superstitions.

6097. Brindahun is still more so, is not it?

Brindahun is closely connected with Muttra; being regarded by the Hindoos as the birthplace of Vishnu, and the principal scene of celebrated exploits, it is resorted to by great multitudes for the worship of that god, and the visitation of the holy shrines.

6098. *Chairman.*] When did the British Government take up the subject of English education?

English education was in a manner forced upon the British Government; it did not itself spontaneously originate it. The system of English education commenced in the following very simple way in Bengal. There were two persons who had to do with it; one was Mr. David Hare, and the other was a Native, Ramohun Roy. In the year 1815 they were in consultation one evening with a few friends, as to what should be done with a view to the elevation of the Native mind and character. Ramohun Roy's proposition was that they should establish an Assembly or Convocation, in which what are called the higher or purer dogmas of Vedantism or ancient Hindooism might be taught; in short, the Pantheism of the Vedas and their Repanishads, but what Ramohun Roy delighted to call by the more genial title of Monotheism. Mr. David Hare was a watchmaker in Calcutta, an ordinary illiterate man himself; but being a man of great energy and strong practical sense, he said the plan should be to institute an English school or college for the instruction of Native youth. Accordingly he soon drew up and issued a circular on the subject, which gradually attracted the attention of the leading Europeans, and among others, of the Chief Justice Sir Hyde East. Being led to consider the proposed measure, he entered heartily into it, and got a meeting of European gentlemen assembled in May 1816. He invited also some of the influential Natives to attend. Then it was unanimously agreed that they should commence an institution for the teaching of English to the children of the higher classes, to be designated "The Hindoo College of Calcutta." A large joint committee of Europeans and Natives was appointed to carry the design into effect. In the beginning of 1817 the college, or rather school, was opened; and it was the very first English seminary in Bengal, or even in India, as far as I know. In the joint committee there was a preponderance of Natives; and partly from their inexperience and inaptitude, and partly from their absurd prejudices and jealousies, it was not very well managed nor very successful. Indeed, had it not been for the untiring perseverance of Mr. Hare, it would have soon come to an end. The number of pupils enrolled at its first opening was but small, not exceeding 20; and even all along, for the subsequent five or six years, the number did not rise above 60 or 70. Then it was, when they were well nigh in a state of total wreck, and most of the Europeans had retired from the management in disgust, that Mr. Hare and a few others resolved to apply to the Government for help as the only means of saving the

the sinking institution from irretrievable ruin. The Government, when thus appealed to, did come forward and proffer its aid upon certain reasonable terms and conditions; and it was in this way that the British Government was first brought into active participation in the cause of English education.

Rev. A. Duff, D.D.
3d June 1853.

6099. *Lord Privy Seal.*] In what year was the help of the Government first given to that school?

In the year 1823. The Government then came forward and said, in substance, "If you will allow us to appoint a duly qualified visitor, so as to give us some control over the course of instruction, we will help you with a considerable pecuniary grant." But however equitable the proposal that they, as large subscribers to the funds, should have an influential voice in the management, such was the blindfold bigotry of the larger moiety of the Native committee, that the interposition of the Government, even in the mild form proposed, was at first very stoutly resisted. At length the sober sense of the smaller moiety prevailed. The first visitor happened to be Mr. Horace Hayman Wilson, the famous Sanscrit scholar. It was not, perhaps, an appointment altogether congenial to his other pursuits, he being thoroughly wrapped up in Sanscrit and Sanscrit lore of every sort. But still, as his influence with the Natives was deservedly great, he was appointed to the office; and, as an honourable man, he rigorously resolved to do his duty. He very soon threw new life into the system, and got it very much improved; the number of pupils soon also greatly increased, so that altogether there was a great deal of zeal manifested, and a considerable degree of success attained. At the same time, so far as the Government were concerned, their views at the outset, with regard to the best mode of communicating European literature and science, were somewhat peculiar and contracted; in other words, their view seemed to be, that whatever of European literature and science might be conveyed to the Native mind, should be conveyed chiefly through Native media; that is to say, the learned languages of India for the Mahomedans, Arabic and Persian; and for the Hindoos, Sanscrit. I believe it can be shown from a long induction of facts, that this was the predominant spirit and intent of the British Government. So that they did not take up English education, at first, upon the enlightened idea that English was to be the grand medium of transfusing, as it were, European literature and science wholesale and broadcast into the national mind of India; but they took it up very much on the principle that as there must be translations into Sanscrit and Arabic, in order to convey portions at least of European literature and science to the Native mind, there must be translators. Now, by securing a certain number of Natives who could know English well, and be at the same time well acquainted with their own learned languages, they might translate certain standard English works into those languages, and so introduce piecemeal, and in comparatively fragmentary forms, European literature and science into India. This seemed to be the favourite plan entertained by the Government and its responsible advisers for many years. And, certainly, neither the British Government nor the Hindoo committee at the outset could foresee, and they did not anticipate some of the results which followed from this attempt to introduce the full range of purely secular English literature and science, wholly unconnected with religion, at once through the medium of the English language. Results, however, within a few years did begin to appear which somewhat astonished them all—results for which they were not in any way prepared, inasmuch as every thing was new, and there had been no antecedent experience. The plain fact is this, that, as previously stated, Hindooism is an extraordinary compound; and in that compound are strangely blended not only things which we should reckon religious, but things which we should reckon purely secular. Hindooism embraces in its learned department, not only the pantheistic and philosophic theories of different schools, the cosmogonies and theogonies of the gods, and such like, but it embraces all the branches of what we should reckon ordinary science, such as geography and astronomy. Every thing, in short, is included, music and medicine and all. Indeed, I do not know what is excluded from its all-comprehending embrace; consequently, every thing is sacred there; for their theory is, that all those things have been taught by the gods, and are contained in books which are inspired by the gods, and which are, therefore, of divine infallible authority. This is, unquestionably, the theory and the prevailing practical belief, as any one who knows the Hindoos will at once be ready to testify. Now, all the physical systems of Hindooism

Rev. A. Duff, D.D.

3d June 1853.

abound with palpable, glaring, demonstrable errors. Such being the facts of the case, the inference must be quite obvious in a moment to every reflecting mind, viz., that you cannot introduce into any Native institution, through the medium of the English language, the full range of English literature and science, without coming into hostile contact and collision, in every direction, with Hindooism. You cannot teach, for example, the true system of geography without demolishing the false Hindoo systems of geography to atoms. You cannot teach the true system of astronomy without exploding the erroneous Hindoo system to atoms. You cannot teach even political economy, or any other social science, with all the advantages flowing from it, without coming into contact with their theory and practice of caste. The result, then, of introducing the wide range of English literature and science into this institution called the Hindoo College, uncorrected and unregulated by any religious influence, was, that at a very early period those young men had their minds opened up to a new and strange world. Every thing to them was fresh and novel and exhilarating; they were made to gaze, for the first time, at a grand panoramic succession of phenomena in the unsealed realms of true history, science and philosophy: it seemed like the unsealing of the entire range of their mental vision. They were thus suddenly thrown adrift from their ancestral hereditary ideas; completely tossed from the moorings and the anchorages of old Hindooism. No wonder, though, for a while they became perfectly wild and extravagant. They had been taught in this institution no religion, because the policy of the Government was not to interfere with religion directly. They now did, however, very essentially interfere, without designing it; because they helped to destroy the authority of the systems and sacred books upon which their religion depended. In opening up the minds of the young Hindoos in the manner now explained, it is a simple fact, that by the year 1829, or thereabouts, that is to say, six or seven years after the Government undertook the assistance and supervision of the Hindoo College, at the request of the Native managers, all the higher young men in it were no more believers in Hindooism than if they had been born and brought up in Great Britain. Hindooism to them was destroyed utterly; and they began to parade their emancipation and freedom from the ancient yoke, by sporting some very wild opinions, and indulging in sundry extravagant freaks and excesses. The parents and guardians not unnaturally took the alarm at all this outburst, and resorted to various plans and expedients to arrest its farther progress. One of the teachers, a Mr. Derozio, an East Indian, was a man of immense energy of character, and had great influence over the Native young men; the Natives, consequently, were led to attribute blame to him, as if he had been the author of all this confusion; but there really was no blame justly attributable to him; the fault, if fault there was, did not lie at his door, but at that of the system. He, in truth, did nothing, except that he zealously taught what he had been appointed to teach, wholly irrespective of consequences; and that helped to destroy Hindooism.

6100. *Lord Privy Seal.*] Was he a Christian?

He was nominally a Christian; but at that time there is reason to think that he was a believer in no settled faith. This whole subject is one which occasioned a great deal of inquiry, and excited a great deal of interest in Bengal, and, historically, it is a matter of considerable importance.* The details of it are singularly instructive. I could furnish those details at some length, if there were any desire to obtain them, either now or afterwards. It might be regarded in the light of a vital and turning point in the history of education in India, as indicating the precise character of English secular education, that is, education without religion, and its natural effects and results when it came into contact, without any modifying or counteracting influences, with the Native mind under the *régime* of Hindooism.

6101. Lord *Wharncliffe.*] You say that the consequence of the system of education pursued in the college at Calcutta was to produce very wild and extravagant notions among the young men; do you mean that they were entirely without belief in religion at all?

I mean that at that time those young men really came to be without belief in religion at all. It happened just to be the very time at which I arrived in Calcutta, and I came in contact with them immediately on my arrival. It is a simple

simple and notorious fact, that at that time they were without any belief; that they were really infidels in the wildest sense of the term—in fact avowed atheists. They have never been at any subsequent period in a state of such frenzied extravagance; and all this was brought about, not by missions or missionaries, but by the joint action of the Government and Natives themselves. One of these young men, a Brahmin, in a newspaper which he started, thus testified: "The Hindoo College, under the patronage of the Government, has, as indeed it must have, destroyed many a Native's belief in Hindooism. How could a boy continue to worship the sun, when he understood that this luminary was not a devatah (divinity), but a mass of inanimate matter? How could he believe in the injunctions of such Shastras as taught him lessons contrary to the principles inculcated by his lecturer in natural philosophy? The consequence was that the castle of Hindooism was battered down. No missionary ever taught us (meaning himself, the editor) to forsake the religion of our fathers; it was Government that did us this service."

6102. Was there nothing done at that time to substitute a true belief in the place of the superstitions which were destroyed by that system of education?

Unfortunately not on the part of the Government; the Government did nothing. Coming into contact with those young men immediately on my arrival in Calcutta in May 1830, and finding that nothing was being done for them, I happened to take up my residence in the same square as the Hindoo College, partly that I might see more of them as well as of the Hindoos generally. I was wont to go almost daily into the college, and privately some of the students used to come to me. At first, however, they were so full of conceit, so proud of their new attainments, that it was with with difficulty they would listen to anything at all. They looked upon the Brahmins, by this time, as impostors, and loudly declaimed against them as such. One of them wrote a sort of comedy in English, which turned the Brahmins and Hindooism into downright ridicule. They sometimes met them in the street, made a circle round them, and talked very jeeringly, and even insultingly to them, boldly proclaiming that the reign of Brahminism and imposture had come to an end; all which tended greatly to exasperate the Native community. They became also very careless, or even reckless too, as to other duties. Wild notions sprang up amongst them as to parental rights and filial obedience, and various other social obligations. Finding this to be the state of things, there was a great anxiety to see what could be done to arrest this wild rolling tide. They looked upon Christian ministers as in the same category with the Brahmins, that is, as mere pretenders, upholders of priestcraft and impostors. Not having been brought into contact with any of them, and not having been taught otherwise, that was their settled impression, so that the difficulty was at first to get a hearing at all; and the only way in which a hearing was at last obtained was by trying to conciliate them in various ways; by at first saying nothing very special or particular to them upon the hated subject of religion, but by trying to indicate to them in different ways that a man might be a Christian minister, and yet have common sense; that it was not necessary, in order for a man to be a Christian minister, to drop all knowledge of literature, philosophy and science. Seeing, for instance, that they were very fond of certain departments of mathematics and metaphysics, the great endeavour was to talk to them on those subjects. Accordingly, some of them used to come to my house to discuss those matters, and I used to go to them, and more especially to their debating societies, which they held several times in the week. At last several of them, having been brought to see that it was not very rational after all to be constantly declaiming against all religion, and particularly Christianity, of which they were obliged to confess they were entirely ignorant, agreed to come to my house and hear something in the way of a lecture upon the subject of religion, provided they were allowed, at the same time, to enter the lists freely and combat every proposition upon equal terms. Indeed, there is no doubt that their design and expectation was to expose the fallacies of any arguments I might advance, to put me down entirely, and to demolish Christianity utterly, thinking, in their ignorance and vain conceits, that it was altogether a delusion, just as they had found or proved Hindooism to be. There were two or three individuals who joined with me in this first attempt. One of them was the present Bishop of Madras, then simply a devoted chaplain of the East India Company, Dr. Dealtry. We agreed to give a series of lectures between

Rev. A. Duff, D.D.
3d June 1853.

between us; the first of them, upon the subject of the evidences of natural and revealed religion, which devolved upon me. Some 50 or 60 of those young men met in a room of my house one night, and the first lecture was delivered; but being a new thing entirely, the first attempt of the kind that had ever been made in Bengal, or, so far as I know, in India, there was a prodigious ferment immediately created among the Natives. A number of the parents went to the managers of the Hindoo College and said, "If you do not prevent those young men going there, they shall be withdrawn from the college." The excitement was exceedingly great, so that altogether it was felt to be prudent to pause and do no more for a time. A statement of the facts thoroughly satisfied the Governor-general that there was no undue rashness or indiscretion on our part. Things went on quietly for about 12 months, when, from a sudden and unexpected train of circumstances, a number of them were virtually thrown loose out of ordinary Hindoo society. Then it was that a number of them agreed again to renew the hearing or attending upon the proposed lectures and discussions. Accordingly, a second time the attempt was made by myself alone, on my own responsibility; for by this time I had become more thoroughly acquainted with the mental habits and cherished opinions of the young men. Some 50 or 60 attended. The first object was to prove to them that there was a God at all, for, in reality, they avowed atheism. This matter was gone into at very considerable length. A summary account of the whole of the argumentative processes which were gone through—processes fashioned and moulded to suit the peculiarity of their requirements—is now in my possession, with various collateral details; and I can produce it to the Committee if they so wish. But without at present unduly trespassing on the Committee's time, the result may be thus briefly stated. Having one public lecture each week, they first of all agreed to listen to it without interruption, upon the condition that they might immediately after be allowed to tear it all to pieces as freely as they liked; then they used to remain for hours, often till past midnight, discussing and debating. At first they were very supercilious, and sometimes even grossly insulting. Nevertheless, the resolution was firmly taken to bear with all, and patiently to persevere. So proceeding with a regular systematic course in the midst of endless interruptions and divergencies, when doubts still remained on their minds, they sometimes came to me through the week to get them solved; sometimes they put them into writing, asking me to answer them the next night when we met. Thus, at last, they came one and all to see that there were substantial grounds for believing in the existence of a God. That conclusion having been arrived at, we were now prepared to go to the next step, and ascertain if, besides the manifestation of Himself in the works of creation, He had ever manifested Himself in the way of a special revelation. This opened up the whole subject of the Christian evidences, and we went step by step through these evidences, in ways and forms purposely adapted to the peculiar circumstances of those young men, they at the same time controverting every thing, as we advanced, just as they chose. Then, at last, having come to the conclusion of the Christian evidences, the state of conviction in the minds of those young men was this: a few said, "On the strength of those evidences, we cannot but believe this Bible to contain a revelation from God." Some of them, on the other hand, having been foiled in argument, went off altogether; others, again, were in a somewhat negative state, neither positively believing nor disbelieving, contented simply with saying, "We can no more assert that this Bible is not a true revelation from God, but we cannot as yet directly and absolutely take it up and believe it as divinely authoritative truth." Since, therefore, it was admitted by some that this must be a revelation from God, and by others no more violently gainsayed or contradicted, the next inquiry was, what this revelation really did contain? This led to a disquisition upon the principles or doctrines of Christianity, unfolding these in ways and forms suited to their peculiar state. In little more than 12 months after the commencement of those lectures and discussions (for they were carried on with great earnestness, some of the young men having nearly the whole of their time at their disposal, which enabled us to get through a vast quantity of matter within a very brief period), first one, then a second, and then a third, came forward, practically saying, "We not only now believe this Bible to be a revelation from God, but we have apprehended its peculiar doctrines; we believe them; we feel their force in our minds, and their influence upon our hearts; we felt that we needed salvation, and we have found it here. We wish, therefore,

fore, openly to abjure Hindooism and atheism, and all superstition, and as openly to embrace Christianity." Such was the final result with regard to a few.

6103. *Lord Privy Seal.*] How many?

At that particular time there were three, who came one after another; others subsequently followed. They who first came were men of good caste; one of them a Kulin Brahmin, that is, of the highest grade of the highest caste. Two of them are still living; one of these, Gopi Nath Nundi, has for years been labouring as an ordained minister in connexion with the American Presbyterian mission, in the North-West Provinces. The other, the Rev. Krishna Mohan Banerjea, has long been well known to numbers in India and in this country as a man of more than ordinary talents and accomplishments. Some time after his baptism, he joined himself to the Church of England, and is now one of the Professors of Bishop's College, Calcutta.

6104. Earl of *Ellenborough.*] Is not he a Parsee?

He is a Kulin Brahmin of the highest caste; he, with the others who came forward at that time, were among the most distinguished of the young men as ringleaders throughout the whole of their previous wild career. From their cases having been the first of the kind that had occurred in Bengal, and from their fearlessly coming forward and openly embracing Christianity, a great sensation was naturally produced alike in the Native and the European mind; for before these occurrences, it was went to be currently remarked and constantly reiterated by a certain class in Calcutta, that it was impossible to convert a high-caste Hindoo, and especially a Brahmin.

6105. Lord *Stanley* of Alderley.] Did that instance of conversion stand alone?

No; that was only the first of a series; I referred simply to the immediate result of those lectures and discussions undertaken to counteract the evil effects of the Government system of education pursued in the Hindoo College.

6106. Lord *Wharncliffe.*] What was the date of those conversions?

Those conversions took place about the end of the year 1832.

6107. *Chairman.*] What change in the system of education was effected by the resolutions of Lord William Bentinck, in March 1835?

I have previously stated that the great predominant system carried on by the Government was of a twofold nature; first, to uphold certain learned Oriental institutions for their own sake; and secondly, through the learned languages taught in them, to convey selected portions at least of the literature and science of Europe. By degrees, the profitless or injurious tendencies of learned Orientalism were becoming more and more apparent; while, at the same time, the power of the English language, its rapid and immediate power in transferring European literature and science into the Native mind, had become glaringly patent. The slowness and inadequacy of the process, as involved in the translation scheme, had also become abundantly manifest; first, works had to be translated at great expense; various translations had been finished, and others begun, and large sums of money were demanded; and after all, it was found that some of them were translated in such a style—the newness of the subjects in the Oriental languages requiring, to a great extent, a new creation of technical terms—that it would be almost necessary that the translators should be hired and employed again to interpret their own translation. The consequence was, of all these discoveries, that there arose, alike within the circle of Government officers, and without the Government sphere, two schools of educationalists who came into something like a violent antagonism. One was for maintaining the old system; and the other for doing away with the old system, and giving attention more especially to the English language, and through it transfusing English literature and science. A great controversy thus sprang up upon that subject—a controversy which, in substance, has been revived subsequently in other parts of India. The design of Lord William Bentinck's resolutions was to bring all this controversy to an end: his resolutions are very brief, and they are of great moment as connected with the history of education in India; therefore, I have brought a copy of them with me, which, with some remarks of my own, illustrative of their real scope and significancy, and vindicatory of their

Rev. A. Duff, D.D.
3d June 1853.
Appendix E.

propriety and excellence, so far as they go, I will leave with the Committee. —(*Vide* Appendix E.) The leading object of those resolutions was to undo the old system altogether; formerly the great object being to uphold Oriental literature and science. The Governor-general declares, in his resolutions, that now the great purpose of the Government should be to introduce European literature and science instead; that whereas formerly the design was to introduce whatever European literature and science was to be inculcated through Mahomedan and Hindoo media; henceforth the great object should be to introduce European literature and science at once through the medium of the English language; the result of this resolution, with regard to the Sanscrit and Mahomedan Colleges, would be this, that, without affecting existing interests, that is to say, without depriving any of the Brahmin professors of their salaries during their lifetime, or the students of their stipendiary allowances during their college term, when any of the former died or vacancies occurred in the latter, it would become a question with the Government whether they should ever again fill up any of those situations; in short, the chief and predominant design of those resolutions was gradually to get quit of the Sanscrit and Mahomedan Colleges altogether, as belonging to a past age—to an age which might be characterized in Europe merely as a mediæval age—an age which taught many things that were in themselves very frivolous, very worthless, or even greatly worse, and which had very little in them that was really improving either to the head or heart; to get quit, I say, in connexion with the educational cause, of those colleges altogether, with their attenuated scholastic subtleties and spurious or vicious literatures, and false sciences, and speculative pantheisms of different idealist and materialist schools, and elaborate defences of the popular idolatries and superstitions, and establish instead new institutions for the higher learning, which would convey at once the whole mass of improved European literature and true science into the Native mind through the means of English, and then distribute these through the vernacular media far and wide throughout the land. All this might be illustrated and confirmed at length by abundant details, if there were any need for it.

6108. What counter-changes were effected by Lord Auckland's minute?

After the passing of Lord William's Act, the Oriental party, as it was called, were naturally dissatisfied at the prospect of the ultimate abolition of their favourite colleges. The consequence was, that they tried again and again to get those resolutions of Lord William Bentinck abrogated. A new controversy in consequence arose, reviving something of the old acrimony, so that at last Lord Auckland came forward, apparently as a mediator in the matter; and his minute, dated Simla, 1839, was seemingly designed to effect something like a compromise between the parties. One object of his minute was to uphold to the utmost all that Lord William Bentinck had done with the view of promoting English literature and science through the medium of the English language; but, on the other hand, his purpose was to abrogate so much of Lord William Bentinck's resolutions as went to the ultimate abolition of the Sanscrit and Mahomedan Colleges; in short, he restored these again to the footing which they held before Lord William Bentinck's resolutions were passed; and he granted certain sums of money, in addition to the previous sums allotted to education in India, in order that those purposes might be carried out.

6109. *Lord Privy Seal.*] The Sanscrit Professorships, instead of dying out, were to be restored?

Yes, to be restored; and the whole Oriental system perpetuated, as it had existed originally. That was the purport of his minute, and it has dictated the system which has been followed ever since. Such a minute, of course, with its restoration or revival, so to speak, of the antiquated and, in many respects, obnoxious Sanscrit and Mahomedan learning, caused again a great deal of discussion and vehement controversy; but no further change or modification has since been effected in the system.

6110. There was not sufficient time, was there, between the administration of Lord William Bentinck and Lord Auckland to give much effect to the minute of Lord William Bentinck?

No; the principal effect which that had was with regard to the students. The

The fact was, that almost all the Brahminical students had stipends. Those, of course, as they left the college, agreeably to Lord William Bentinck's Act, had not their places supplied.

6111. *Chairman.*] Are you acquainted with the resolution of the 10th of October 1844, by Lord Hardinge?

Lord Hardinge's educational resolution was of a different kind altogether from any of those now referred to; it is very short, and I have brought a copy of it—(*Vide* Appendix F.)—as it has made a considerable noise in India. The design of the resolution was this: up to the time of the resolution, that is, up to the year 1844, the Government, as such, had taken no notice formally or officially of schools or seminaries, apart from its own system of operations. It had been found and acknowledged that young men were brought up in some of those seminaries with mental capacities and acquired attainments as high as those belonging to the alumni of the Government colleges, and often with characters greatly more unblemished; but they were ignored, so to speak, and overlooked, as if they were so many non-existences. The design of Lord Hardinge's minute, therefore, was hailed at the time by all parties as a noble and generous design; since his Lordship's object was to encourage all well-constituted and well-conducted educational institutions. In furtherance of this liberal object, the Government service was to be freely thrown open to the best qualified, that is, the most talented and highly educated young men, not of the Government colleges only, but out of all other institutions, howsoever originated or supported. This was the manifestly avowed purpose of Lord Hardinge's minute; he required, accordingly, that a list should be furnished from the different non-Government institutions of the best young men trained up in them, that they might be embodied with the lists of the best young men from the Government institutes.

Appendix F.

6112. Can you explain the reasons which prevented the students of those Government institutes from availing themselves of the advantage held out by that resolution?

The students of the Government institutions availed themselves to a considerable extent of it; they were the students of other institutions who did not and could not avail themselves of it; many of the Government students came forward, but not the students of other institutions. The reason is obvious: the Council of Education fixed on a narrow and sectarian test or criterion of examination, which was applicable to the Government colleges only; that is to say, they fixed upon the books and subjects which were taught in the Government colleges, and some of them taught exclusively there, and they made an examination on these the sole test and criterion for obtaining a place in the list of candidates qualified for the different grades of Government employ. Of course, young men brought up in other institutions of the highest grade, and especially the higher Christian institutions, where some of the books and subjects now referred to were not taught, but where other books and subjects were taught, far better calculated to enlarge and invigorate the intellect, to purify and replenish the heart, and thus act beneficially for the best interests of society, felt that they were placed at such a disadvantage that it would be an injustice and an indignity to ask them even to appear in a competition of the kind proposed. This was the real cause why they could not come forward. It was a restricted and limited test, founded on the narrow and exclusive system pursued in the Government colleges. And that it was a test very restricted and limited, beyond what Lord Hardinge had ever intended—a test, therefore, wholly unfitted to carry out his really liberal designs, and utterly unsuited to all other institutions except those of the Government—was at first admitted by the Council of Education itself; for when they first publicly intimated their plan of giving effect to Lord Hardinge's resolution, they apologised for not being able, on account of the shortness of the time, to mature a scheme by which full justice might be done to the students of other institutions. They consequently recommended such students to hold back till such time as arrangements could be made that would put them on equal terms with the candidates from Government institutions; but such a time never came; and such arrangements, though promised, were never made. The Council having thus failed to implement its promise, no students from non-Government institutions presented themselves for examination. After the lapse of two or three years, the Government of Bengal, finding that no young men came forward from other institutions, ordered the Council of Education to make inquiries as

Rev. A. Duff, D.D.

3d June 1853.

to the cause. This led to a correspondence between other parties and the Government Council of Education, which clearly and fully brings out all those matters to which I have now referred. The whole subject has given prodigious dissatisfaction, not only to non-Government parties, but also to many of the Government officers, who have been offended at the partiality of the Council of Education, and its inexcusable failure in carrying out Lord Hardinge's liberal policy. The Court of Directors, also, in calm and measured language, expressed their disapproval of the conduct of the Council in the matter. Besides, the partial plan adopted was found to prove injurious even to the Government students; it led, as some of us showed, or endeavoured to show, to a mere system of what might be called cramming, and nothing else. A few books and subjects were pored over everlastingly through the twelvemonth, and nothing but those; so that while the memory was exercised, there was little or nothing fitted or designed to invigorate the mind, or elicit and mature talent. It was more the mnemonic art that was cultivated, than the faculty of judgment or of reason. Indeed, the judgment or reason was apt to be overlaid and paralysed by a mass of remembered crudities. Of course, wherever there was great original vigour of intellect, it might display itself in spite of that cramming system; but that, in all ordinary cases, the tendency of the narrow system adopted was what has now been stated is indisputable. And this the Council of Education itself appears at last to have discovered; for, in their last report, that for 1851-2, the Secretary distinctly admits that "the consequence" of the "present plan" is an "attempt to commit to memory a mass of matters on various subjects without exercising the judgment or reasoning faculties; a species, in fact, of mere cramming." So far well; yet there is no appearance of a disposition or intention to do tardy justice, in the spirit of Lord Hardinge's resolution, to the students of other institutions; while the leading conductors of such institutions have reasonable ground for complaining, that though the Council has in its public report freely commented on the correspondence that passed between it and them, it has never published that correspondence to enable others to judge of its merits, but only furnished one-sided statements of their own relative to its contents, which represent the whole subject in a garbled and mutilated form.

6113. Earl of *Ellenborough.*] Do not Lord Hardinge's resolutions stand, or have they been subsequently altered?

Lord Hardinge's resolution has stood; but it has been practically a dead letter as respects all institutions except the Government ones; and even as respects the Government ones, it has not succeeded to any great extent. Its decided effect, as carried out by the Council of Education, has been to narrow the course of instruction, and cramp the mental faculties. Besides, in five years only 35 of their own students have passed their own chosen test, six in the first class, and 29 in the second; and of these only eight or nine have found their way into the public service of Government.

6114. *Chairman.*] Is not the Medical College one of the most valuable of the Government institutions?

The Medical College at Calcutta may in many respects be said to be the most remarkable and useful institution which the Government has ever set up. There is one also at Madras, but on a smaller scale; and there is another at Bombay. There were many apparently insuperable difficulties in connexion with the origination of the Medical College, as any man knowing the nature of Hindooism would anticipate, more especially from the great antipathy that there was to have anything to do with touching a dead body—that being pollution in their eyes. They had, it is true, a sort of Medical College before, conducted through the media of the learned languages after an antiquated and very unprofitable fashion. But the progress and liberalizing influence of a thoroughly English education at length bore down all obstructive prejudice and bigotry; so that the new Medical College, established on the most improved European model, has been triumphantly successful.

6115. *Lord Privy Seal.*] Has this English education in the medical and other branches continued to have the same effect which you described the first school in Calcutta to have, of uprooting their faith in the old religion without supplying them with anything else?

Circumstances are now considerably different from what they were then. As regards

regards the system of education itself, its natural and intrinsic effect is precisely the same; but it must be remembered that at that very early period to which I before referred, there was no English Educational Institution in Calcutta for the Natives but the Government one. There was nothing, therefore, to counteract or neutralize the effects of it, so far as these were injurious. Since then other institutions of a Christian character and with nobler tendencies have sprung up; and young men have been highly educated in those other institutions—young men who are equal to those in the Hindoo College in point of general literary and scientific attainments; but who, if not Christians (though several of them have become such), are Christianized in their tone of thinking and feeling, and who mingle with the young men connected with the Government institutions; so that now there are many neutralizing and counteracting influences emanating from those other institutions. Besides, as already stated, means have been resorted to, and from time to time repeated, by Christian missionaries, for arresting the evils connected with the Hindoo College system of education; so that the infidelizing effects of the system have not of late years been so nakedly and palpably developed as in former times.

6116. Do not those other institutions produce the same effect?

Institutions of a Christian character cannot be said to produce the same infidelizing effect as was produced at the Hindoo College. They do produce the same effect with regard to uprooting Hindooism, but as they simultaneously convey a knowledge of the principles of the Christian faith, young men grow up there in a very different state of mind on the subject of religion from that of the young men who are connected with the Government institutions. They have a respect for the truths of religion; and even when not converts, they have often an intellectual belief in the doctrines of the Christian faith; while the general tone and bearing of their whole mind and character is moralized and improved.

6117. *Chairman.*] Did not you found an institution at Calcutta yourself?

I did. One object of my going out to India originally was to establish an Educational Institution there on Christian principles.

6118. *Lord Privy Seal.*] In the institutions which you speak of, not being Government colleges, you say that, along with secular education, you convey a knowledge of Christian principles; do you mean to say that you insist upon teaching the doctrines of Christianity as a necessary condition of giving them secular education?

Acting not officially nor authoritatively in any way, nor in connexion with the Government, but simply upon our own responsibility as individuals, we very plainly and simply tell the Natives what we mean to teach. We avow to them what our general and special objects are. No Native need come to us but with his eyes open, and of his own free accord; but everybody who does come spontaneously will be taught such and such subjects; the doctrines of Christianity being an essential part of the instruction.

6119. To what extent do you teach them in that way?

To the entire extent of whatever knowledge we possess ourselves.

6120. *Chairman.*] What are the immediate objects of those institutions?

With regard to the immediate objects of such an institution as that which I was sent out to establish, they may be thus briefly stated: one great object was to convey as largely as possible a knowledge of our ordinary improved literature and science to those young persons; but another and a more vital object was, simultaneously with that, as already indicated, to convey a thorough knowledge of Christianity, with its evidences and doctrines. Our purpose, therefore, was twofold; to combine as it were together, in close, inseparable and harmonious union, what has been called a useful secular, with a decidedly religious education. The ample teaching of our improved European literature, philosophy and science, we knew would shelter the huge fabric of popular Hindooism, and crumble it into fragments. But as it is certainly not good simply to destroy, and then leave men idly to gaze over the ruins; nor wise to continue building on the walls of a tottering edifice; it has ever formed the grand and distinguishing glory of our institution, through the introduction and zealous pursuit of Christian evidence and doctrine, to strive to supply the noblest substitute in place

Rev. A. Duff, D.D.
3d June 1853.

of that which has been demolished, in the form of sound general knowledge and pure evangelical truth. In this way we anticipated that, under the ordinary blessing of Divine Providence on the use of appointed means, many of the young men would become Christian in understanding, and a fair proportion of them Christian in heart. We then reckoned that if, of either or both of these classes, one and another were added in continued succession, the collective mind would at length be freely set loose from its ancient fixed and frozen state, and awakened into light, and life, and liberty. And as life is self-propagating, and light communicative in its nature, we entertained the humble but confident hope that we might ultimately and happily succeed in combining the three inestimable blessings—individual good, the ever-renovating principle of self-preservation, and the power of indefinite extension: of these, our immediate and ultimate objects, no concealment was ever made; on the contrary, they were at all times, and in every imaginable form, openly avowed and proclaimed. And lest any Native should lie under any delusive impression on the subject, it was a standing rule in our institution, from its very commencement, that no young person should be admitted unless his father, if he was alive, or his guardian came along with him, and saw what was doing, and therefore personally could judge for himself whether he would allow his son or ward to remain there or not.

6121. On what footing do you consider those students to stand; do you regard them as Hindoos in point of religious faith?

They all come to us at first as Hindoos in point of religious faith; and as long as they are attending a Christian course of instruction, they are merely learners or scholars; they are learning to know what the truth is; they are mastering the subject of Christianity as far as the human intellect, apart from Divine influence, can master it, much in the same way as they may come there to master the true system of geography, or the true system of astronomy, or any other true system whatever: they begin with the first elements or principles, and they are initiated into the rest, step by step, so that at last they peruse every part of the Bible, and are systematically instructed in the evidences, doctrines and precepts of Christianity. Christian books of every description are read by them, and they are examined upon these; and if, in the end, any of them should have their minds impressed with the truth of those things, and their hearts changed and turned to God, then they openly embrace Christianity, as several have already done. Many others do become intellectually Christians, and are brought therefore into a condition very much the same as that of the great bulk of intelligent professing Christians in this country, who are Christians in head or intellect, but not in heart; in the case of all such there is intellectual conviction, but not heart conversion: the former may come from man, the latter only from God.

6122. Lord *Stanley* of Alderley.] Do you find great readiness on the part of any considerable number of the Natives to avail themselves of this institution?

Very great readiness indeed.

6123. Do many more come than you are able to receive?

A great many more. The institution commenced at first with five or six; but the number went on year by year increasing, till we soon came to have a greater number than the Government Hindoo College; and for a few years there has been a much larger number.

6124. *Lord Privy Seal.*] Do the majority remain avowed Hindoos, or do you consider that you have a large portion actually converted who are afterwards baptized as Christians?

The majority, no doubt, remain nominally and outwardly connected with Hindooism; but even of these not a few are Christians in understanding, while they have very much ceased to be Hindoos in practice. The proportion of those whom I would call converts, in the highest and most proper sense, is comparatively small: I should say altogether from the first, the number of such has been only about 40; others, however, who received their first impressions of Christianity in the institution, have subsequently been baptized in other places, and in connexion with other evangelical churches.

6125. Earl of *Ellenborough.*] Those who have not actually been converted have

have done enough to forfeit caste, have not they, and to be excluded from their own religion?

No; that does not follow now in a place like Calcutta; I do not say that the same thing would happen in some other parts of India not so far advanced, but in Calcutta there have been so many shakings and so many loosenings of the Hindoo system—so many compliances with customs and usages, contrary to what is, properly speaking, accordant with the rigid requirements of the Shasters, that at last it has come to this, that they can tolerate almost anything short of formally abjuring Hindooism, and formally embracing Christianity by public baptism. Even parents in Calcutta will allow their young men to do many things which are contrary to Hindoo usages; they connive at many such departures or deflections from the rules of their ancestral faith; that is to say, they practically take little if any notice of them; and many even of those young men who have not formally embraced Christianity do not attend or take part in the idol worship; these already form the nucleus of a new and peculiar native community, with convictions and feelings far more akin to Christianity than Hindooism.

6126. Lord *Stanley* of Alderley.] What class of Natives do you refer to?

Those who attend the English institution are Natives of the higher class as to caste; not that any class of Natives is excluded from such an institution; but among the very lowest class of Natives, those which are of no caste, or of a very low caste, there is no desire yet for English knowledge, and indeed very little desire for Bengalee or purely indigenous scholastic instruction; it is open to all to come if they choose, but in reality those of very low caste or of no caste do not come. I should say that in our English institution in Calcutta, between one-third and one-fourth are Brahmins.

6127. Earl of *Ellenborough.*] Except for the Act which was passed in the year 1850, relative to the succession of persons seceding or excluded from the Hindoo religion, would those persons have retained their property, or have lost it?

According to the rigid law of the Hindoo religion, persons formally seceding, or excluded from that faith, must, except for the Act now referred to, have forfeited their property; because such formal secession or exclusion would involve the loss of caste; and loss of caste would necessarily incapacitate them, in the event of the parent dying, for performing his sradh or funeral ceremonies.

6128. *Lord Privy Seal.*] Is that all which the rule refers to?

That is the chief thing. Such is the nature of Hindooism, that succession to inheritance has been made to hang very much upon the due celebration of the obsequies of deceased parents and ancestors; it is with them a very great matter, because, according to their idea, the funeral ceremonies duly celebrated have in them something of the nature and supposed efficacy of a popish mass—using that expression, now, merely for the sake of illustration; in other words, they reckon that the performance of those ceremonies affect, somehow or other, the interests of the souls of their ancestors in the next world.

6129. Earl of *Ellenborough.*] Those ceremonies are performed, not only at the time of the funeral, but at stated periods also afterwards?

Annually, at the anniversary of the last deceased parent, and for all the ancestors preceding.

6130. Without those ceremonies, those ancestors are not supposed to be so happy as they otherwise would be?

That is the fond imagination which is abroad among the great mass of Hindoo people.

6131. It was not necessary for them, actually, to renounce their religion?

Unless they performed this ceremony they would be made to forfeit their patrimony, whether they actually or formally renounced their religion or not. There are many in this embarrassing predicament now—not only young men connected with Christian institutions, but with the Government institutions—who have no faith in Hindooism; and, therefore, if they were to be called on to perform those ceremonies which imply the belief in gods and goddesses, and sundry other

Rev. A. Duff, D.D.
3d June 1853.

idolatrous superstitions, they would be doing violence to their own consciences, or, by non-performance, would save their consciences, and thereby incur the loss of their property.

6132. *Lord Privy Seal.*] So that the law protects, not only Christian converts, but a great many who have abandoned Hindooism without embracing Christianity?

It does so; and thus simply protects liberty of conscience.

6133. Earl of *Ellenborough.*] It protects those who have no religious faith at all?

It does not follow that persons who practically abandon Hindooism, without formally embracing Christianity, have no religious faith. The contrary is often the case; but what I understand is this, that the new Act protects liberty of conscience, whatever the religious faith may be, or whether there be any definite religious faith at all.

6134. Lord *Colchester.*] What number of students have you in your institution?

The number has gone on gradually increasing; the number at the end of last December amounted to 1,380; that was the average number attending during the previous 12 months.

6135. *Lord Privy Seal.*] The Committee gather from your statement that if this law had not been established in reference to Christian converts, the necessity would very soon have arisen to establish it in connexion with those who had abandoned their own faith without embracing Christianity?

There is no question of it. There were many of those who felt aggrieved by the old law just as much as those did who had become Christians; because they felt that compliance with it would constrain them to do violence to their own consciences.

6136. Have there been any general complaints in reference to the operation of that law?

There have been complaints undoubtedly among a certain class of Natives in Calcutta, though many of the educated and really intelligent and respectable Natives do highly approve of the new law. I never heard much of any complaints out of Calcutta. The people throughout the Mofussil or the country districts in Bengal, and other parts, apparently could not be moved to take any interest in the matter at all, though various attempts have been made by interested parties in Calcutta to stir up an agitation among them.

6137. Probably there are fewer conversions in the Mofussil, and that may be the cause?

That may be the case in some parts of the country; but in other parts, such as Kishnagur, the conversions are far more numerous than in Calcutta. The fact is, that there are certain Natives at all the Presidency seats who are restless and discontented, and who may be reckoned very much among that class who are known at home under the name of "grievancemongers." By a little exaggeration, and, it may be, a sprinkling of specious misrepresentation, they can get up grievances upon almost any subject whatever. I should be very sorry to be understood to say that they are all alike; for there are some honest-minded and respectable persons among them. But assuredly the class includes not a few of the idle, dissipated, discontented and worthless.

6138. *Chairman.*] Are they confined to the Presidency towns?

I should say chiefly in these towns; it is there that the great movements have taken place which have thrown so many of them loose from the restraints of Hindooism, without substituting any more wholesome restraints instead. They acquire various social habits, different from those to which their fathers were accustomed.

6139. Is that a large class in point of numbers?

It is a yearly increasing class. In Calcutta, there must be now, at least, several hundreds of them. But by their noisiness of speech, their private and public meetings, their constant scribblings in newspapers, their wordy petitions and memorials, they impose upon people at a distance, by producing an exaggerated impression

impression of their social position and importance. This class of educated Natives, however, must not be confounded with another, perhaps smaller, class, that is distinguished for its intelligence, candour and sobriety.

6140. Bishop of *Oxford.*] In the institution which you have described, is any payment made by the scholars?

No regular class fee is paid; they pay all the expenses connected with books and ordinary school apparatus and equipment. Our chief reason for not requiring a fee was, to keep ourselves clear from possible misrepresentation. We went there, not only to teach our literature and science, but also avowedly to teach the Hindoos our religion, and in so doing expose, of course, the falseness and injuriousness of their own. On the whole, therefore, we felt a delicacy in asking them, as professing idolaters, from the very outset, to pay us for teaching their children that idolatry is what we believe it to be, alike dishonouring to God, and disastrous as regards the best interests of man. That was our scruple; we thought it, consequently, better to keep our hands clear in this matter, and satisfy ourselves with making the offer of our mixed instruction freely to them, if they chose to accept it.

6141. The inducement which leads them to come is the secular learning which they acquire in the process of this religious instruction?

I have no doubt that that, at least, is one great inducement. They find that by acquiring such knowledge they are enabled to get on better in life than they otherwise would have done, and they are led for this, among other reasons, to come to us. There is a great desire for English education, especially at the Presidency seats, and in a few other large towns in the interior. This desire will naturally and inevitably go on spreading just as the power of the British Government becomes consolidated and influential for the real good and permanent improvement of the people. Such being the case, the Natives are ever ready to come for instruction where they think they can be best taught and most kindly treated. An example of this occurred the other day at Sattara, in the Bombay Presidency. I had a note by the last mail giving me an account of it. There is a Government institution at Sattara; a missionary went up there, of the name of Aitkin, about three years ago, not to teach English at all, but to teach the vernacular or Mahratti. He became acquainted at the same time with some of the young students connected with the Government institution. At last a few of them came to him, and asked him if he could give them an hour's teaching privately in English. He said he could not well do that, but if they chose to come and read the Bible for an hour, he would teach it to them. Some of them came. By-and-by this led to further teaching. He gave them half an hour for English Grammar and Geometry; so that they began to find that his teaching was more intelligible and profitable to them than that of the head master of the Government institution, though an able, learned and respectable man. At last the intelligence spread among the other students, and the result was, that, to his great surprise, the older students came over one morning in a body to his school, and begged to be taken in. In the circumstances, he could not well say no; arrangements were accordingly made for their reception and tuition; and they are now with Mr. Aitkin. The number that thus came over and permanently remained with him is from 50 to 60, and they are almost all of them Brahmins. The teaching of the Bible being an integral and essential part of the system, upwards of 100 of the pupils, including the young Brahmins that seceded from the Government institution, of their own accord freely paid for the English Bibles and Testaments. The truth is this, the Natives, left to themselves, if kindly treated and spoken to in a conciliatory manner, have seldom any antecedent objection whatever to reading the Bible. I have every reason for saying that such objection first originated in European aversion and prejudice, rather than in Hindoo aversion or prejudice, and that the modern objections, of which we sometimes hear, on the part of Natives, are but the reflections and the shadows of objections which owe their parentage to idle European doubts and fears. The Hindoos themselves are so accustomed to mix up what we reckon sacred with what is secular, that they would not be apt to make a marked distinction between them. If any one were to learn Sanscrit, they would laugh at the man to his face if he scrupled to read the Sanscrit Shasters for fear of becoming a Hindoo; and hence, left to themselves, they would look upon it,

that if they were to become English scholars, they must, as a matter of course, read something of the English Bible.

6142. They would object to nothing which was a matter of speculation, and did not touch caste?

Precisely; that is the tender point; anything that would violently interfere with the usages of caste they shrink from; but, in coming freely to our Christian institution, there is nothing of that kind.

6143. Can you tell the Committee about what those incidental expenses that you refer to, which are thrown upon the students, amount to?

The books alone, in the mere preparatory school department, would come to 14 or 15 rupees. If they were to get all the books in the higher department, they would come to twice or thrice that amount. Some of them buy the books, and others have the loan of them.

6144. *Lord Privy Seal.*] Is the system which you describe as being pursued in your institution at Calcutta pursued by the missionary schools in the Mofussil; do they communicate Christian knowledge as a necessary part of their instruction, or do they offer secular instruction to those who wish it, without giving them Christian instruction?

So far as I am aware, throughout India the receiving of Christian or Bible instruction is imperative in mission schools. I have never met with an exception. As already remarked, the conductors of these schools simply go forward and say, "Here is what we mean to teach; we offer it fairly and freely to you, without any curtailment, if you choose to take it."

6145. Earl of *Ellenborough.*] The Government chaplains never attempt to convert the Natives, do they; they confine their services altogether to Europeans?

There have been individual Government chaplains who have undoubtedly taught the Natives, and preached to them too, with great acceptance and success. There never was any complaint from the Natives on the subject: one or two examples at once present themselves to the memory. Henry Martyn, for instance, was a Government chaplain, but he is better known as a missionary than a chaplain. Mr. Corrie, who afterwards became Bishop of Madras, was a chaplain in the North-West Provinces; there he learnt the Hindostanee language, and preached to the Natives at Chunar and elsewhere; and his preaching and teaching were followed by conversions.

6146. In point of fact, at a large station they have no time, have they, for preaching to the Natives?

If the chaplain were to do his duty thoroughly at a large military station, and were he there alone without any assistance, he would certainly have very little time at his disposal for any extraneous work.

6147. He must keep two or three gigs, must not he, in order to do it; at Cawnpore, for instance?

At Cawnpore he would require, at least, several horses to carry him through his work, from the great extent of the station. But at such a station there are often two chaplains.

6148. Lord *Stanley* of Alderley.] Have you been able to keep your eye upon the subsequent lives of the persons brought up in your institution, so as to be prepared to say whether many of them have relapsed into heathenism?

We must always distinguish between two classes, one of them consisting of those who have out and out relinquished heathenism, and formally embraced Christianity by being baptized; the other, consisting of those who have practically ceased to conform to heathenism, without formally embracing the Christian faith. With regard to our own particular institution, there has been, I believe, no single instance of a relapse into Hindooism, on the part of those whom we had reason to regard as true converts, and who were accordingly baptized on the solemn profession of their own faith. With regard to those who are Christians only in understanding, meaning by that those who have an intellectual apprehension of Christianity, and an intellectual belief in it, the case must be somewhat different. We do not reckon these of course to be converts, in any true and proper sense of the word "conversion." Therefore, one might expect that of those,

those, many would be found not altogether consistent either in their practice or profession; while amongst them there might be individuals that would relapse wholly into heathenism. At the same time, the proportion of those in Calcutta who do really exhibit very improved characters, and who keep themselves, in the main, distinct from Hindooism and purely Hindoo habits and customs, is highly gratifying. This is the class that constitutes what I have already termed the nucleus of a new and peculiar native community.

6149. *Lord Privy Seal.*] Which, upon the whole, has been the most successful missionary station in India?

That very much depends upon what may be reckoned success.

6150. With regard to actual and declared conversions?

We must draw a distinction between two sets of mission agencies, one educational, and the other the ordinary method of itineracy among the villagers; these two are essentially distinct. In the villages we often meet with numbers who are comparatively simple and unsophisticated in their minds; numbers, too, who, being ignorant, have less to get rid of, and being of low caste, or no caste, have less to lose. Of this description there have been cases where considerable numbers have made a profession of Christianity; but the profession of many of them, with unexercised, unenlarged minds, may be very unsatisfactory; at the same time, the sincerity and intelligence of a few among them may be beyond all question. In this department of success, Kishnaghur in Bengal, and Tinnevelly in the Madras Presidency, stand out as the most conspicuous examples, both in connexion with the Church of England missions. Then, with regard to the educational department of missionary success, more has been realised in Calcutta than at any other station in India, as the higher evangelistic processes in that department were begun there at an earlier period, and have been multiplied in connexion with different evangelical churches to a greater extent than elsewhere; numerically considered, however, the converts from these higher educational missionary processes make no great figure; they ought, however, to be estimated not by their quantity, but by their quality. Young persons come at a very early age, in a state of heathenism, and go through a long preparatory course of training; in the progress of their Christian studies, the consciences of some are pricked with convictions of sin; they find in the Gospel the true salvation, and they openly embrace the Christian faith. It is but a small proportion of them, however, that do so; but then, from their cultured and well-stored minds, they are of a high order of converts; some of them become teachers, and some preachers of the Gospel; and to train and qualify such is one of the great ulterior ends of the institution which I was privileged to found, as well as of other similar institutions in Calcutta, Madras, Bombay and elsewhere. Of these young Hindoo preachers, two have already visited this country from our Madras and Bombay institutions; these preached, even, in Edinburgh, with the greatest acceptance, to some of the most intellectual congregations there; and at Calcutta we have at least three such young men at this moment, and at Madras three, and three at Bombay, with others at these several stations, following close on their footsteps: all this indicates a real and substantial beginning; and as similar causes in similar circumstances produce similar effects, the multiplication of similar Christian educational means may, by God's blessing, be expected to issue in similar results throughout the chief cities and districts of India.

6151. Are they men of caste?

Yes; those now alluded to are men of caste, some of them being Brahmins. At Calcutta, of the three I have referred to, two are Brahmins.

6152. Lord *Mont Eagle.*] Do they lose their prejudices of caste, when they become Christians, at once?

If they go through such a long educational Christianizing process as I have described, caste and idolatry are so filtered out of their minds that they become Anglicised.

6153. They become outcasts among their own people?

Clearly; among their own people they lose caste; but now-a-days, by their high attainments and high character, they continue to command very general respect.

Rev. A. Duff, D.D.

3d June 1853.

6154. *Lord Privy Seal.*] Have you ever obtained converts from the Mahomedans?

We have; but not so many, by any means, as from among the Hindoos.

6155. They are a more intellectual people?

In one respect they might be supposed to be so, but in many districts of Bengal the Mahomedans have actually been found, intellectually and socially, more degraded than the Hindoos; while, on the other hand, we find among the higher class of Hindoos, men of as strong intellect and as high attainments as among the Mahomedans.

6156. Lord *Mont Eagle.*] Do Mahomedans attend your schools as freely as Hindoos?

They do not attend anywhere so freely as Hindoos; in Calcutta very few indeed attend. They are more wrapped up in their own self-sufficiency and intractable bigotry than the generality of Hindoos: not being idolaters, they are very apt to look down upon them with supercilious scorn, while they are apt to scowl upon us as the supplanters of their own despotic rule.

6157. Do not many of them read the Old Testament?

Undoubtedly they do, but it is very much for controversial purposes only.

6158. Do not many of them acknowledge it as an inspired book?

They acknowledge it in some loose sense, but not in the same sense as they acknowledge the Koran. They regard it as a book of authority, containing accounts of sacred personages whom they revere.

6159. *Chairman.*] Do you find that the converts often exhibit a mercenary character?

I should say, with regard to converts of high caste, I have never known any case in which it could be alleged that there was any mercenary motive at work: I make that distinction, because Natives of high caste have to submit to severe sacrifices; they have to pass through a very trying ordeal; to relinquish their homes and dearest friends; to encounter all sorts of indignities, and to lose almost all things which they have been accustomed to value; going through such an ordeal, therefore, is a pretty good test of sincerity: so far from showing anything of a mercenary character, there are many instances indicating directly the contrary. One of those young men, to whom reference has been made, had a Government appointment of 100 rupees a month in his native place in Upper India, with the prospect of promotion: he had been brought up in our institution in Calcutta; he left it merely a head Christian, but was brought into contact with a pious European, who deepened the impression which had been made upon his mind, so that he felt he must openly abjure Hindooism: he resigned his Government appointment, and came down to us to be baptized, with the certain knowledge that, for years, he could only get eight rupees a month to supply him with the barest necessaries in food and clothing.

6160. Could not he have retained his position as a Christian?

He might have had difficulties in the particular situation which he held; though he could have retained it, had he chosen to do so. Still, he felt the spiritual advantages of coming to Calcutta would be so great that he preferred coming to it. Another of those young men had a situation in the Government Treasury in Calcutta; he might have retained his situation there, though he were baptized; but when he embraced Christianity, he had it in his heart to become a teacher, if not a preacher of it; and for the attainment of this end he relinquished a salary of 30 rupees a month, with prospects of promotion, content to live for years on eight rupees a month. Even our educated catechists and preachers get only salaries of from 32 to 50 rupees a month, though from their high talents and acquirements, were they to devote themselves to secular employ, they would be sure to obtain salaries of double, treble or quadruple that amount.

6161. *Chairman.*] What is the case with converts in the lower castes?

It is not so clear, of course, with regard to the lower castes. As already stated, it is among those lower castes out in the villages that numerically the largest proportion of converts has come. They are more simple in their habits, less wedded to ancient systems, less bound to a lordly hierarchy, and some of them,

properly

properly speaking, may have no caste at all. To them, therefore, the transition to a profession of Christianity is not so great or so violent as in the case of persons of higher caste. As they may have much less to lose by the change, the sifting test cannot be said to be equal in their case. Among them there are, no doubt, unmistakeable instances of downright disinterested sincerity; but we cannot have the same guarantee, at the outset, as to the large bulk of them.

6162. *Lord Privy Seal.*] They gain no great advantages by becoming Christians, do they?

I would not say that they gain any particular temporal advantages of a direct or obvious kind, beyond those which spring from the improved habits which Christianity never fails to create. Sometimes it is the reverse; sometimes they are subjected to a good deal of persecution on the part of their superiors, the Zemindars and others, and claim protection at our hands. What I said was not meant to imply anything disparaging to them, but only that we cannot, at the outset, have the same degree of palpable assurance with regard to the bulk of them.

6163. Lord *Stanley* of Alderley.] Are there no instances where Natives, who have been converted to Christianity have retained their Government appointments?

There is nothing in the Government Regulations of late years to prevent it. In Calcutta and elsewhere there are instances of the kind.

6164. Earl of *Powis.*] Have you any acquaintance with the district of Tinnevelly?

Yes; I visited Tinnevelly once, and know pretty well the general state of things there.

6165. Very numerous conversions are reported to have taken place in that part of India; have you any knowledge of the cause which has led to those conversions, and how far they may be considered, as you have expressed it, sincere?

The prevailing class of people in Tinnevelly is a very peculiar one. It is apparently a remnant of the aboriginal inhabitants, and is not under the Brahminical sway or system at all. It is known by the name of Shanars; and it is among them that those numerous conversions have taken place; of the sincerity of a fair proportion of which there is no reasonable ground for doubt. By profession they are palm climbers, deriving their livelihood from the juice of that tree, which is converted into a saccharine substance and sold. In religion they are devil-worshippers; they worship the devil, or rather a multitude of devils, with ogres of a remarkably rude or even savage description. In mental and social habitude, and in the loose unsystematic nature of their traditions and superstitious usages, they are in a predicament somewhat similar to that of the Natives of South Africa, or some of the races in the South Sea Islands. Hence there is a less inveterate weddedness to ancestral beliefs, and a greater predisposition for change than among the adherents of the Brahminical system.

6166. Bishop of *Oxford.*] There are hardly any Brahmins in that part of India, are there?

Very few indeed; the region is too poor to suit much their convenience.

6167. The whole of the population consists of this other class which you have named?

Chiefly, but not exclusively of that other class; there are some who are of different classes of cultivators, and some of the fisher classes; there are also several towns where there are Brahmins. At the old town of Tinnevelly itself, whence the district is named, there is a large pagoda, with a considerable body of Brahmins; and so in a few other places.

6168. *Lord Privy Seal.*] By what agency have those conversions been effected?

The commencement of the movement dates as far back as the end of the last century. The famous Schwartz once visited Tinnevelly and various other Danish missionaries. Mr. Hough, who was a chaplain of the East India Company, did a good deal when he was there about 30 years ago. Mr. Rhenius, however, who laboured about the same time, must be owned to have been the principal agent; others followed, in connexion alike with the Propagation and the

Rev. A. Duff, D.D.
2d June 1853.

Church Missionary Societies; and thus the work has progressively advanced. Those people have no literature, no sacred books, no heroic legends, no hierarchy, no associations binding them to the usages of an immemorial antiquity. There are, therefore, fewer difficulties at the outset to break through than there are in the case of the votaries of Brahminism. A considerable number of those people, actuated by various motives, amongst which, no doubt, certain vague and undefined expectations of worldly advantage do occasionally mingle, will sometimes desire to change their religion in a body; a whole village, for instance, at a time. Practically saying, "We wish to learn Christianity," they come and put themselves under instruction, in the meantime giving up the practices of devil-worship. Under this Christian instruction, I believe that a considerable proportion of them have become real converts; but the great body of them remain nominally connected with Christianity; at the same time, it often happens that a considerable number of these nominal professors will relapse again, and go back to heathenism.

6169. Bishop of *Oxford.*] Devil-worship is connected with very sensual rites, is not it?

Yes; and with very cruel rites too.

6170. They have to break through those bonds, therefore?

Yes; and their doing so, apart from ulterior results, is undoubtedly a very great step gained in the right direction.

6171. Have you seen anything of the institution of Mr. Pope at Sawyerpuram?

I happened to visit it, and examined the boys there, while I was in Southern India. It belongs to the Propagation Society.

6172. Are you cognizant of the degree of discipline which he has established in that institution?

I learnt that he endeavoured, no doubt very conscientiously, to establish a somewhat rigorous course of tuition and discipline, which, unfortunately, has led to many of the boys being withdrawn.

6173. Are you aware how many have remained?

I do not remember having heard the exact number that remained; but I understood that, on one occasion, 20 of the boys left on a single day.

6174. Earl of *Powis.*] What dialect do the people in that district speak?

They speak the Tamul language.

6175. Bishop of *Oxford.*] Can you state to the Committee the number of youths who were under instruction at the Sawyerpuram institution when you were there?

At the time of my visit, the number was 120; but by that time Mr. Pope had left for England; and under his successor the number had considerably increased.

6176. Can you state the difference between the system pursued in this institution and the system pursued in the institution which you have established?

The system of instruction, as to its subject-matter, if that be what is meant, appeared to be substantially the same, with this difference, that it was more elementary.

6177. Are you aware that he did not receive the children of any but baptized parents?

It was a Christian institution in another sense than ours, and the object of it was different. Our object is to bring in all the children of heathens, on purpose that we may teach them Christianity. His was a Christian institution, purposely designed for the children of Christian parents; and this would, of course, lead to the adoption of a different system of religious discipline.

6178. Are you aware that the principle of all those institutions was, never to teach Christianity as a set of doctrines, but only to teach it to those who came with the intention, on the part of their friends or parents, that they should receive it as a mode of belief?

Perfectly so. With regard to the institutions connected with the Church of England Propagation Society in Tinnevelly, they have been set up designedly for the

the children of persons who already profess the Christian faith; that was what I understood to be their intention; but though our institutions were first established for the children of heathen parents, we do not there teach Christianity merely as a set of doctrines, but as a revelation of the will of God, containing a message from Him on the great subject of sin and salvation, through the atoning sacrifice of Christ; and all this with an immediate view to conversion. *Rev. A. Duff, D.D.* 3d June 1853.

6179. Have you been led to consider the question, whether it is better to pursue the direct method of attempting at once to impart a general elementary knowledge to the many, or the indirect method of attempting to reach the many through the agency of the instructed few?

That is a subject which in India has been made one of consequence, and one of controversy; it involves very much the question, whether, in the first instance, attention should be given pre-eminently to a few higher institutions, where the higher subjects of study are taught; or, whether the effort should pre-eminently be to impart a humbler instruction to the great masses, through the agency of the vernacular schools. In some parts of India the tendency has been on the side of one great party to have almost nothing to do with anything except diffusing vernacular education. The tendency, on the side of another great party, has been to have as little to do as possible with vernacular institutions. What one would say on the whole would be this, that a combination of the two in due measure and proportion would make a perfect system. We must have a basis of vernacular and elementary instruction, of more or less extent, in order to furnish materials for our higher institutions; but to attempt to diffuse mere elementary education alone throughout the masses of India at this moment, even if it were practicable, could not lead to the higher and more desirable results. One would say, then, that to have a large proportion of those elementary schools to furnish materials for higher institutions, and a fair proportion of those higher institutions to bring up to a consummation, as it were, all the improved processes and riper products of those elementary schools, would be the most effectual means of diffusing real knowledge throughout the land. We cannot make any real advance without a class of men of superior talents and acquirements, who may be variously employed as agents in the great cause of native enlightenment: without higher institutions, such qualified agents never can be trained. The great thing, therefore, should be to aim at securing some of those higher institutions, for the purpose of bestowing those higher acquirements on the few; and then to employ the instructed few in elevating the condition of the uninstructed many, by extending wider and wider the basis of a sound elementary education.

6180. In the case of a married convert, is the husband entitled to repudiate his wife, or the wife her husband?

That, too, is a subject which has very naturally engrossed a great deal of the attention of all parties in India who are connected with the great work of Christianization. In a single sentence I may state the conclusion which has been arrived at, as far as I know, by all the ministers of the different Protestant churches in India. Take, for example, the case of a Hindoo couple: according to the law of Hindooism, the moment a man loses caste, or is baptized, he immediately becomes civilly dead; so that his heathen wife, in that case, is quite at liberty, according to the Hindoo law, to repudiate him, or rather to treat him as if he had ceased to exist at all. On the other hand, the general and consentaneous conviction, founded on various passages which might be pointed out in Scripture, is, that the believing party, that is to say, the Christian party, has no right to repudiate the other, if willing to live with him, and if the marriage has really been a valid marriage, according to the law of the country. The believing party, whether the man or the woman, is considered as still bound by this antecedent marriage obligation, contracted when both were heathens. This, so far as I know, is the conclusion of all the Protestant ministers in India. No doubt the case involves a great many practical difficulties. Take the instance of one of those young converts, to whom I have so often referred: all marry, as the Committee is probably aware, at a very early age; the marriageable age of females in Bengal, if not in India generally, is eight or nine; and it is looked on as something more than disgraceful on the part of a respectable female of good caste to remain unmarried beyond the age of 10; the consequence is, that every effort is made on the part of parents to have them married at the earliest age. A large proportion of the young men in our institution are married

Rev. A. Duff, D.D.

3d June 1853.

men, although many of them seem to be but boys. Suppose, then, one of them becomes a Christian: well, we consider that he, as a Christian, has no right to repudiate his wife, if she be willing to discharge her conjugal duties towards him. She, however, remaining a heathen, may repudiate him; and, if she acts according to the rigid laws and usages of Hindooism, will do so; only, if she do, she not only becomes a widow, but must remain an unmarried widow for life. Now, in all such cases the difficulty is to ascertain what the mind of the wife really is; she is in seclusion in the house of her father, who may be hostile to Christianity, and there may be no available means of access to her; her husband, as a convert, is looked upon as an outcast; he may not be allowed to have any converse with her, to learn anything of her own intentions or wishes. We, from experience, have come to understand that, as a general rule, the wife would prefer remaining with her husband, outcast though he be; and in every instance that I know of, where they have been left free to act as they pleased, the wife has come and joined the husband. The real difficulty, as already stated, is to ascertain what the mind of the wife is: this has led some of the missionaries of different churches in Bengal to apply to the Supreme Government for a Regulation on the subject; merely to this effect, that in any such cases as those now described, by some official process which shall be in accordance with the usages of Hindooism, the magistrate should be empowered to use means for the purpose of ascertaining what the mind of the wife is; that is, first of all, to settle the question of fact on that important point; and, in the event of her expressed willingness to declare her liberty to join him, or in the event of her formal repudiation of him according to her own law, authoritatively to announce the divorce, and thus leave the repudiated husband free to contract another alliance.

6181. *Lord Privy Seal.*] You are, no doubt, aware that in some petitions which have been presented to Parliament in reference to the renewal of the Government of India, there have been great complaints made of the effect which has been produced by converts insisting upon their wives returning to them?

Doubtless there have been such complaints; the reason is obvious; a convert is looked upon as an outcast by rigid Hindoos; bigotted parents and friends, therefore, naturally wish to keep back the wife from her outcast husband; it is on their part that the resistance usually and chiefly is, and not on the part of the wife herself; at the same time, it must be remembered, that there is a breaking down and loosening, to an amazing extent, on the subject of the treatment of an outcast. I find that young men, if they are only well educated, upon going out among the people to preach the Gospel, are received into the houses of the most respectable Hindoos: the heads of villages have, throughout Bengal, not only received, but hospitably entertained those young men, outcast though they be; of course they would not eat with them themselves; but they have given them an apartment in their houses, and made provision for their refreshment, and got the Brahmins and others to come in and converse with them on the subject of religion.

6182. Do you know any instances in which commotions have been raised by such cases?

This loosening of the ancient rigours of Hindooism has gone on to that extent in some places, that anything like popular commotion in connexion with such cases is scarcely to be expected; in other places there have been, and there may still be, some slight commotions; but these, in general, will be found to arise, not from efforts to recover unwilling wives, but from attempts to recover willing wives from unwilling parents or relatives.

6183. Bishop of *Oxford.*] Have you been aware of cases in which parties have been betrothed to one another, in which there has been a great outcry?

I am aware of one or two cases where the husband has tried to recover his wife, or one betrothed, when he had reason to believe that she herself was willing to live with him, and where that attempt to recover her has led to some slight disturbance and outcry; in other cases, in the end, by patience and the adoption of peaceable measures, the result was attained without any disturbance or outcry whatever. In our experience in Bengal, we have almost invariably found that the woman, left to herself, would have freely come of her own accord to her husband at once, without any prompting, or legal constraint, or forcible means;

means ; the chief repugnance being on the part of the parents and friends. The great practical object should be, the institution of a simple, inexpensive, legal process, by which the mind of the wife could be distinctly and authoritatively ascertained.

6184. *Lord Privy Seal.*] In the case of converts, who have more than one wife, and who, under the Hindoo law, are under an obligation to support all those wives, what advice is given by the Christian missionaries?

That also is a subject which has occupied a great deal of attention. As to men having many wives, I ought to state, that the general law of Hindooism is not polygamy, but monogamy. There is in Bengal only one class of Hindoos who are entitled to hold more wives than one lawfully, that is the highest of all, or the class of Kulin Brahmins ; but so far from one of those men supporting his numerous wives, according to their peculiar system, they are the parents of those wives who usually support both them and their husbands: the husband may have a house of his own, and one of his wives may live with him ; but the others reside in the houses of their own parents, who, in reality, pay him a handsome bonus for marrying them ; because, being a Kulin Brahmin, an alliance with him ennobles their families. This being a restricted class, though we have had instances of conversion from among them, it so happened, in those instances, that the young men had only married one wife ; so that, practically, we have not in Bengal had to deal with the case of a man who had actually been married to a number of wives lawfully : what ought to be done if such a case occurred is a matter about which, though frequently discussed, there has not been a perfect unanimity of judgment.

6185. *Chairman.*] What has been the effect of the late Marriage Act?

The late Marriage Act, with regard to Hindoos, has not operated well, evidently not from any design on the part of the Imperial Legislature, but from some oversight or misconception. The legal age among the Hindoos is 16 ; according to our law it is 21. It was understood at the time when this Act went out to Calcutta, that liberty was to be given to the Supreme Government there to modify it so as to adapt its provisions to the circumstances of the Hindoos ; but it would seem that the Government there, somehow or other, did not feel itself warranted to do so. The consequence has been that it was passed without any change, thus fixing the age of majority for Hindoos at 21, and rendering it illegal for Native Christians, male and female, who have been baptized while their parents remain in heathenism, to marry till they have attained the full age of 21, without the express consent of their heathen parents. The tendency of such a law, in a state of society like that of the Natives of India, is to produce incalculable evils ; and it cannot be too speedily altered. Again, the new law, in its bearing on the subject of divorce, tends to affect the Natives of India very seriously. Even in this country the difficulties are enormous ; but the idea of bringing a poor Hindoo convert under the operation of the English law of divorce is surely what the framers of the Act never could have contemplated ; yet such has actually been the case. The existing law of divorce in Great Britain has by the new Marriage Act been now extended to the Native Christians of India. The consequences are very deplorable. In a memorial, dated 7 February 1852, from Christian ministers in Calcutta to the Marquess of Dalhousie, the memorialists declare that, for the Native Christians, a legal divorce, under the system introduced by the new Marriage Act, is utterly impracticable, even in the case so distinctly sanctioned by the Word of God, and the universal consent of mankind ; and that the undoubted tendency of this new system will be towards the encouragement of immorality and the subversion of scriptural discipline in the Native churches. As to those two points, therefore, the legal age and the matter of divorce, it would be exceedingly desirable that instructions should be sent out, without delay, to have the law altered and adjusted ; since it was unquestionably the design of the Imperial Legislature to confer a boon and a blessing, not to create new grievances or wrongs.

6186. Bishop of *Oxford.*] Can you form a judgment as to whether the teaching in the missionary schools, generally, has caused infidelity among the people?

Assuredly, generally speaking, it has not in such schools caused infidelity. The reason is very obvious. In the missionary schools the boys are taught, from

Rev. A. Duff, D.D.

3d June 1853.

the very first, certain principles of religious truth, in elementary forms, suitable to the minds of young people. Those young Hindoos, of the better castes, are exceedingly apt; they are marvellously quick. Those truths, therefore, which are so simple and so beautiful readily commend themselves to their understandings; and they are gradually led to believe, very much as young people in this country do, the truths which they are taught at home, or in a Christian school. So that though they may not openly embrace Christianity, even after they have ceased, in their own minds, to be Hindoo idolaters, they cannot be said, with very rare exceptions indeed, to be infidels.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Monday next, Two o'clock.

Die Lunæ, 6° Junii 1853.

LORDS PRESENT:

The LORD PRESIDENT.	Lord MONT EAGLE.
Earl of ALBEMARLE	Lord WHARNCLIFFE.
Earl of POWIS.	Lord WYNFORD.
Earl of ELLENBOROUGH.	Lord STANLEY of Alderley.
Lord ELPHINSTONE.	Lord MONTEAGLE of Brandon.

THE LORD PRESIDENT in the Chair.

Evidence on the Government of Indian Territories.

Rev. A. Duff, D.D.

6th June 1853.

The REVEREND ALEXANDER DUFF, D.D., is called in, and further examined as follows:

6187. *Chairman.*] HAVE you any further information to give the Committee respecting the institution which you founded at Calcutta?

To save your Lordships' time, I shall very briefly state what I would like farther to state upon that subject. In answer to previous questions, I have explained generally the origin and objects of the institution: but as it was the first of its kind in India, that is, the first projected and fully carried out on the broadly avowed principle of communicating to the Natives a complete range of European literature, philosophy and science, in inseparable conjunction with the verities of the Christian faith; and as it was its great success in attaining the objects for which it was originally founded that stimulated various other parties, connected with different Protestant churches and societies, to establish similar institutions in different cities and central districts of the country, with more or less of corresponding results, I doubt not your Lordships will excuse me for entertaining the persuasion, that you would be desirous of obtaining a brief statement relative to the nature of these results, in order that additional materials may thereby be furnished for forming a just estimate of what is now really doing in the matter of educating our Native fellow-subjects in India. In order, however, not to trespass unnecessarily on the time of the Committee, the plan that has occurred to me, and which I hope will be approved of, is one of which an example or precedent has already been set by the Committee. In the Appendix of the volume of Evidence already published by this Committee, there are inserted a number of papers, delivered in by Sir Herbert Maddock, containing specimens of the scholarship examinations of the Government Colleges and Schools in Bengal, for 1850–51; the design of these being to exhibit in the most intelligible manner the nature of the studies carried on in these institutions, the ability and acquirements of the students, and their capacity and fitness for honourable service under Government. Accordingly the plan which has suggested itself to my mind is this; viz., to hand in, with your Lordships' permission, for insertion in the Appendix of your Report, a programme of the public examination of the seminary in 1841, when it had first fairly risen from the position of an elementary school to that of a collegiate institute; with the answers, not selected from among the best given by several youths, but the entire answers of a single youth, to all the questions on the different subjects in the examination papers. And then, instead of swelling out the bulk with any subsequent examination papers, simply to furnish a bare list of the text-books actually

Rev. A. Duff, D.D.

6th June 1853.

studied in the institution by successive classes, and the titles of some of the leading subjects of the prize essays during the last 12 years, with a single specimen of a prize essay: the whole to be preceded by a brief introductory and explanatory statement. Now, from all of these combined, and not in the aggregate extending to any great length, a tolerable view may be obtained of the working and results of the institution, as well as of the general aims and objects of all similar institutions throughout the different Presidencies. Those materials I have here with me, if it appear to your Lordships proper to introduce them into the Appendix of your Report, as I have now suggested.

Appendix G.

The same are delivered in.—(*Vide* Appendix G.)

6188. Lord *Monteagle* of Brandon.] What is your general opinion upon the indirect effect of vernacular education in India as regards its promoting a knowledge of the English language?

I have always found that by beginning first with the vernacular there was a greater aptitude gained for acquiring a knowledge of English, so much so, that we have invariably insisted upon it, as far as the operations are concerned with which I have been connected, that before beginning English, the young people should, if possible, be able to read and write more or less readily in their own language; and then we have taken special pains all along, from the beginning, in seeing that the due study of the vernacular kept pace with that of English.

6189. Do not you think that that desire to learn the English language, and the practical result of doing so, would be increased, supposing the books used in the vernacular in the Government schools were translations from some English books which might be useful in education, inasmuch as the translation might then lead to the desire to acquire a knowledge of the original tongue?

No doubt that would, in some degree, be the effect; but one thing to be considered is this, that with regard to literal translations from English books, they would be found to a considerable extent inappropriate; we should require rather to have adaptations, or transfusions, of the substance rather than literal translations; the subjects are so alien, in the first instance, to Native tastes and traditionary associations; and the Native mind, until it is largely cultivated, continues to run in a channel so contrary to that in which the substance of pure English literature flows, as contained in English books, that one must be prepared for not a little disappointment as to speedy or large results of the kind now pointed at; still by adapted translations of the description which I have indicated, there is no question but that considerable preparation might be made for ultimately appreciating the originals, and creating an appetite for acquiring a more immediate acquaintance with them.

6190. Without adopting the principle of Hamiltonian or literal translations such as we are familiar with, do not you consider that the mere diffusion of British literature through the vernacular language would have a tendency to excite a taste for and stimulate an ambition to rise to the knowledge of the English language?

No doubt to a certain extent that would be the case, only it must always be remembered that those individuals who are satisfied with acquiring a knowledge of the vernacular are of course, at present, persons in a lower grade of life; others in a higher grade aim at once at the higher attainments, through the higher media; therefore, the present race of vernacularists, being of this lower grade of life, their tastes are running in a channel so altogether different from those tastes that would be needed to relish English literature, that the desired result would not be found to be so largely realized with regard to those as one might have anticipated.

6191. The tendency would be in that direction?

It would, undoubtedly; besides, great differences will be found in different parts of India as to the effectiveness of the use that may be made of the vernaculars, and it would, therefore, be wrong to make the capabilities or incapabilities of any one place the guiding rule for another; each place ought to be dealt with according to the findings of experience.

6192. From our European experience, more especially with regard to schools in Wales, and some of the Celtic schools, both in Ireland and Scotland, have not we

we found that instruction in the Gaelic language and in the Celtic dialects has led the person so instructed to seek ultimately for a knowledge of English?

There is no doubt that that is the case, to some extent, in the Highlands of Scotland, and, as I have understood, also in Wales. There is a great difficulty, however, in the Highlands of Scotland in getting most of the people who aspire at the acquisition of English to begin with the Gaelic language. Those who aspire to that knowledge like to begin to read English at once; while most of those in the remoter districts, especially of the islands, who begin with the Gaelic, generally end there,—not appearing to be stimulated to seek for a knowledge of English.

6193. In a country like India, where the vernacular languages have a greater hold, and where the English tongue has amongst the lower classes made less progress, do you think, upon the whole, that you would have a better chance of diffusing a knowledge of English, assuming that to be a social and moral and political object, by the first introduction of vernacular schools, or by any attempt to introduce English in the first instance?

I know in Bengal the experiment has been tried, and perhaps two or three facts may illustrate the question. There is a great body of Natives who do not aspire after even a knowledge of their own vernacular tongue. The fact is, the greater proportion of them, as formerly shown, do not even aspire to that; and we cannot impel them or move them by any inducement to seek after it. They reckon they have nothing to do with it; it does not belong to their caste, and can be of no use to them in their profession or sphere of life. The class of persons who really aim at such an acquisition is that which may be called the trading and agricultural class; persons who have to do with carrying on a little business, keeping shops or ryotwary accounts, and such like. To that class of persons a certain knowledge of the vernacular is indispensable; and they acquire it for mechanical use, not for the sake of cultivating their minds or enlarging their ideas. With the humble mechanical acquirement they are too apt to be satisfied; so much so (and I can speak from positive experience upon the subject), that I have often tried to get individuals of that description to move from the Bengalee vernacular school into the English school, but only found a very small proportion ready to do so. Those, again, above these trading and agricultural classes are within the range of the learned, the wealthy and the more respectable, who aim at higher acquisitions, either in their own learned languages, or in the English language. So that at this moment I do not see that the initial establishment of a system of vernacular instruction would speedily create that exceedingly strong and marked tendency in the direction indicated, which one might be apt, without a knowledge of the facts of the case, to expect —still it would help.

6194. The question rather referred to a comparison between two modes of procedure: one endeavouring to raise the condition of the Natives through the medium of the establishment of vernacular schools, with good instruction given in those vernacular schools, leading, by the hypothesis, to a future desire to acquire English; and the second system, the establishment of schools more purely English, and leading directly to the acquisition of English without the intermediate agency of the vernacular; which of those systems do you think would be most efficient?

My own firm belief is, that it is a judicious and proportional combination of the two processes which would always carry out the object best; either of those systems exclusively will not answer. If you adopt a purely English system apart from the vernacular, its benefit will be restricted to a comparatively small and particular class; while a race of individuals will thereby be raised up who may have no sympathy with their countrymen, or do nothing effectual to help in communicating the knowledge they may have acquired—they might only form a new learned but isolated class. On the other hand, if we were to restrict our operation to the vernacular, the benefit would only be transferred and limited to another class, which would be instructed in a very inferior degree; and thus would our ulterior object, even that of securing a great number of highly cultivated minds, be greatly frustrated; it has, therefore, always appeared to me that it is the combination of the two processes, in due proportion, which would answer the end best.

6195. You would impart vernacular instruction, as the primary instruction, in

Rev. A. Duff, D.D.

6th June 1853.

the hope of its leading ultimately, in the more ambitious minds, to a desire for the knowledge of English?

As a general rule, with respect to certain classes of the Natives; but, with regard to other and the higher classes who have time and leisure, as well as an ambition already to acquire at once a thorough knowledge of English, it ought to be open to them to devote themselves to its study, though by no means wholly separate from the vernacular, for I think that even in the higher English institutions the two ought ever to be harmoniously combined. The purport of all this is, that I plead for a united and co-operative system of English and vernacular instruction, and that I reckon the advocates of an exclusively English or an exclusively vernacular system equally wrong. The English language I have always regarded as the great channel of acquisition to the thoroughly educated few, and the vernacular dialects as the great channels of distribution to the ordinarily educated many; the former unsealing the fountain of all knowledge, and the latter serving as ducts to diffuse its vivifying and healing waters over the wastes of a dry and parched land.

6196. You have spoken with some degree of concern and regret of the want of spirit and of an active disposition on the part of many classes of the Natives to acquire knowledge of any kind; do not you think the agencies which you have spoken of will lead in their result to an extension of education, in proportion as the communications of India, the locomotion and the roads, are more developed?

No doubt all such material improvements would exert an auxiliary influence in connexion with our educational agencies.

6197. Earl of *Albemarle.*] Have not you been connected with the periodical Press of India?

With a certain portion of it I have had connexion from the time I first went to India, not with what is called, properly speaking, the political department of the Press, but with the literary and religious. I happen to have been one of those who, in 1832, established and edited a monthly periodical in Calcutta, called "The Calcutta Christian Observer," which, apart from its original dissertations, has accumulated a vast mass of information of great importance. I happen, also, to have been connected, as a regular contributor of articles, with the "Calcutta Review," from its first origin in 1844; after the first four or five numbers of it were brought out, I happened to become its sole responsible editor, and continued to be so for several years, till I left India in 1849. The grand object of the work was, and is, to secure from all quarters the fullest and most authentic information upon all subjects which bear upon the improvement of India, and the amelioration of its people. On the part of its proprietor, Mr. Kaye, its projection was not the result of any mercenary speculation; on the contrary, for the sake of the good of India, he was willing, if necessary, to risk some considerable outlay upon it; and so far as I was personally concerned, my undertaking the editorship after Mr. Kaye's return to this country was a matter of mere amateurship altogether. I never got anything, never expected anything, never would take anything for my labours. For the sake of India, my labours in connexion with the work were labours of love; and, in justice to the writers in it, I may be allowed to add, that all of them, without any one exception, have rendered their invaluable services wholly gratuitously. All, all have been alike animated with the single-hearted, disinterested desire to contribute of the stores of their acquired knowledge and experience for the advancement of India's welfare.

6198. Do you remember an article on "The Zemindar and the Ryot," which appeared in that publication?

Yes, I remember the article very well indeed; it happens to have been written by a Native of India; I think, at this time of day, it is no violation of the ordinary propriety in such cases to mention his name; it is Pearybhand Mittra, a respectable young man, who is the Librarian of the Public Library in Calcutta; he is the author of that article which appears in the review, with such very slight revision that it must be held as *bonâ fide* his own.

6199. He is a young man of good family, is not he?

He is of respectable caste, not a Brahmin, but of good caste, and is connected himself with a Zemindary family.

6200. Did

6200. Did you see in the public Press a quotation from that article which I made, giving a description of the condition of the Bengal Ryot?

Rev. A. Duff, D.D.

6th June 1853.

Yes, I noticed that quotation at the time, and was struck at the circumstance of a Peer of this realm quoting a testimony from a Calcutta periodical, without, perhaps, being aware of the fulness of its strength, as coming from an intelligent Native of Bengal, respecting a subject as to which such a writer ought to be accounted the most competent possible witness or judge.

6201. The quotation referred to is as follows: "To whatever part of Bengal we may go, the ryot will be found to live all his days on rice, and to go covered with a slight cotton cloth; the profits which he makes are consumed in some way or other; the demands upon him are almost endless, and he must meet them one by one; this prevents the creation of capital, and prolongs the longevity of the mahajani (or usurious or money lending) system. The districts of Bengal are noted for fertility and exuberance of crops; and if the Ryots could enjoy freedom and security, the country would exhibit a cheering spectacle; but their present condition is miserable, and appears to rouse no fellow feeling, no sympathy in those by whom they are surrounded. The monthly expense of a Ryot is $1\frac{1}{2}$ to 3 rupees; and if he has a family, it must be proportionately higher: we do not believe that there are, in all the districts, five in every hundred whose whole annual profits exceed 100 rupees (10 *l.*) In many instances the earnings of a Ryot are not sufficient for his family; and his wife and sons are obliged to betake themselves to some pursuit and assist him with all they can get. He lives generally upon coarse rice and dholl (pulse); vegetables and fish would be luxuries. His dress consists of a bit of rag and a slender chudder (sheet); his bed is composed of a coarse mat and a pillow; his habitation a thatched roof; and his property a plough, two bullocks, one or two lotahs (brass pots), and some bijdhan. He toils 'from morn to noon, from noon to dewy eve,' and despite this, he is a haggard, poverty-smitten, wretched creature. This is no exaggeration: even in ordinary seasons, and under ordinary circumstances, the Ryots may often be seen fasting for days and nights for want of food. The inability of the ryot to better his degraded condition, in which he has been placed by the causes we have named, is increased by his mental debasement: unprotected, harassed and oppressed, he has been precluded from the genial rays of intellectuality; his mind is veiled in a thick gloom of ignorance." Do you consider, from your own experience, that that was a true picture of the state of the Ryots?

The article happened to pass through my hands as editor; its varied statements I felt it to be a duty carefully to weigh; and I had the impression distinctly at the time, that it was substantially, and in the main, a true description of the great mass of the Bengal Ryots; though, of course, among a vast population of so many millions, there may be many individual exceptions. I am well aware that a very different picture has sometimes been drawn by other parties; and that from the existence of such different and apparently opposite and contradictory pictures, persons in this country are often at a loss to determine which of them to trust, or whether any of them be trustworthy at all. In the present instance, there is a simple way of reconciling the seeming antagonism without impeaching the honesty or the motives of any of the witnesses. So exuberantly fertile is the soil of Bengal, that were a mere stranger, and especially a British functionary of Government, unconversant with the inner workings and framework of Native society, to enter a Bengal village, with its beautiful clumps of feathery bambus, its mangoe, and jack, and cocoa, and peepul, and tamarind, and banyan, and other fruit and timber trees, with their rich products and gorgeous foliage; and were he, from a cursory outside, first sight view of things, to judge of the physical or moral condition of the inhabitants, his judgment could not fail to be a flattering and mistaken one. I confess that, from the outward apparent signs of plenty and abundance, it took me some time to enable me to realize, with reference to the social state of the inhabitants, the fallaciousness of any estimate founded upon them. Some of the more obvious visible phenomena may be stated with accuracy, and yet the inference deduced from them as to the real condition of the people may be wholly illegitimate and unfounded. In the present instance, my own later and more enlarged experience leads me to confirm the general substantial correctness of the picture of the Bengal Ryots, drawn by an intelligent, educated Native, familiar from infancy with what he

Rev. A. Duff, D.D.
6th June 1853.

he describes in the passage quoted from the "Calcutta Review;" a passage the allegations of which are, in their leading features, abundantly corroborated by the researches of Dr. Francis Buchanan, as published by Montgomery Martin, under the auspices of the East India Company.

6202. When was that article written?
It was about six or seven years ago, or towards the close of 1846.

6203. In that article there is an enumeration, amounting to ten in number, of illegal exactions or abwabs; do you think that is, generally speaking, a faithful description of those illegal deductions?
I have a thorough persuasion that, in the main, it is a faithful description of them; every sentence of it happened to pass through my hands, and if I had not sufficient reason for believing that it was a faithful description, I could not have allowed it to pass.

6204. Lord *Mont Eagle.*] Who are the exactors?
The Zemindars are the exactors of those abwabs or illegal exactions referred to; but it ought to be stated very distinctly that those are unauthorized by the Government, and therefore very properly styled illegal.

6205. Earl of *Albemarle.*] At the time of the perpetual settlement, those abwabs were abolished by Lord Cornwallis, were not they?
Yes; and it is contrary to law, on the part of the Zemindars, to exact them as they do now; but such is the degradation, the depression, the utter dispiritedness of the Bengal Ryot, that he just submits to all these demands rather than incur the hazard of worse consequences by resisting them.

6206. Lord *Stanley* of Alderley.] Are the Committee to understand that this degraded condition of the Bengal Ryot proceeds from the unauthorized exactions of the Native proprietors, and not from any oppressive conduct of the Government?
The degradation of the Bengal Ryot cannot be said to proceed wholly from those exactions, though it does to a considerable extent; those are among the generating causes of that woful degradation; but with regard to those harassing exactions, it must be repeated, that the fault does not lie at the door of the British Government, but simply and directly at that of the Zemindars'.

6207. Is the condition of the Ryot, which is stated in such strong terms in this article, chiefly the consequence of those exactions on the part of the Zemindars?
As I stated, that depressed condition cannot be said to be wholly owing to these exactions, though they have a considerable share in producing it. There is also a want of security and a degree of oppression in connexion with the police system and the administration of justice, to which I referred when formerly examined; they must come in for their due share. The arbitrary and capricious extortions of the amlahs, collecting peons, and other agents of the Zemindar, on their own private account, have also to do with it. Then, again, there is the system under which the people are brought up of idolatry and superstition—debasing their minds and polluting their affections. All of these, together with the mahajani or exorbitantly usurious money-lending system, with sundry other minor influences, have unitedly to do with producing the sunken and deteriorated condition of the Ryots of Bengal. The abwabs or unauthorized exactions of the Zemindars constitute only one of the concurrent causes of that lamentable result.

6208. Lord *Monteagle* of Brandon.] Are those exactions tolerably notorious in Bengal?
They are very notorious among the Natives, and they are well known to the British authorities; but such is the untoward state of things, that there is scarcely any effective way of bringing the authors of them to account.

6209. Do you know whether any steps have been taken by the Government to put an end to those which you state to be notorious abuses, leading, in common with other evils, to the degradation which you have described?
The Government, at the time of the permanent settlement, did what it well could in the matter, by enacting that all the previous cesses or abwabs should be revised, adjusted and consolidated in the new engagements to be entered into by

by the Ryots, and by declaring in its regulations, that the exaction of any additional abwabs was unlawful, and that therefore the exactors of them would be subject to legal penalties. Practically, however, these enactments and declarations have proved mere nullities. The number and variety of these illegal cesses have gone on constantly increasing; but the difficulty is in getting hold of their authors, so as to bring them to justice.

6210. *Chairman.*] In your opinion, it is the want of energy on the part of the Ryots, produced by several causes independent of the Government, which prevents them from making their grievances known to the Government in such a way as that the Government can give them relief?

Precisely so; I have a distinct and clear impression, as far as Bengal is concerned, that if the wishes and intentions of the Government were only carried out, the condition of the Ryots would be very different from what it now is.

6211. Earl of *Ellenborough.*] Do you not think it would be expedient, with a view to enable the Ryot to make his grievances known to the Government, that the stamp upon the petition should be repealed?

The stamp upon petitions and other law papers has, I believe, operated injuriously by making justice so expensive, that it is beyond the reach of the very poor; whereas, of course, the rich can always avail themselves of their right to appeal to the administrators of the law. I believe that the abolition of stamps upon petitions would tend very much to benefit the Ryot.

6212. Lord *Mont Eagle.*] You said just now that the condition of the Ryots was in a very great measure to be attributed to the exactions of the Zemindars; is not the Zemindar over them in very much the same position that a landowner is in this country; cannot he exact as much as he chooses in the shape of rent?

Properly speaking, the rent may be said to have been fixed in a way which ought to save the Ryot from the arbitrary and excessive exactions of the Zemindar.

6213. Is the rent of the Ryot fixed as well as that of the Zemindar?

The rent by law ought to be regularly estimated according to the nerik or local rate; and the Zemindars were prohibited from increasing that rate. The share, therefore, which the Zemindar ought to take may be said to be in this way fixed; but practically, from the endless difficulties in settling what the local rate is, the Zemindar is usually enabled to impose what rent he pleases; and it is beyond the amount of rent thus fixed or agreed on between himself and the Ryot that he sets about his unauthorized exactions or abwabs.

6214. Lord *Wynford.*] Have not the Government frequently made inquiries into those exactions?

They have often made inquiries, and as I have stated before, they have proclaimed them to be illegal, and declared the authors of them subject to penalties; but very little can be done in the way of effectual remedy, on account of the dispirited condition of the people, and the fearfulness which has seized them.

6215. In fact, they have limited by law the amount of rent for which the Ryot is responsible to the Zemindar?

Yes, in the way now explained; but even that does not at all settle the case. At the time of the permanent settlement, the rights of the Ryots were unhappily left undetermined. Subsequently it was enacted that pottahs or leases should be granted, specifying the amount of exigible rent, and ordaining that that amount should not exceed the nerik or long-established local rate. Practically, however, such enactments have proved of no use in protecting the Ryots. Practically, from the equitable local rate, as determined by long-established usage, not having been at once authoritatively ascertained and fixed by Government, the Zemindars act as they please in the imposition of rent; and over and above the rent imposed, they proceed with the exaction of abwabs.

6216. Earl of *Albemarle.*] Are not there occasions when those abwabs actually exceed the whole legal rent?

These vary in amount almost interminably in different places, from a comparatively small fraction up to a half or three-fourths, or even the whole of the established rate of rent; and there are, no doubt, cases in which they actually

Rev. A. Duff, D.D.

6th June 1853.

do exceed the whole legal rent. The Zemindar takes advantage of every occasion to make those exactions, either in money or in kind. Supposing, for example, a member of his family dies, and he has to perform the sradh or funeral ceremony, he seizes that opportunity for exacting contributions towards defraying the expenses of its performance. The last time I was out in the Mofussil in Bengal, I met with a case in which, on the concurrent authority of the villagers and the indigo planters in the neighbourhood, I learned that, for the celebration of a sradh, a Zemindar had exacted to the amount of 5,000 rupees from his Ryots; whereas the whole cost to him was estimated only at about 1,000 rupees, so that he pocketed 4,000 rupees for other purposes, though the whole had been raised avowedly for the celebration of the funeral ceremony.

6217. In the article which has been referred to, the writer speaks of exactions upon the renewal of a pottah?

Yes; there are exactions then made, as also for effecting the transfer of name in the Zemindari records; in fact, every opportunity is seized upon for making new exactions.

6218. In the case of a marriage, for instance?

Marriage is a constant occasion of exaction, whether it be in the family of the Zemindar, or in any of the families of the Ryots; as well as the recurrence of religious festivals or domestic feasts; the violation of sundry social laws and usages; the payment of fines or bribes to the police; the completing of sales and purchases.

6219. Is your experience confined principally to Bengal?

My principal experience is confined to Bengal, though I have been in other parts of India as a visitor or traveller, and have in that way, by observation and inquiry, picked up a good deal of general information.

6220. Generally speaking, what amount of knowledge do you consider the Natives to have acquired on literary and scientific subjects, for example?

It is only at the seats of Presidency and a few other large towns in the interior that the higher knowledge has hitherto been communicated. Even in these places, the communication of it has as yet been limited to a comparatively small number. But by the more advanced of that number, the amount already acquired is really very considerable indeed, as appears from those papers given in by Sir Herbert Maddock, which I believe to be a fair specimen of the acquirements of the most distinguished students in the Government Hindoo College, and those other papers which I have now handed in, which give a fair specimen of the studies and acquisitions in some of the other or non-Government Christian Institutions. It will be seen from those papers that the acquirements in literature and science of some of the rising generation of Hindoos are such as would do credit to young men of the same age in any institution in Great Britain.

6221. There are Native Newspapers printed and published; can you state their number, and the amount of talent with which they are conducted?

The Native Newspaper Press in Bengal is of course of very recent origin. The first specimen of Bengal printing is Halhed's Grammar, in 1778, the types for which were prepared by the hands of Sir Charles Wilkins. The first Bengalee Newspaper was the Darpan, which was published by Mr. Marshman, at Serampore, in the year 1818, both in Bengalee and English, supplying a brief weekly summary of English and Indian intelligence. Next followed the Brahminical Magazine, chiefly of a religious character, in connexion with the new school of Vedantists. Its career was but short-lived. In the year 1821, there appeared the Chundrikee, which still survives. It was got up by the bigoted or orthodox party of Hindoos, chiefly to vindicate the rite of Suttee, and advocate its continuance. In 1823, another, the Kaumudi, was established by Ramohun Roy's party, on the liberal side, to expose the evils of the rite, and plead for its total abolition. Those papers contended very much upon that question for years, as their principal and standing theme of weekly discussion. Then, by-and-by, new circumstances occurred as the spread of education advanced, which tended to stimulate the appetite for journalism. In connexion with that mental awakening which I alluded to on Friday, as occasioned by the course of education at the Government Hindoo College in 1829 and 1830, there was a great ferment abroad in Hindoo Society; and in the midst of that ferment several new papers sprung

sprung up, some in Bengalee and some in English, which began to enter more largely and freely upon literary, religious and political topics. Amongst these as pre-eminent in ability, the names of the Reformer, the Inquirer and the Gyananeshan, though long since extinct, deserve to be remembered on account of the undoubted influence they created on the Native mind. The number has ever since been increasing, so that of late years the average number of Native newspapers in Calcutta has been from 16 to 20. Not a few have suddenly appeared and as suddenly disappeared, like so many mushrooms; others, again, have been well-established for years. Of those now existing, three are daily papers; a few of them are published thrice a week, some twice a week, and the others once a week, with the exception of one or two, which are monthly. These papers now embrace almost every conceivable variety of subject, Indian and British, secular and religious. Some of them, such as the Bhaskar, in the discussion of secular subjects, and the Tatwa Bodhini in the discussion of religious subjects, display uncommon shrewdness and ability. Indeed, the Press, as a whole, has been gradually improving in its literary character, and in the quality and the extent of the information given by it year by year. The circulation of most of the papers is as yet but limited. Probably the number of regular readers may not yet amount altogether to above 20,000 or 30,000.

6222. Do they ever touch upon questions of European politics?

Some of them do; and they do it very sharply. There is one in English in particular, which has been of late years dealing rather acrimoniously with the subject of European politics. It is in the hands of a party in Calcutta, not very well affected towards the British Government.

6223. Earl of *Ellenborough.*] Are not they in the habit of translating all the worst and most libellous passages from the English newspapers?

I regret to say, that they very often do translate passages of that kind, both on the subject of politics and on the subject of religion, the character of the one being anti-Christian, and of the other, anti-British. I have seen translated into some of the Bengalee papers passages out of Paine's Age of Reason, and similar obnoxious publications; and on the other hand, passages from certain organs of violent political partisanship.

6224. Do they circulate much in the Mofussil?

They circulate a good deal about the Sudder stations, that is to say, stations where there are Courts of Justice, because in these are congregated the largest number of readers. More or less they also circulate throughout the Mofussil among Zemindary families and their agents.

6225. Does it come within your knowledge that copies of those newspapers are regularly sent to many of the Native Princes?

I have certainly understood that copies of some of them have been so sent, whether regularly or not, I cannot pretend to say. Sometimes there is reason to believe they have been sent, if not with an evil intention, at all events not with a good effect.

6226. Earl of *Albemarle.*] Will you state what is the general character of the young man who was the writer of the article on "The Zemindar and the Ryot"?

He is one of the very best of the educated Natives, and has always borne a very respectable character; maintaining, with a few others who are like-minded, a position very much isolated from the great mass of his countrymen.

6227. He is unlike the generality of the young Bengalese?

Yes; having very little or nothing of the wild, reckless and extravagant spirit, so characteristic of that restless, blustering, discontented, and withal shallow, conceited and rather worthless class.

6228. Do the Natives ever make a comparison between our rule and that of the Mahomedan and Native Princes in any of those newspapers?

They do occasionally descant on that subject, and with no friendly feeling, I am sorry to say, towards the British Government; at the same time it must be owned, that there have been Europeans who have very unwisely helped on the Natives in that direction. In the case of a well-known agitator, who visited Calcutta some years ago, invectives on this very subject were very wild and declamatory, and tended to exasperate the Natives very much; so that all of us who really wished the continuance and the perpetuity of the British Government

Rev. A. Duff, D.D.

6th June 1853.

for the sake of the people of India themselves, apart altogether from any interests of our own, could have nothing to do with him and his turbulent meetings. It was a season of turmoil and excitement among the Native population of Calcutta, which was very unhealthy.

6229. What do you consider to have been the effect of education on the morals of the Natives?

A great deal of course depends upon what the nature of the education is. If education be given to them of the description which may be called merely secular, as I indicated on Friday last, without any corrective or modifying religious influences, the tendency in itself is not good, and the effect on the morals of the Natives any thing but satisfactory.

6230. Has education made them more or less truthful?

As to truthfulness there is no question that some of those who have acquired even that species of merely secular education have shown a higher sense of honour in that respect. They know what that is which will best conduce to their own interests, and that, with British gentlemen, nothing will tend more to do so than an habitual regard for veracity. They may, therefore, in the main be said, at least a fair proportion of the more sober and advanced ones, to be more truthful and trustworthy. As regards the effect of a thoroughly Christian education, I have no hesitation in saying, that its decided tendency is to improve the morals of the Natives in all respects, and that there are already some very noted instances of a complete transformation of character accomplished by its means.

6231. If educated Natives should be gradually admitted to the higher posts of administration in India, do not you think that parties sufficiently qualified for the purpose by education and knowledge and integrity could be found?

At this moment, the number of such would not be very large; but if those educational processes were carried on in continuance, which already have been instituted, and were these also extended and improved, the number would be increasing year by year. At this moment, however, I could not honestly say that the number of men truly qualified for the highest posts is very great. But were these posts fairly open to them, it cannot be doubted that individuals with full qualifications would from time to time be successively raised up.

6232. If what is commonly called the civil service should continue to exist claiming a vested interest in the highest judicial, fiscal and other offices, must not it be a great bar to the employment of Natives?

If that service were to be continued in its present form, of course the Natives would still be excluded from the higher posts, and be eligible for only inferior though respectable offices; that, of necessity, would operate as a great bar to their employment, as well as a great discouragement to qualify themselves in the highest degree for it.

6233. Earl of *Ellenborough.*] The service might be diminished if a number of Natives were gradually introduced to the higher offices?

It might undoubtedly, as regards the number of European officers. In the Judicial Department, as formerly indicated, the Natives have shown very great aptitude; and ultimately, I believe, there would be found Natives who would be fit to occupy any position, even the highest, not only in that but in every other department. To a fair share of these higher offices, the Natives, on every ground of equity and true policy, are fully entitled, in proportion as they prove themselves to be thoroughly qualified for them, not only by talents and attainments, but also by integrity of character, sobriety of judgment, experience and acquired habits of business; though, of course, the gradual introduction of them into these offices must eventuate in the gradual diminution of the number of Europeans.

6234. How do the gentlemen appointed to the Revenue Service make themselves masters of all the tenures which they have to administer?

It would be too much for an unprofessional man like me to attempt to define that process exactly; they are, of course, thrown very much upon their own resources; they are obliged to pick up information in the best way they can, partly from notices which appear in different works on the subject, partly from those who have already been in the office before them, and partly from Native agents, and in any other available ways; there is no regular or established mode of acquiring the knowledge that I am aware of: the subject of land tenures is very

very complex, and endless diversities occur in different parts of India, which can only be properly mastered by long and dear-bought experience. *Rev. A. Duff, D.D.* 6th June 1853.

6235. Are not there more means open to gentlemen to make themselves masters of the law of India, so as to administer it, than to make themselves masters of the tenures of India?

As far as I am aware, there has been no regular or authorized way of their becoming acquainted with the law of India beyond the lectures delivered in Haileybury College; and the knowledge so acquired must hitherto, from all accounts, have been meagre and unsatisfactory enough. When they go out to India they are simply examined upon the languages, and usually sent in the first instance as assistants to the magistrates. The knowledge of law, therefore, they are very much obliged to acquire for themselves the best way they can.

6236. They have the regulations in their possession?

Yes; but I am not aware that they have ever had the advantage of any regular training or exposition or examination in connexion with these.

6237. If they desire to devote themselves to the acquisition of legal knowledge, have not they a better means of acquiring that knowledge than they have of acquiring a knowledge of the tenures of India?

In one respect, of course, a knowledge of the law is more accessible, because it is to be found in the Government regulations; only these are immensely voluminous and complex. To a stranger from this country, the difficulty is also enhanced by their abounding with peculiarities, which spring from the peculiar habits and usages of the Natives, and which, at the outset, would require the services of an experienced expounder to render them perfectly intelligible.

6238. From the difficulty of acquiring the knowledge of land-tenures in India, should not you think, if there be abuses in the judicial administration, there must be much greater abuses in the revenue administration?

I should not like to answer that question, simply because I am not quite certain of the precise kind of answer I ought to give to it. To be able to give a fair and candid opinion as to the relative amount of the abuses which may be supposed to exist in these two departments would imply a much minuter acquaintance with the necessary details than I can pretend to.

6239. Which should you prefer, to have a civil suit decided by a Mofussil Judge, or your right to land by a Collector?

That, of course, would very much depend on the character and experience of these functionaries respectively; but I have no doubt at all that a Collector of ordinary talent and ordinary acquirements might within a reasonable time acquire such a knowledge of the subject in the ways already indicated as to make his decisions in the main trustworthy; as I said, however, there are great practical difficulties in the way, owing to the interminable complexity of the subject itself, as well as the corrupt and conflicting nature of Native testimony.

6240. What is to happen to the suit before he has acquired his knowledge?

That, should such a case arise, must be regarded as part of the imperfection of the existing system.

6241. *Chairman.*] Can you furnish a brief statement relative to the extent and the results of missions in India?

I can in a few sentences supply a summary of that kind. In going about India three or four years ago, I made out various statistics of the missions at different places, and I should thus have been prepared to make a statement on the subject, though it would have been only approximately accurate; since then, means have been taken to render the statement, I may say, authoritatively accurate. About two years ago, the body of missionaries in Calcutta of all churches united together, and endeavoured to obtain correct statistics on the subject; and one of the means employed by them was that of sending a tabulated circular to all the missionary stations throughout the whole of India and Ceylon. To all those, returns were made by the agents on the spot, with five or six exceptions: the aggregate result of the whole of those returns, when put together, may be very summarily stated as follows: at the commencement of the year 1852, there were labouring throughout India and Ceylon, the agents of 22 Missionary Societies. These include 443 missionaries, of whom 48 are ordained Natives, together with 698 Native catechists; these

Rev. A. Duff, D.D.

6th June 1853.

agents reside at 313 missionary stations. There have been founded 331 Native churches, containing 18,410 communicants in a community of 112,191 Native Christians. The missionaries maintain 1,347 vernacular day-schools, containing 47,504 boys, together with 93 boarding-schools containing 2,414 Christian boys; they also superintend 126 superior English day-schools, and instruct therein 14,562 boys and young men. Female education embraces 347 day-schools for girls, containing 11,519 scholars, and 102 girls' boarding-schools, containing 2,779 Christian girls. For the good of Europeans, 71 services are maintained: in all, there are 64,480 boys and 14,778 girls, making a total of 78,778. The entire Bible has been translated into 10 of the principal languages of India; the New Testament into five others, and separate Gospels into four of the languages of some of the wild hill tribes; grammars and dictionaries have also been prepared of all the leading languages of India. School-books have, in like manner, been composed in three different languages, as well as a great variety of Christian works, while many have been translated from the English: that is a very brief and compendious summary of the whole of the existing doings. In the summary, the Scripture readers and schoolmasters, who constitute a numerous class, are not included. The missionaries, with a very few exceptions, are ordained ministers from different Protestant churches in Europe and America. The Native catechists are in reality preachers of the Gospel; some of whom, especially those connected with the Scottish missions, have received a very superior education. Native churches mean separate congregations, consisting of Native church members in full communion. Native Christians denote all, whether actually baptized or not, who have broken caste, abandoned heathen worship, and placed themselves under Christian instruction.

6242. Earl of *Ellenborough*.] Do you suppose that those are all Christians who attend the schools?

They are not all Christians by any means who attend the schools. A distinction is here drawn between Christian and heathen children; the vernacular day-schools are chiefly attended by heathen children of the poorer classes, who there receive a plain elementary Christian education. The boarding-schools, again, contain almost exclusively Christian children, who are there not merely instructed, but trained into Christian habits. The English day-schools, or rather Anglo-vernacular day-schools, are frequented chiefly by heathen youths of the better classes and higher castes, who there receive a sound education of varying extent in Christian and general European knowledge. Some of these, such as the Scottish Institutions, and a few others, alike English and American, consist not merely of a school department, but of a higher, or, more properly speaking, collegiate department, in which the higher branches of European literature, science and philosophy are taught, in intimate conjunction with Christian theology. I may, however, be excused for adding, that such a naked statistical summary or enumeration of results can convey no adequate impression of the real nature and effect of the work of evangelization now carried on in India, or of its prospects for the future. There the whole of these results to be found aggregated within the limits of a defined and compassable locality, such as a single city or country district, they would emphatically proclaim to the very eye of sense, that even now, missions in India had not proved a failure; but, scattered as they are, in fragments and atoms, over so vast a range of territory, and through such multitudinous masses of people, they may, to the hasty and superficial glance of an ignorant inexperienced observer, appear insignificant or worthless, if indeed they appear to exist at all. To the eye, however, of the practised observer of human nature in its various stationary and transitionary states, who can appreciate the enormousness of the initial difficulties that had to be overcome, and the vastness of the preparations that had to be made for the successful prosecution of so arduous an enterprise,—the results already achieved, so far from appearing insignificant, will exhibit relatively the same aspect, with reference to the ultimate Christianization of India, that the first occasional sproutings, in early spring, and after a long and dreary winter, cannot fail to present to the eye of the practised husbandmen, with reference to the ultimate reaping of an abundant harvest.

6243. Earl of *Albemarle*.] You have some knowledge of the class called half-castes, have you not?

Yes.

6244. Do you know whether many of them are men of character and education?

Undoubtedly in Calcutta there are several who are men of character and education; at Madras, too, and other places, I have met with some such. No doubt, from various unpropitious circumstances, a considerable proportion of the community has been greatly depressed in former days, and may be so still; but they have been of late years decidedly rising; they have been making great efforts to educate themselves, and that, too, very successfully. In Calcutta they have at least one large institution, wholly supported by themselves, named the Parental Academy, which is now one of the most efficient and best-conducted educational seminaries in India.

6245. Do you consider that among them there are men who, by their knowledge and integrity, are fit to hold civil office?

I should certainly say that there are men among them of unblemished character and integrity, and, so far as fitness for business is concerned, they obtain the highest testimonials from secretaries and other competent judges connected with the Government service under whom they labour. I have often heard them spoken highly of as having considerable aptitude for civil office.

6246. Do you think there are many of them equal, in point of qualification, for civil office to the average number of covenanted civil servants?

The difficulty in answering that question arises from this, that not having had hitherto an opportunity of displaying their qualifications for the higher offices in the same way that the covenanted civil servants have had, we cannot appeal to actual facts; but from the amount of talent which they exhibit, and their proved fitness for business, one would confidently expect that a fair proportion of them, if the opportunity were properly afforded, would be found so qualified. In my own mind, I have no doubt at all that such would be found to be the result.

6247. Lord *Stanley* of Alderley.] Will you state what you would propose the Government should do towards the further improvement and extension of education in India?

For the reasons previously given, and others which might be adduced, if time permitted, and of which a summary will be found in Mr. Macaulay's Minute of February 1835, it is indisputable that the Colleges for Oriental learning, that is, the Colleges for the teaching of Oriental literature in its usual comprehensive sense, through the media of the Sanscrit, Arabic and Persian languages, are, for the great and proper ends of sound and enlightened education, worse than useless. Surely, then, the wisest and best policy on the part of the British Government would be to fall back on the resolutions of Lord William Bentinck, in March 1835, resolutions which, without damaging or interfering with the existing vested rights of any one, would lead to the gradual abolition of these colleges as seminaries for the educational training of Natives, and thus liberate the funds so wastefully lavished upon them for the purposes of a sound and healthful education throughout the land. If the learned Oriental languages are to be taught at all in the Government institutions, they ought to be taught simply as languages by one or two Native professors, under general European superintendence, with a practical view towards the enrichment of the vernacular tongues, and the raising up of a superior class of vernacular translators and teachers. In this salutary direction some considerable steps have recently been taken in the Sanscrit College of Puna, under the admirable arrangements of Major Candy. Then, secondly, the time has come when, in places like Calcutta and Bombay, the Government might very well relinquish its pecuniary and controlling charge over primary or merely elementary education. The demand is in these places so great for the higher English instruction, that were a test or criterion of scholarship established for admission to the colleges, where, as in Europe, the higher branches alone of literature, philosophy and science, &c. &c., ought to be taught, the Natives would be found both able and willing, in sufficient numbers, to qualify themselves. In Calcutta, the pupils' fees in the school and patshala, that is, the vernacular school connected with the Hindoo College, amount to about 12,000 rupees annually (1,200*l.*) In the Hindoo College itself they amount to about 30,000 rupees (3,000*l.*) Some of the heads of Native society have now acquired sufficient experience and aptitude to enable them to

Rev. A. Duff, D.D.
6th June 1853.

carry on the management of the necessary preparatory seminaries themselves. In this way, also, a considerable saving might be effected in the educational funds. Thirdly: the time has come when, more especially at the Presidency seats, lectureships on high professional subjects, such as law and civil engineering, should be established, not as an integral or constituent part of the course of any existing Government College, but on such a free and unrestricted footing as to admit of the attendance of qualified students from all other institutions, East Indian, Armenian, Missionary or Native. In this way, not only might a stimulus be given to the general cause of sound education, but the Government might, in the spirit of Lord Hardinge's resolution, obtain for its own services a larger share than now of really superior native talent and cultivated acquirement. The time has also come in Calcutta, at least when with comparatively little additional expense to Government, a university might be established, somewhat after the general model of the London University, with a sufficient number of faculties constituted on so wide and liberal and comprehensive a basis, as to embrace within the range of its stimulating and fostering influence whatever sound, invigorating, purifying, elevating studies may be carried on in any, whether of the Government or non-Government institutions. Fourthly: the time has now come when, in the estimation even of many who formerly thought otherwise (I simply state this is an expression of my own deliberate opinion, in which, however, I know there is an entire concurrence on the part of a large body of British subjects in this country and in India), the Government might with the greatest propriety and advantage act on the principle recommended in the minute of Lord Tweeddale, dated August 1846; that principle, for very strong and weighty reasons set forth in the minute itself—a minute which, in justice to the noble author, and to the great cause of improved education which he so ably advocates, might well be called for as evidence by this Committee—that principle is, to allow the Bible to be introduced as a class-book into the English classes of Government institutions, under the express and positive proviso, that attendance on any class, at the hour when it was taught, should be left entirely optional; in other words, leaving it entirely free to the Native students to read it or not, as their consciences might dictate or their parents might desire. That such a course would now be alike safe, practical and advantageous, might be shown in many ways. Already has his Highness the Rajah of Travancore, the head of the most intensely Brahminical Government in India, set the example. In his English school at Trevandrum, he has of his own accord introduced the Bible, or allowed it to be introduced, into the higher classes, consisting of Brahmins, Nairs, and other high-caste youths. Some 50 or 60 of them I had the pleasure of examining on its contents about four years ago, and subsequently had the opportunity of congratulating the Rajah on his truly enlightened liberality; on which his Highness, in substance, remarked that he had himself read the Bible, and found it to be a book full of good instructions; adding, with emphasis, "and if any of my subjects, old or young, wish to read it, why should they not be allowed to do so?" It is true that Lord Tweeddale's proposition occasioned a good deal of excitement at the time at Madras; but it could very easily be shown that a great deal of that excitement was not of Native origin, but the result of ephemeral, extraneous and adventitious causes. Of this the most decisive proof is, that that portion of the Madras Press, more especially the "Madras Crescent," which was once most violently opposed to the measure, has, through the illumining influence of subsequent events, seen cause to change its views upon the subject. Without, therefore, any further detaining the Committee, I beg leave to hand in a few short extracts as part of my evidence, confirmatory of this statement, from the Madras papers, together with a few extracts from the recorded deliverances of men whose opinions on such a subject as that of religious instruction in connexion with Native education are entitled to the greatest weight. They include the opinions of Governors and Civilians, and the Principal of one of the Government Colleges.

Appendix H.

The Extracts are delivered in.—(*Vide* Appendix H.)

6248. What is the effect of those extracts?

Their general effect is to indicate the value of religious or Bible instruction in Native education, and the absence of any real or insuperable repugnance on the part of the Natives towards it; and, as an inference from all this, the desirableness of introducing the Bible, in the manner I have mentioned, into the Government

ment institutions—leaving it entirely open and free to any of the Natives to read or to decline to read it as they think proper—together with the harmlessness, speaking in a political sense, of such a measure.

Rev. A. Duff, D.D.
6th June 1853.

6249. Do you think it would be attended with this danger, that the Natives would look upon it as the beginning of a system of conversion?

It is in reference to the absence of such danger that I consider the bearing of some of these extracts to be so very important. Continuing, then, my answer to the previous question, I would say, lastly, that whatever may be the resolution of Government with reference to the extension or modification of the system pursued in its own institutions, the time has come when, in the growing conviction of numbers in this country and in India, the Government ought to extend its aid to all other institutions by whomsoever originated and supported, where a sound general education is communicated. Indeed this plan of assisting non-Government and even missionary schools has already, in certain instances, been actually carried out with good effect. It is generally well known that the Court of Directors, towards the close of last century, through the Madras Government, gave their sanction and encouragement to the Protestant schools established by Mr. Schwartz at Tanjore. In the year 1807, they also, in reply to a memorial from Messrs. Kohloff and Hoest, the successors of Schwartz, instruct the Madras Government to raise the allowance to those schools from 41 to 100 pagodas per month, declaring that they were "satisfied that the conduct and spirit of that mission had proved beneficial to the Natives, and tended to conciliate them to their (the British) Government." Again, in 1838, Mr. Blackburn, Collector of Madura, conveyed his opinion to the Madras Government, to the effect that the Court of Directors' instruction for the encouragement of vernacular and other education amongst the Natives of India would be best promoted in his districts by extending support to the American mission schools there. Accordingly the sum of 3,000 rupees was granted in aid of those schools, free from all conditions or restrictions as to the mode of its application. Liberal aid has also been extended by Government to the benevolent institutions of Calcutta, and Jye Nairain's school, Benares, both of which are under the exclusive management of Christian bodies wholly independent of Government. But it is not on any such precedents, however apposite, that I would lean for support to the present proposal; I would trust solely to its own intrinsic rightness and desirableness, so far as it goes—I say, so far as it goes, because I do not regard it as abstractly the best that could be conceived or desired, but only the best that seems practicable, amid the heterogeneousness of hostile interests and opinions, without involving the sacrifice or dereliction of any fundamental principle of truth or rectitude. Looking, then, at the subject broadly, in all its bearings, I have for several years past entertained the persuasion, that the principle on which the Government at home has been distributing its educational funds is the only principle on which, in the very peculiar and conflicting state of things in India, the British Government there could practically interpose for the encouragement and assistance of all parties engaged in the great cause of improved education. Here, at home, the Government does not expend its educational resources on the maintenance of a few monopolist institutions; it strives to stimulate all parties, far and wide, who desire to further the cause of improved education, by offering proportional aid to all who show themselves willing to help themselves. On the subject of religion, except, perhaps, in the case of the established Churches, whose standards of faith are engrossed in the law of the land, it maintains a strict neutrality, leaving that entirely to the felt responsibilities of the different parties themselves. Through its own appointed inspectors it has a sufficient guarantee for the soundness and efficiency of the ordinary branches of study. Now, while, at an earlier stage of our history in India, it was certainly one great object to create a taste among the Natives for our improved instruction of every kind, and the British Government might feel itself warranted in devoting the whole of its available educational funds to the maintaining of a few costly monopolist institutions of its own, the change of circumstances and onward progress of events may be found to render such exclusive and costly monopolies no longer desirable. The taste for improved instruction having now been to so large an extent created at the seats of Presidency and other large towns, and throughout many country districts, there may soon cease to exist, if it has not in some degree ceased already, the same real or apparent

Rev. A. Duff, D.D.

6th June 1853.

necessity on the part of Government for upholding in such places such exclusive and expensive seminaries as it has hitherto maintained. But, be this as it may, since the present educational funds of the Government ought certainly to be increased, and since the great object of the British Indian Government should be to diffuse as widely as possible the blessings of improved education amongst its error and superstition-ridden subjects, why not bring the principle of the Home Government educational measure to bear on the state of things in India, with any needful adapting modifications suited to the difference of circumstances and the peculiar exigencies of the people? Instead of exhausting all its educational resources on a few exclusive institutions, the system pursued in which is far from satisfactory to the British Christian, the British patriot, or the real well-wishers of India's prosperity, and as connected therewith the stability and permanence of the British power—why might it not henceforward thus practically address all its Indian subjects, "Without respect of class or race, we are desirous of promoting your mental, moral and social improvement. For this end we wish to encourage the acquisition of the improved literature and science of Europe, through the medium alike of the English and vernacular tongues. All, therefore, who wish to participate in the advantages of such acquisition, we are willing to assist in some way proportional to their own efforts; the books and system of tuition being subject to the approval of our own accredited inspectors." Such a mode of distributing and applying a large portion of the educational funds as that now suggested would tend vastly to enhance their productiveness. East Indians and Armenians, who at Calcutta, Madras and elsewhere have been nobly struggling in the face of many difficulties to educate themselves, together with Native Christians and others, heretofore wholly excluded from any participation in the Government bounty,—but whose claims are equally valid with those of any other classes of their Indian fellow-subjects,—would then come in for their due share. The Natives generally, and all who feel interested in Native improvement, would, in all directions, be stimulated to do a vast deal more than they ever did before in advancing the educational cause. Without directly trenching on the peculiar religious convictions or prejudices of any parties, Hindoo, Musselman, European or any others, the Government educational funds, instead of being any longer exclusively lavished on a few institutions, would have the effect of extending and multiplying ten-fold, at a comparatively small cost, really useful schools and seminaries, and of thus more rapidly and widely diffusing the benefits of an enlightened education among the masses of the people. Thus also, I may be permitted in conclusion to add, by the adoption of such and other kindred improving measures, and the smile of the God of Providence upon them, may the British Government in India render its administration of that vast realm a source and surety of abounding prosperity to itself—a guarantee of brightening hope to the millions of the present generation—a fount of reversionary blessings to future generations, who, as they rise in long succession, may joyously hail the sway of the British sceptre as the surest pledge, not only of the continued enjoyments of their dearest rights, but the extension and improvement of their noblest privileges.

6250. Are the Committee to understand that the principle you would wish to see adopted amongst the Natives of India is, that grants should be given indiscriminately in aid of all schools of whatever religion, or however they might conduct their education?

That, with the specified limitations, is the principle of the proposal. Whether the Government should retain its present institutions in their present forms, or whether it should curtail or modify them in any of the ways pointed out, looking to all the difficulties and extreme peculiarities of the case, and seeing that there are so many different parties already at work in India, and so many more that might be stimulated to lend their aid or augment their contributions, what I have suggested is, that the Government should adopt the measure of aiding all schools and colleges in which sound and approved knowledge is communicated by their several supporters and conductors, in the proportion of their own respective efforts.

6251. Your recommendation goes to that extent?

It does. It is simply the application to India of the principle upon which the British Government acts here in Great Britain; namely, the principle of proportionally helping all who help themselves, on condition that the Government

ment be allowed to take cognizance, through its own inspectors, of that department with which the Government as such can fairly grapple; that is to say, the department of a sound general education; leaving the matter of religious instruction as a thing to be determined by the several parties themselves; while the Government maintains towards them the attitude of a strict neutrality, interfering neither by its injunctions nor its prohibitions.

6252. You would not wish to see any religious element introduced into any of those schools?

Not as enforced or directly controlled by the Government. That is the reason why I have stated that I do not desire that the Government, as such, should take immediate charge or cognizance of religion in those schools, or in any way hold itself officially responsible for it.

6253. Lord *Wynford.*] It is part of your plan, also, that the endowment of the institution, which are now endowed should go to form a part of the education fund?

Those are the Oriental colleges; the colleges which teach those antiquated and useless branches referred to on Friday last. Part of my proposal certainly is, that, reserving the rights of all existing incumbents, the endowments or fixed grants allotted to them should be transferred to the support of really useful institutions.

6254. Are the Committee to understand you, that those parts of the endowment which have been raised by voluntary contributions as well as Government endowment should be taken for those purposes?

The funds raised by voluntary contributions, of course, would have to be dealt with upon their own merits, with reference to the terms, conditions and objects of their appropriation. That is a question for the Government or the Courts of Justice to settle. What I suggested was, that, so far as the Government support is concerned, it could grapple at once with its own share of the contribution. As to any contributions which may have been voluntarily given by private individuals for the support of such institutions, they would have been dealt with on principles of equity, in the manner already indicated.

6255. Is not that the case with the Government institution at Calcutta?

The Oriental institutions at Calcutta, so far as my memory serves me, in other words, the Sanscrit College for the Hindoos, and the Madussa or Mahomedan College for the Mahomedans, as also the Sanscrit College of Benares, are purely of Government origin, and entirely supported by the Government.

6256. Assisted by private contribution also, are not they?

Not assisted by any private fund that I am aware of.

6257. Was no part of the endowment bequeathed by Natives?

Not certainly of any of the colleges now named, so far as I remember. The case is widely different with the college at Hooghley.

6258. At what period did this Government endowment take place?

I think the question, though in a somewhat different form, was asked on Friday last, and I then stated that in the time of Warren Hastings, in 1781, the Madussa or Mahomedan College was founded; the next was at Benares, the Sanscrit College, some 10 years later: the Sanscrit College at Calcutta is comparatively a modern institution, its origin being as recent as the year 1821, and being then resolved upon in lieu of certain colleges that Lord Minto had proposed in 1811 to establish at Nudda and Tirhoot.

6259. Mr. Macaulay's minute, proposing to take those revenues and adapt them to the English institution, caused a great deal of complaint, did not it?

It is always the case, whether in Calcutta, Madras, or anywhere else where you have interested parties concerned, that they may easily make out a dolorous story, and gain a party of sympathisers, and raise some sort of excitement in connexion with their real or supposed grievance: but, really and truly, those who know the Hindoos best, would, I believe, be ready to testify that, to a great extent, it was a shallow or even fictitious excitement in the particular case now under consideration. The number of those who were really interested in the matter was very small. It must be remembered that those institutions do not concern the great mass of the people at all; they concern only the learned, who

Rev. A. Duff, D.D.

6th June 1853.

look down with contempt upon the masses of the people—those learned who keep the monopoly of the learning entirely to themselves, and, having no sympathy with the ignorant multitudes around, do nothing whatsoever towards their mental enlightenment; it could not, therefore, be honestly said that the suppression of those institutions would occasion any kind of real concern or fermentation beyond the small coterie of Sanscrit Brahmins on the one hand, and Mahomedan Maulavis on the other.

6260. At that time almost all the principal legal documents were in Persian, were not they?

It was at that time already purposed, and in a manner determined, speedily to abolish Persian as the language of legal and other Government business; and three or four years after it was abolished, so that, to a great extent, its acquisition became practically useless.

6261. You consider that it would be no violation of the Government endowment to take it and use it according to the plan which you propose?

I should consider that it was in no way a violation of any Government pledge; because the Government spontaneously, of its own accord, came forward and proposed to establish these colleges; but, in so doing, they did not bind themselves to maintain them for ever, under every possible change of circumstances; and, as time has proved them to be worse than useless as regards any real mental or moral improvement of the Natives, it ought to be held as an open question for the future, whether the present system should be continued or not.

6262. The object was to conciliate the Natives, was not it?

At the time it was; and it might, perhaps, in so new a conjuncture of affairs, have had some slight effect of that kind. We were then very nearly strangers in the country in our capacity as Governors; and the Natives did not understand us so well; but the originating causes of doubt or mistrust on their part with respect to our policy do not any longer exist; the Natives now well know us and our tolerant policy; and that sort of conciliation which was in vogue in those early days of our rule is not necessary in order to gain their good-will towards us; rather, the transfer of monies, voluntarily granted by our Government, from useless to useful institutions, would only tend to gain favour for it, in the estimation of all the truly wise and intelligent among the Natives.

6263. Earl of *Ellenborough*.] What do you contemplate will be the ultimate result to our Government if we should succeed in effecting a great improvement in the education of the Hindoos?

My own impression is, that if we go on giving them a thorough English secular education without any mollifying and counteracting influences of sufficient potency—disturbing them out of all their old ways and habits of thinking and feeling, and creating the very materials out of which spring restlessness and discontent, envy and jealousy, selfish and exorbitant ambition for power and place, irrespective of the needful moral and mental qualifications—there will not, there cannot be, generally speaking, that sentiment of devotedness or loyalty to the British Government which, for their own sakes and for the sake of their country, we should desire them to possess. And the ultimate result of such unfriendly or disloyal sentiments becoming wide spread in the case of men of quickened intelligence, and having unlimited command of a free Press, with the English as a common medium of communication, it is not certainly difficult to foresee. I have a distinct impression, on the other hand, and I speak in this respect from experience, that any education, however highly advanced, which may be given to the Natives of India, if accompanied by those mollifying and counteracting influences which are connected with the sober yet zealous inculcation of the Christian faith, so far from producing any feeling of hostility or disloyalty towards the British Government, will produce an effect entirely the other way. I should say, without any hesitation, that, at this moment, there are not in all India more devoted and loyal subjects of the British Crown than those Natives who have openly embraced Christianity; and, next to these, with the feeling of loyalty in varying degrees of strength, those Natives who have acquired this higher English education in immediate and inseparable connexion with Christian knowledge and Christian influence. On this vitally important subject, alike as regards the honour and welfare of India and of Britain, I could well

well expatiate, equally in the way of argument and fact; and shall be ready at any time to do so, if required. Meanwhile, I have in answer to the question, briefly given expression to the conviction which has been growing in my own mind ever since I began to get practically acquainted with the real state and tendencies of things in India 23 years ago. In the face of all plausible theories and apparent analogies, whether deduced from the conduct and policy of ancient Rome or any other State—plainly involving conditions and relations wholly incompatible with any that can exist between ours as a Christian Government and its non-Christian subjects in India—I have never ceased to pronounce the system of giving a high English education without religion as a blind, short-sighted, suicidal policy. On the other hand, for weighty reasons, I have never ceased to declare, that if our object be, not merely for our own aggrandisement, but very specially for the welfare of the Natives, to retain our dominion in India, no wiser or more effective plan can be conceived than that of bestowing this higher English education in close and inseparable alliance with the illumining, quickening, beatifying influences of the Christian faith; indeed, I have never scrupled to avow and proclaim my sincere conviction, that the extension of such higher education, so combined, would only be the means of consolidating and perpetuating the British Empire in India for years, or even ages to come,—vastly, yea, almost immeasurably, to the real and enduring benefit of both.

Rev. A. Duff, D.D.
6th June 1853.

6264. Lord *Stanley* of Alderley.] Your opinion is, that education without Christianity would be likely to be injurious to the maintenance of the British Empire in India; whereas education combined with the extension of Christianity, you think would be likely to be conducive to the maintenance of that empire?

I have a very strong and decided impression upon that head, not so much from theory—though much may be advanced in the way of argument in the abstract—as from actual experience, having come in contact with individuals brought up under both systems to a very large extent; not that any system can prevent what in the nature of things is inevitable—the ultimate severance of India from Britain as its sovereign power. But, with reference to the two systems now under review, what I aver is, that while the former would accelerate, the latter would retard the process of actual separation, or postpone it, almost indefinitely, to a later period; and then, bound together, not merely by the ties of mutually-conferred favours, but of a common holy divine faith, we should part, not as enemies, but as friends, still gratefully bent on blessing each other. At the same time, as regards the working of the non-Christian system, it must be remembered that the aspect of things is somewhat different from what it was 20 years ago. The young men brought up in the Government Colleges at Calcutta and elsewhere are now coming, more or less, into contact with the other class of young men, equal to themselves in literary and scientific attainments, but who are also, many of them, under Christian influence, and some of them Christians altogether. Such contact, as might be anticipated, is beginning to exercise a beneficial influence over them; so that we have not now to do with such a large proportion of those who would indulge in the wild freaks and extravagances so peculiarly characteristic of the class usually designated "Young Bengal." For the spirit of "Young Bengal," while recklessly free in speech, and essentially infidel in religion, is, I am bound to add, anything but friendly at bottom to the British Government.

6265. Earl of *Ellenborough*.] Considering the characters of the Native Princes, and the social condition of the people of India generally, do you not think that the withdrawal of our controlling power would be one of the greatest calamities which ever befel the human race?

I should look upon the withdrawal of our controlling power, in the present circumstances of India, as the signal for universal anarchy and chaos; an event, therefore, to be deplored and deprecated by every one who has a regard even for the ordinary interests of humanity.

6266. We should not, therefore, run any risks, nor do anything which might possibly lead to that result?

Nothing, assuredly, which would naturally or necessarily tend to so disastrous a consummation.

6267. Lord *Wynford*.] You do not fear those results from the extension of education?

Rev. A. Duff D.D.
6th June 1853.

Not if wisely and timeously combined with Christianity; that is the great improving, regulating, controlling and conservative power. By the adoption of prudent measures for its impartation, in conjunction with other co-operative agencies, we may be honoured, under Providence, as the instruments in raising up India from her low and degraded condition, and leading her forward, renovated and enlarged, to the realization of her high destinies. Nor need we, if guided by ordinary prudence and discretion, be under any apprehension or alarm about offending the Natives, by resorting to the means and methods of moral suasion, in making known to them the principles and doctrines of the Christian faith. So far as I could see, the Natives of India, from their own peculiarly religious character—for they are religious in their own way more than most people—think all the better of us for showing that we have a religion, and they are not alarmed if we talk to them in a kind and friendly way about our religion. I never met with a Brahmin or high-caste Native of any rank who had any objection to talk on the subject, if we only approached him with the manifest tokens of kindliness and good-will.

6268. I understood you to say, that, in the great majority of cases, education only tended to make the people infidels?

Your Lordship will remember, also, that I spoke entirely then of that higher English education which is wholly without any rightly controlling religious influence.

The Witness is directed to withdraw.

G. Norton, Esq.

GEORGE NORTON, Esquire, is called in, and examined as follows:

6269. *Chairman.*] WILL you be so good as to state to the Committee how long you resided in India, and in what capacity?

I was appointed Advocate-general of Bombay originally, and arrived there in June 1823; I remained till March 1828; I then went to Madras, and remained as Advocate-general of Madras from March 1828 till March 1853.

6270. I believe you feel some reluctance in giving evidence to the Committee?

No further than that I am personally unwilling to give any evidence which might have the appearance of casting any sort of censure upon any party or person whatever who has entertained different views from myself with regard to the best mode of promoting Native education; but as far as facts go, I have no reluctance; but, on the contrary, every disposition to inform the Committee to the utmost of my power.

6271. Has your attention been much drawn to the subject of education in India?

Very much during the last 25 years.

6272. Can you give to the Committee a sketch of the progress of education in the Madras Presidency?

I can. I shall be obliged, I fear, to speak a little more of myself than I should wish, having been somewhat prominently engaged in this cause, and more particularly by my Lord Elphinstone, in carrying out his views; but I will be as concise as I can, and speak as little of myself as possible. When I arrived at Madras in 1828, I found there existed no scholastic establishments whatever of a public character. There were a few begun by missionaries, and some also by the clerical establishment, but none founded by the Government. I heard that there had been a project for founding Tahsildary schools, suggested by Sir Thomas Munro, and that his proposition had emanated from the Government itself in the year 1826; but that either none had been established, or at all events, none had succeeded. I only heard of two, and I think neither of them at the time of my arrival in 1828, or soon afterwards, was in existence at all; about that period I was engaged in supporting an *ex officio* information for the establishment of a charity, and as this ended in the foundation of an educational institution, which was the very first of a public character founded in Madras, and has succeeded in my opinion thoroughly, and has become now a very important

important foundation, and entirely managed by Natives, perhaps the Committee will think it of some interest that I should give a concise history of that foundation, and of its progress. The charity in question was left by the will of a Hindoo, whose name was Pacheapah. It was entirely for religious and superstitious uses, with the exception of some general indications of benevolent objects, which were undefined. The executors of this Hindoo were to have expended the interest of one lac of pagodas for the purposes of those various religious foundations; they, however, plundered the property, and my predecessor had obtained a decree upon an *ex officio* information for an account of the property, and for the establishment of the charities. A considerable sum of money had been obtained under that decree from the accountable parties, but the debt from them was still very large, and it appeared to me that more assets might be obtained; I followed up the decree, and succeeded in accumulating the amount of between seven and eight lacs of rupees. This sum was far beyond what could by possibility have been expended upon any of the expressed purposes of the testator, he having limited certain sums for particular specific objects; accordingly, I obtained a decree for the appropriation of the surplus beyond the interest of the original lac of pagodas, for the foundation of educational institutions; and evidence was given (upon which that decree was sanctioned) that it was consistent with the object and views of the testator that the surplus should be so disposed of. The decree, however, provided that the Board of Revenue at Madras should have the supervision and organization of all those educational institutions, which were approved of in principle by the decree, because that Board, under a regulation of the Government, had the entire control over all charities which were to be established in the Provinces; and as only one of those charitable institutions was to be founded within the immediate Presidency town, all the rest were remitted to the Board of Revenue, the educational institutions being limited to those places where the testator desired that his bounty should be expended. The consequence of its being remitted to the Board of Revenue was, that a delay was occasioned from the date of the final decree in the year 1831 to the year 1838. I often urged upon them the expediency of establishing those educational institutions, and the formation of a Native Board to govern them, but I never succeeded in getting their sanction. The Court of Directors in the meanwhile had warmly approved of those measures, and directed that they should be carried out, using these terms, "that the Government should exercise a real control and supervision of them." I was given to understand that the reason why the Board of Revenue hesitated in taking any measures for the establishment of these institutions was, that they considered themselves precluded from interfering in any way with charities which had religious or superstitious objects in view, and they applied that rule to the will, because the will itself had originally intended only religious objects. When Lord Elphinstone came to the Government, he directed the objects of those charities to be forthwith carried out, and the central institution at Madras was founded in the beginning of the year 1839, and a Native Board appointed for the management of all the charities established by the Court's decree. The expenditure for the educational institutions has been about 20,000 rupees per annum; and a considerable surplus having still arisen, the Board have erected a very noble hall and buildings, capable of containing about 600 scholars. They originally had between 400 and 500 at the central school, but latterly they have had between 300 and 400, because their expenditure in the structure and in school-rooms has rather exceeded their means, and it was necessary to economise, in order to restore the funds to their old position. That institution is entirely governed by Hindoos, with the exception of the patron, whom they choose as the principal or head of the educational foundations, and with whom they have occasionally advised. These schools are for elementary instruction in English and in the vernaculars. But the delay of the foundation of the collegiate department of the Madras University, to which I will presently advert, and the slow progress of that institution, has induced them latterly to turn their attention to the possibility of introducing a higher education there than can be well obtained anywhere else. The central institution, and one or two others, are in full progress at this moment. I will now proceed to advert to the progress of education under the immediate direction of the Government. When I arrived there, I was induced to take up the subject of Native education, because it appeared to me to have been utterly neglected by all others; I formed from the first this impression—

G. Norton, Esq.
6th June 1853.

sion—which every day has strengthened—that, without the co-operation of the Natives, and particularly the influential Natives, and eventually the main body of the community, no effectual work could be done. I therefore began by extending my acquaintance among the influential Natives, and had no difficulty in attracting a very considerable body about me, who attended at my house very frequently in the evening, when all these subjects were discussed. Every thing connected with the progress of knowledge, and with those branches of knowledge which I thought were most interesting to them, and most likely to be appreciated by them, was talked over. I had a great disadvantage in not being able to talk the native languages; but those with whom I was associated, all spoke English tolerably well. Those Native gentlemen assisted me with the greatest warmth and zeal, and they gradually threw aside all religious prejudices, which were at first extremely strong. They had even personal objections to the measures I considered necessary for the diffusion of useful knowledge; and some of them particularly objected to the instruction of the masses, and the mixture of various castes and grades in the same schools; but they gradually altered those sentiments altogether; and one, who was an eminent Brahmin, and high in employment under the Government as a Police Magistrate, informed the rest that, though he considered his own position with the same bias and the same feeling of pride as an English nobleman would consider his position, he waived it all for what he considered to be the general good, being quite convinced that the advancement of education was connected mainly with the prosperity of the country. The next step which produced a considerable stir among the Native community at Madras was the delivery of a course of lectures, which many, who could understand English pretty well, attended. Those lectures were directed to local subjects, particularly the history of the Constitution of England, the nature of the Local Government, the Principles of Justice, and of the Administration of the Law; subjects of Political Economy, the Constitution of the Local Courts, and topics of that nature; a considerable degree of attention was at length raised, and the subject of education became at last popular. This was before the arrival of Lord Elphinstone; but in 1836, Sir Frederick Adam appointed a committee of three gentlemen—I was not one of them myself—to take the subject of the promotion of Native education into their consideration, and to suggest some systematic plan for advancing it. Those gentlemen continued to act as a Board for three years. They established a school, which I have no hesitation in saying became really an abuse instead of a source of progress. They had a school of 180 scholars, who received a small payment for attending; and they had a head master, who was a worthy man, but slenderly educated. He could merely read and write, and do a few sums in arithmetic, and he was at the head of the establishment. The others were Native teachers. The school was for the instruction of Natives in English as well as the vernaculars; but when that school came to be handed over, and placed under the direction of the Board of the Madras University, it was found that only one of the Natives who taught English could himself read or write intelligibly. The Superintendent had a salary of 170 rupees a month, although he was very inferior to a tutor, who was retained by the Board of the Madras University at 60 rupees a month. That Board could not take away his high salary, and, accordingly, he had a lower class, but a higher pay than another tutor retained on the establishment. However, the committee appointed by Sir Frederick Adam was abolished by my Lord Elphinstone on these grounds, that they had acted without any co-operation whatever with the Natives, and that they had not taken any of them into their councils at all; that they had not formed any educational institution adequate to the objects of the Court of Directors by introducing a higher species of instruction; and that they had chiefly directed their views in suggesting educational establishments, which they had not, however, founded, to proselytism. Then Lord Elphinstone took up the subject of Native education, and did me the honour of calling me to his confidential councils. I did my best to assist in carrying out his views, which were founded as well upon the principles laid down by Sir Thomas Munro as those which were advocated specifically by the Court of Directors. If the Committee will not think I am intruding too much upon them, I will read those principles laid down by Sir Thomas Munro, which I can easily refer to, and also those laid down by the Court of Directors. Sir Thomas Munro, no doubt, intended to have carried his project for the education of the Natives much further than the foundation of Tahsildary schools, for he says, adverting to the necessity there was of qualifying the

the Natives for higher employments than they had hitherto attained: "We profess to seek the improvement of the Natives, but propose means the most adverse to success. The advocates of improvement do not seem to have perceived the great springs on which it depends. They propose to place no confidence in Natives, to give them no authority, and to exclude them from office as much as possible; but they are ardent in their zeal for enlightening them by the general diffusion of knowledge. No conceit more wild and absurd than this was ever engendered in the darkest ages." He adds, that the official employment of Natives should be "in proportion as experience may prove their qualification to discharge them." In the year 1833 the Court of Directors laid down these principles in a public letter to the Madras Government: "The improvements in education which effectually contribute to elevate the moral and intellectual condition of a people are those which concern the education of the higher classes, and those persons possessing leisure and influence over the minds of their countrymen. You are, moreover, acquainted with our anxious desire to have at our disposal a body of Natives, qualified by their habits and acquirements to take a large share, and to occupy higher stations in the civil administration than has hitherto been the practice under the Indian Government. The measures for education which have been adopted or planned at your Presidency have no tendency to produce such persons." They subsequently add, "We consider this as the scope to which all our endeavours, with respect to the education of the Natives, should refer." Then Lord Auckland quotes a letter of the Court, which is dated 24th November 1839, to this effect: "That with a view to the moral and intellectual improvement of the people, the great and primary object is, the extension among those who have leisure of the most complete education in our power: by raising the standard of instruction among those classes we should eventually produce a much greater and a more beneficial change in the ideas and feelings of the community than we can hope to produce by acting more directly on the more numerous classes." Lord Auckland then himself observes, "I most cordially agree with the Court in these opinions. There cannot, I think, be a doubt of the justice of the Court's statements. The practical question, therefore, to which I would hope before all others to give my attention, is the mode in which we may endeavour to communicate higher education with the prospect of success." Lord Elphinstone, upon these views, founded the Madras University, over which he appointed me to be the President, and declared the principles on which it should be established by Minutes in Council, some of which are dated in 1840, and others in 1841, and others in 1842; but the minutes in 1840 were those which were originally issued when the institution of the Madras University was founded. The Madras University was founded upon those principles which I have mentioned, but there were also express fundamental rules laid down and communicated to the University Board which was formed, of which I have a printed copy here. They are as follow: "Fundamental Rules.—1st. That it is expedient that a Central Collegiate Institution or University should be established at Madras. 2dly. The Madras University to consist of two principal departments, a college for the higher branches of literature, philosophy and science, and a high school for the cultivation of English literature, and of the vernacular languages of India and the elementary departments of philosophy and science. 3dly. The governing body to be denominated the President and Governors. 4thly. The college department to be placed under a Principal and Professors. The high school under a Head Master and Tutors. 5thly. Members of all creeds and sects shall be admissible; consistently with which primary object, care shall be taken to avoid whatever may tend to violate or offend the religious feelings of any class. 6thly. It shall form no part of the design of this institution to inculcate doctrines of religious faith, or to supply books with any such view. 7thly. No pupils shall be admissible in any department but such as are able to read and write the English language intelligibly. 8thly. Pupils shall pay according to such rates as may be hereafter established by the President and Governors. 9thly. Should any sums be hereafter bestowed upon the institution for the purpose of endowing scholarships in the high school or studentships in the college, the students and scholars appointed to them shall be admitted in such manner as may be determined by the President and Governors. 10thly. The first President and Governor shall be appointed by the Governor in Council. There shall be 14 Governors, seven of whom shall be Native Hindoos or Musselmen, besides the President. The

G. Norton, Esq.

6th June 1853.

appointment of the President and six of the Governors shall rest permanently with the Governor in Council. 11thly. Vacancies shall be effected by any continued absence from the limits of Madras for the space of two years, or by departure for England, or for any permanent residence in any other Presidency, or by resignation addressed to the Secretary, or by removal under order of the Governor in Council. 12thly. Every donor to the amount of 5,000 rupees shall, if and while resident within the limits of Madras, become a Life Governor; and if not resident in Madras, shall have power to appoint a Governor who is so resident (subject to the confirmation of the Governor in Council), to hold on the same terms as the other Governors; but in all cases of persons so becoming Life Governors, the Governor in Council may appoint a Governor who is not a Native, in case such Life Governor or his appointee be a Native; and the remaining Governors may elect a Native Governor in case such Life Governor, or his appointee, be not a Native. 13thly. The President and Governors shall frame general rules for conducting the current affairs of the institution, and they shall meet not less than once per month, five forming a quorum. 14thly. In all questions to be decided by vote, the President shall have a casting vote. 15thly. The first business to be done at all meetings, when the President shall happen to be absent, shall be to appoint a chairman who shall possess a casting vote. 16thly. All rules and regulations to be made by the President and Governors shall be confirmed within six months by the Governor in Council; in default of which, they shall be considered thereafter as annulled. 17thly. The Governor in Council shall have power to remove, not only any President or Governor, but also all persons holding any office or appointment whatever in the institution. The President and Governor shall have power to remove all persons holding any office or appointment under them in the institution. 18thly. In case the Governor in Council shall hereafter appoint any Board of Public Instruction, the members thereof shall be visitors of this institution, and shall have power to call for all papers and information; they shall also elect the eight Governors who are not nominated by the Governor in Council. 19thly. The President and Governors shall make one annual report to be furnished to the Governor in Council, or to the Board of Public Instruction, as the Governor in Council shall direct, which report shall contain an account of receipts and disbursements, a list of donors and subscribers, and a general statement of their proceedings, and of the progress of the institution." Previously to the foundation of that institution, the Natives had taken so warm an interest in education, that an address was presented in 1839 to Lord Elphinstone, which was signed by more than 70,000 individuals. I have every reason for knowing that that address was as genuine a one as ever was prepared for or adopted by the Natives; for there are very few of those addresses made to public persons or for public objects which really are genuine; and the reason why I consider this to have been so is that it was translated into the two languages which are commonly spoken in the Presidency, and the signatures were taken to several different issues on parchment, each parchment containing the English and two translations. I believe there were more than 100 circulated, the names being afterwards all appended to one and the same address.

6273. To what extent did the studies go in the University of Madras?

The studies can best be ascertained by giving a list from one of the reports of the Governors of the Madras University of those which the highest class of students have gone through, and received what is called a proficient's degree. The following is a list of all those studies:—an acquaintance with the histories of Rome and Greece, through Goldsmith, and the histories published by the Society for the Diffusion of Useful Knowledge, and with the help of Niebuhr; the history of Modern Europe, through Russell; the history of India, through Symonds, Norton and Marshman; and the Philosophy of History, through Smyth's Lectures. In Natural Philosophy, Plane Astronomy, through Herschell, Optics from the work of the Society for the Diffusion of Useful Knowledge, and from notes and formulæ of the head master, Mr. Powell. Mechanics, Hydrostatics and Pneumatics from the same materials. Chemistry from Mrs. Marcet's work. The elements of Political Economy from Mrs. Marcet's work. Mental Philosophy from Abercrombie's work. In Mathematics, Plane and Spherical Trigonometry, the first three sections of Newton's Principia, as modelled by the head master; and the Ellipse in Conic Sections. Reading in Shakspeare, Milton,

Milton, Pope, and the extracts from various authors, published in Chambers' Encylopædia of Literature and the Calcutta Reader; besides English composition.

6274. Lord *Elphinstone.*] Did not the plan include also the formation of higher classes, in which civil engineering, law and medicine were to be taught, and degrees conferred?

By the fundamental rules, there were to be two departments; one department, the Collegiate Department, was more especially for substantive knowledge in the sciences and professions. The Scholastic Department was rather more for the exercise of the powers of the mind, strengthening them, elevating the moral feelings of the scholars, and forming their taste; and comprising also such elementary substantive studies as I have given a list of; but it was thought that they were hardly competent to undertake the higher departments of study, so as to qualify them for those stations in the service and in public life or professional life, to which it was intended to raise them, without forming their minds in the first instance accordingly; and mathematics and those various other studies were mainly attended to in the first instance with that object; but the College Department was intended to have been under the principals and professors, and it was to have incorporated a class for civil engineering and a medical class; and also a law class for the study of the principles of jurisprudence and of local law. The two former classes had actually been formed before Lord Elphinstone left the Presidency, subject to the approbation of the Government, and to their sanction of the expenditure. They were, however, so completely formed that there were scholars ready to join with a teacher over them, by way of a commencement of a class, in civil engineering. The plan and the schemes for those two classes were laid before the Government, with a statement explanatory of the whole course, and of the discipline which was to be adopted. The engineering class at that early period, when there were no persons possessing high attainments, was rather a school than a collegiate class, but it was a commencement.

6275. Do you know whether the expense necessary for the maintenance of those professors was sanctioned?

I do not know whether it was sanctioned or not; I presume it was not sanctioned by the Court of Directors. No decision was made upon the subject till Lord Tweeddale's time, and then Lord Tweeddale, at the commencement of the year 1843, intimated that the whole of the expenditure for those various objects, including the two collegiate classes, and also the provincial schools, amounted to more than 50,000 rupees, which was the limited sum for the expenditure upon education at that period, and intimated that none of them could be founded till the whole of the schemes were referred to the Court of Directors.

6276. They were subsequently referred to the Court of Directors?

They were so, and the answer from the Court of Directors with regard to the university was, that the high school should be first organized and completed, and that it was premature to go further; but I never gathered from that communication, though I have not it before me, that the Court of Directors had any difficulty as regarded the amount of the expenditure, whenever the scheme was ripe to be brought into operation, or that they objected to the foundation of provincial schools, as soon as the high school at Madras was fully organized and in course of progress.

6277. The original plan contemplated also the establishment of four of those central schools, for the four principal languages spoken in the Madras Presidency?

It did.

6278. Each of them was to form the centre of a system of vernacular schools; have any of those been established?

Not one of them. I have heard, since I left India, that one school has been founded, not at either of the places which were originally designated, but at Cuddalore, 100 miles south of Madras. I further understand that that school is of an elementary quality, for the lower orders, and not a provincial school, such as was contemplated at those four places. That is the only school that I have heard of; and none were ever formed at all, either for the education of the masses or for superior education, except this high school of Madras, during my time.

G. Norton, Esq.

6th June 1853.

6279. The original plan also embraced an educational test for candidates for public employment, and a right of preference to individuals who had passed that test over all others; has that been carried out?

That has been objected to ever since it was approved of by your Lordship's Government, and approved of subsequently by the Supreme Government. It has always met with some opposition by a small minority of the Board, and always the decided opposition both of Lord Tweeddale's and Sir Henry Pottinger's subsequent Governments; this object had been pressed upon the Government from time to time very urgently from the beginning, and the Natives were most particularly anxious that a preference should be secured according to their qualifications. The rules submitted and approved of by the Local Government and by the Supreme Government are not that they should have any absolute right, but that they should have a preference over all others without educational qualifications, and who had not superior claims in other respects, and upon the whole.

6280. Lord *Stanley* of Alderley.] Has the intention been carried out by recent Governments?

No; the very last discussion upon this subject, which was about 12 or 13 months ago, formed a portion of a report which was placed before the consideration of the present Government, with the intimation that the Board were divided upon that subject, a large majority being in favour of those rules being carried out; but in the progress of that discussion, one member of the Board, who had every reason to know the views of the Government, wrote a minute, that it was useless to urge this matter again on the attention of the Government, because it was certain that it would not be acceded to. One of the Native Governors wrote under that minute, "Then the encouragement by the Government of high education is a farce." The report just alluded to contained a representation to the Government upon this and upon several other measures connected with the advancement of this institution, and which were considered essentially necessary for that purpose; but the Government negatived this proposition of giving test certificates of qualification. There was another subject very much pressed also upon the Government since Lord Elphinstone's time, as essentially necessary for the progress and success of the university, which was to erect a suitable structure. There was no place fit to hold and to accommodate any larger number than about 200. The Government, on the other hand, seemed to think that the scholars should be obtained first, and the building erected afterwards.

6281. Have many of the persons who have been educated at this institution been employed by the Government in different situations?

They have all of them, with the exception of one, and of another who is in affluent circumstances, been employed, and they are much sought for; they have every one of them acquitted themselves to the highest satisfaction; they have been very rapidly raised to more confidential posts: one as early as the age of 22 or 23, after being with a Collector for only a year or two, was made a Tehsildar.

6282. Lord *Elphinstone*.] Perhaps as they all appear to have obtained employment in the service of the Government, without this test of qualification which it was intended to establish, the Government may have supposed it was not necessary to impose such a qualification?

The Government may very probably have entertained that idea. I can only say that at first they had very great difficulty in getting into employment: one man in particular was repulsed from the Chief Secretary's office, but was subsequently taken into another office, and proved a most admirable servant, and when I came away was about to be sent for to come into that very Secretary's office. At length their merits came to be known, and their services were looked on more favourably.

6283. Earl of *Ellenborough*.] I suppose the Chief Secretary was opposed to the system of education?

It was on religious grounds that he objected to receive this party; he objected to the principle of the institution on religious grounds, because among the fundamental rules it is provided that the education should be entirely secular, and that no doctrines of faith of any kind should be introduced into the school. There was a large and influential party in Madras throughout my time who were very much

much opposed in principle to any education of that kind which excluded religious instruction, and they imagined that great mischiefs would arise therefrom.

6284. Lord *Stanley* of Alderley.] Did this party wish that religious education should be a portion of the education which they received?

Entirely so; that was one of the reasons why I conceive the Madras University did not progress; independently of none of those schools or collegiate classes having been formed, when they might have been, there was an objection to support the Madras University upon its present principles, because Lord Tweeddale's government were better disposed, and did in fact propose a scheme for founding schools in which the Bible and scriptural instruction should be introduced. While they supported those antagonistic principles, it was not to be expected that great encouragement would be given to the Madras University; but the Court of Directors disapproved of that scheme altogether, and they abolished a Council which was formed for the purpose of carrying out those views, and directed that the Board of the Madras University should have enlarged powers, that their numbers should be increased, and that, besides their duties in governing the University, they should be directed to take into consideration the introduction of education generally to the masses throughout the Presidency.

6285. Were many of the persons educated at those schools where religious instruction formed part of the system employed by the Government in different situations?

I never heard of any of them being more qualified than as far as elementary education would give them a qualification. And although I believe all of those who sought it obtained employment, who were eminent scholars in those religious foundations, they have always been of an inferior description, and possessed attainments which would never raise them to any high employment, such as the Court of Directors aimed at.

6286. Was there any reason to think that partiality existed in selecting persons for employment more out of one school than out of others?

I know of none in the inferior departments, except that at first there were a few who objected to some of our scholars, and would not receive them, but they obtained employment very soon afterwards from others.

6287. Lord *Elphinstone*.] Do you conceive that the education which they received at this school was likely to sap their moral principles, or to render them less trustworthy servants?

Indeed I think the reverse. Such as have been employed are more noted for their moral principles than any Natives I have ever heard of before, and no imputation has ever been thrown upon any of them. Moreover, some of their compositions are of a character which would lead any one to suppose that they were written by Christian youths. They abound in religious maxims and principles, and sometimes the scriptural phrases are quoted.

6288. You do not suppose that the course of instruction pursued at this school indisposes them to receive the truths of Christianity?

I think quite the reverse. I know one Brahmin who is a very thorough Brahmin, and far from any conversion, who told me that he had read Christ's Sermon on the Mount with veneration. I know another, also a Brahmin, who had become converted entirely through his own inquiries, and I took great pains to ascertain what course of study he had voluntarily pursued, because a clerical friend of mine, upon my intimating this as a fact, requested that I would draw up a statement as derived from his own account of the progress of his inquiries, and what had first led his mind and swayed him in producing an intelligent conversion to Christianity. I did make that inquiry, and I took every pains, being familiarly acquainted with him, to preclude his knowing what I was aiming at. I certainly did ascertain, I thought pretty accurately, that his conversion was due, almost entirely, to his own independent inquiries and research in the Scriptures and works which he had borrowed. I drew up this statement for my friend, and I also laid it before the Bishop of Madras, who was very much interested in it, and he wished it to be published; but I declined altogether to do so, because I was not quite so well pleased with the tract as his Lordship apparently was; and, moreover, it was a

G. Norton, Esq.

6th June 1853.

tract on a subject which I did not consider myself qualified to write upon to the public.

6289. Earl of *Ellenborough*.] Has the Bible been well translated into the languages spoken in the neighbourhood of Madras?

So very impossible, I may say, is it at present to introduce and diffuse Western knowledge through the languages of Madras, that it has been one of the greatest difficulties which parties anxious to promote Native education have had to encounter, and the subject of the most frequent discussions which they have ever engaged in. Latterly there was a translation attempted by one of the proficients, with the advantage of the best Native vernacular scholars in the Presidency, of a sketch of the constitution of the English Government. There were three modes of effecting the translation, each of which had separate partisans. One was to translate according to the course of most translations at present, by introducing English words for which they have no ideas, and therefore no signs in their own language, bodily, as they stand in English. Another method was, to attempt to translate each of those words, such as "constitution," "Parliament," "House of Lords," by some purely Native term assimilated to it. The other plan, which was finally adopted as regarded this tract, and which I supported myself, was that of twining English words into Native terms by prefixes or by affixes, so as to assimilate them to the genius of the language in some degree, and, in fact, to imitate the course we have ourselves pursued in the construction of the English language. That discourse has been translated, and I have heard from many of the Natives that they could understand it perfectly well; but it has the help of notes, giving an explanation of what each new-coined word means, and what was the reason of it, and the tract does not very much abound in difficult terms.

6290. Do not you think, as far as regards the Old Testament, that it would be more easy to translate from the original Hebrew than from our English version?

I think the translation of the Old Testament, and of the New Testament especially, could be very easily effected; and it is a work of that peculiar character, that whether translated from the English or from the Hebrew, it is eminently calculated for easy comprehension in the Native language.

6291. Do you think there is any work which would be more likely to captivate the Natives of India than the Bible well translated?

Hardly any work would be more captivating to reflecting Hindoos than the New Testament; a great portion of the Old Testament would attract very little interest.

6292. Lord *Elphinstone*.] Have not the Mahomedans already a knowledge of the Old Testament?

Yes.

6293. Lord *Wharncliffe*.] Why should the Old Testament be considered so unpalatable to the Hindoo taste?

This Native who was converted through his own inquiries told me, that, having no guide, he looked into the Old Testament—I should mention, that he was a very good English scholar, and could read and write as well as myself—he found very little to interest him in most of the parts which he examined, and accordingly he dipped into one part and another till he could find something which was congenial to his taste, and which he could understand.

6294. Did you become informed of the reasons which rendered the Old Testament unpalatable to him?

Some parts might interest him, other parts would not do so; he told me that after he had gone through the history of the creation, and the first 14 or 15 parts of Genesis, he left off reading because he did not find the history interest him; that was his explanation to me.

6295. *Chairman*.] Under what circumstances did you resign the Presidency of the University?

Throughout the period of the present Government, I did not find that any of the measures which I considered to be essentially necessary, and which the large majority of my colleagues also concurred with me in thinking necessary, were approved

approved of by the Government. The various objects which I have mentioned, the collegiate foundations, the test certificates and the building, were not carried out. Every anniversary the Governor intimated his regret that the institution should have failed altogether, and he considered it was ill calculated to succeed, and that some change must be introduced; but for four years nothing was done of any kind whatever. At last the numbers of the Board were filled up, the number on the Board having diminished from 15 down to 4—15 being the regular number, and 5 being necessary for a quorum.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday the 14th of June, Two o'clock.

Die Mercurii, 15° Junii 1853.

LORDS PRESENT:

The Lord President.	Lord Colchester.
Earl of Albemarle.	Lord Wynford.
Earl of Ellenborough.	Lord Ashburton.
Lord Bishop of Oxford.	Lord Stanley of Alderley.
Lord Elphinstone.	Lord Monteagle of Brandon.
Lord Mont Eagle.	

THE LORD PRESIDENT in the Chair.

Evidence on the Government of Indian Territories.

G. Norton, Esq.

15th June 1853.

GEORGE NORTON, Esquire, is called in, and further examined as follows:

6296. *Chairman.*] WILL you be good enough to proceed with a narrative of the circumstances which induced you to resign the Presidency of the University of Madras?

I had from the beginning of the rule of the present Governor apprehended that his views very much differed from my own in regard to the best methods of promoting Native education. It appeared to me also, that he was not favourable to the objects of the Madras University; he rather appeared to me to aim at a lower standard of education, and to direct more particular attention to the progress of the students in the vernacular languages than was consistent with the higher aims of the institution. I, therefore, from the beginning pressed upon the Governor to appoint some influential member of the service, and if possible one of the members of Council, to the Presidentship instead of myself, and intimated that I should be more satisfied to serve under him than to be at the head of this establishment; I then rather pressed it upon him that he should do so, inasmuch as the sphere of the duties of the Governors of the Madras University had been very considerably extended, and they were placed in the position of a committee of general instruction throughout the Presidency. Afterwards, when I found that the Madras University did not meet with the countenance of the Governor, and that his annual addresses were rather in disparagement of the institution, and of its progress, I begged by a private communication that I might be at liberty to resign. The Governor, however, was unwilling that I should do so, and always intimated that he believed he concurred with me in principle, though it was not to be expected that he could do so in all details. I then proceeded with my duties, and always intimated that I was desirous of being of any service I could in any scheme he might finally decide upon. Four years, however, elapsed before anything was done in any way, either by carrying out those measures which had been repeatedly recommended by our Board, or introducing any others, or by establishing any other institutions, or by forming a new Board. At last, a little more than a year ago, the Governor appointed a new Board, increasing their number from 15 to 17, they having been reduced from 15, the proper number, down to four, and I encouraged the expectation that our joint recommendations would be sure to carry weight, and that we should establish the university upon its proper footing, and carry out all its principles and objects.

C. Norton, Esq.

15th June 1853.

6297. Lord *Elphinstone.*] Was there an equal number of Natives and Europeans upon the new Board?

There was; there were two or three East Indians, and an equal number of Natives and of Europeans generally.

6298. Lord *Monteagle* of Brandon.] Will you explain what you mean by East Indians?

By East Indians, I mean those who are descended from European and Native parents.

6299. Lord *Elphinstone.*] Were the Natives who were appointed men of character and influence?

They were; those new Natives were very influential men, and they were such as I hoped to have gone on with, with spirit and cordiality. It was very soon found, however, that the new Board differed from the old Board, and its members with one another, upon several essential principles. We drew up a report on the measures considered necessary for the successful progress of the institution, which I signed as President, and composed myself, in the chief of which all agreed. But there was a difference of opinion upon one, which I considered a very essential one, and that was the issuing of test certificates of qualification by education, giving the holders a preference for Government employment over those who were uneducated, and had not superior qualifications in other respects, and upon the whole.

6300. Lord *Monteagle* of Brandon.] What was the date of the events you are now stating?

This was in April last year.

6301. That was after the date of Lord Hardinge's proclamation?

Long after.

6302. Lord *Elphinstone.*] Was not that preference one of the principles originally laid down when the first Committee was appointed, and was not the possession of those certificates made necessary for admission to the Government employment?

The principle of giving a preference, limited as I have mentioned, was maintained from the earliest foundation of the institution; there was a difference of opinion upon one point of detail which may be worth mentioning. Originally, the rules for granting test certificates allowed a university or a high school examination to give the person successfully examined a certificate, without his being publicly examined out of the institution, it being thought that the educational test for a proficient's degree at the high school was far higher than any standard that would be adopted generally for candidates; but that was objected to, as implying a preference given by the Government to its own scholars. Accordingly, and I believe unanimously, it was agreed by the Board, that no preference should be given to any Government scholar, but that all schools might send their candidates; that any candidates from any quarter might present themselves; and that all the scholars of the high school should pass through the same examination as the other candidates.

6303. Lord *Monteagle* of Brandon.] What was your own opinion upon that subject?

I think it was absolutely essential that that assurance of a preference, limited as I have mentioned, according to educational qualification, should be given to the Natives, and for this reason: all the Government offices are managed by a Native manager, and it is impossible to secure European superintendence and examination into the qualifications of the candidates who come in in the lower departments. That leads to a great deal of corruption and improper appointments; and there are no means of preventing it short of the European head of the department examining all the candidates for appointments in a very numerous body in every particular office. The Native Governors, therefore, have always laid the greatest stress upon this educational preference being secured to them, but they have always acquiesced in the superior claims of others, who might not have received the same education as those possessing test certificates, provided they had higher qualifications in other respects, and upon the whole, because it was obvious that those who had had experience in particular offices, and who had natural good talent and competency for their duties, would be far superior to those who were perfect strangers

strangers to those particular duties. When this subject was under discussion at the Board, in framing rules for the test certificates, the Native Governors wrote very strong minutes upon this subject; and as there was a large majority for the issue of those test certificates, and taking the arbitrary power of selecting for employment out of the hands of the heads of the departments, and the minority was in favour of leaving unshackled the power of admission by the heads of departments, I judged it best to send the whole of the minutes which had been written by the Native Governors as well as by the Europeans, both for and against this project, for the consideration of the Government, thinking that, possibly, the minority might be right, and that the Government had better decide. The minutes of the Natives were particularly strong upon that point, and in requiring such an assurance,—and one of them in particular, who had had great experience in more than one Government office, said, that he knew of his own knowledge that no head of a department could be safely trusted in selecting youths; and that if an examination was made into how they obtained their employment, it would be found that most of them came in without the interference of the head of the department at all.

6304. How did they come in?

By the Native managers' selection and interest.

6305. Lord *Elphinstone.*] Are they admitted generally from relationship to those Native managers, or from corrupt motives?

From both.

6306. Lord *Monteagle* of Brandon.] The Committee collected from a previous answer, that the necessity which you felt for this educational test arose to some extent from the corruption which existed among the inferior Native servants; have you been able to observe how far your educational system, in its practical operation, has or has not a tendency to improve the moral condition of the scholars, as well as to forward their intellectual improvement?

I have already observed, that it has very greatly improved their moral feelings, and elevated them, and that there is a principle of honour pervading the school itself. I mentioned in my last examination that out of the number which had been engaged from the high school in confidential employments, no imputation had been cast upon any one.

6307. Has it shown itself, do you think, in any higher appreciation of the virtue and obligation of truth as compared with falsehood?

I think it has, but I have not particularly observed any instances by which that impression could be borne out; I speak generally of their moral character.

6308. Have you any doubt as to the general tendency of a good educational system in diminishing the want of respect for truth which is stated to exist among the Natives?

I think high education has a very powerful effect in that respect. I will now proceed with the account of how I came to resign the Presidentship of the institution. There was a party objecting to the test certificate, and another party were for proposing measures which I thought tended to introduce a lower standard of education, and a reduction of the fee was also advocated. There were also minor differences in regard to vernacular instruction, and I found that my influence was very much impaired. At a very early period a proposition was made to overthrow two of the fundamental rules which had reference to religious instruction. That proposition was made by one member, and supported by two others very warmly, and it immediately occasioned a most violent schism.

6309. Were the members making the proposition English or Natives?

It was one of the new English members who made the proposition. I endeavoured as well as I could to allay this excitement, by requesting that they would postpone the consideration of such a measure at present, and I pointed out that the fundamental rules had precluded our discussing such subjects, and that the discussion itself would necessarily produce much mischief.

6310. Will you state more distinctly to the Committee what the proposition itself was?

The tendency of it was to change the fundamental rules upon the subject of religious instruction. The two fundamental rules which it was proposed to abolish were these:—"5th. That members of all creeds and sects shall be admissible;

G. Norton, Esq.

15th June 1853.

consistently with which primary object care shall be taken to avoid whatever may tend to violate or offend the religious feelings of any class. 6th. It shall form no part of the design of this institution to inculcate doctrines of religious faith, or to supply books with any such view."

6311. Those two rules it was proposed to depart from?
Yes.

6312. *Chairman.*] To what extent was it proposed to depart from those rules?
To abolish them altogether, with a view to the introduction of scriptural instruction.

6313. Lord *Monteagle* of Brandon.] You stated that the proposition came from one of the new European members of the Board, and that it excited considerable agitation among the members of the Board; among which members of the Board did it excite such agitation?
The Natives, one and all, who could write English minuted very strongly against it. In the circulation of those minutes, and the discussion to which they gave rise, more and more virulence was excited. By one Native there was a call for an appeal to the Native public, in order that the feelings of the Native community might be manifested. I most particularly opposed any such measure, and minuted to know whether the proposition might not be withdrawn, but I was answered that there was no intention whatever to withdraw the proposition, and that a special meeting should soon be called for the purpose of discussing it. Other measures aimed at lowering the standard of education in the high school, and reducing the fee, by which, as it appeared to me, the lower orders would inundate the school.

6314. What was the amount of the fee?
Four rupees a month. Though no such proposition was actually brought forward, it appeared to me that a considerable portion of the Board wished to pursue that course. I thought, therefore, I had better resign than that those differences should exist, which it appeared to me might end in the overthrow of the institution altogether.

6315. Lord *Elphinstone.*] Since you have left the Presidency the fee has been reduced, has it not?
All those measures which I apprehended, except that of abolishing those two rules, have been carried into effect since I left, and with the very cordial and warm approbation of the Government.

6316. Lord *Colchester.*] Did that proposition for lowering the fee come from the Native Governors or the Europeans?
The Europeans.

6317. Lord *Elphinstone.*] The Natives would rather have objected to it?
The higher and more influential Natives would, I think, have done so, because they were very averse to an inundation of the lower orders.

6318. *Chairman.*] Have you any further reasons than those which you have already stated, for supposing that the Natives feel an interest in promoting education?
I have. When the idea of establishing provincial schools was promulgated, lists were made in three of the collectorates of scholars who were ready to avail themselves of that opportunity. There was no difficulty in forming a local Board in each of the four collectorates for establishing those provincial institutions, composed partly of Natives and partly of Europeans. I heard from Natives continually during several years, who made anxious inquiries where and when such institutions would be founded, and their regret that they had not some fair opportunity of availing themselves of Native education as others at the Presidency had. In one particular district, an address came to me, signed by more than 6,000 Natives, all of whom were perfect strangers to me, begging that I would use my influence for the purpose of establishing a school in that collectorate. Further than that, since the establishment of the high school, all who have been highly educated there, and who have had the means of doing so, have turned their attention to the establishment of a number of other schools, which they have superintended themselves, and in some instances have taught themselves. They have also turned their attention to female education, and at Pachepah's institution there is an annual ceremony, called its anniversary, in which those establishments are

are represented which are managed by Natives, and their scholars contend for prizes, and such establishments make reports of their progress, and receive assistance from Pachepah's fund. Those are the grounds which lead me to think that the Natives take a very warm interest in education, independently of the address which I have spoken of to my Lord Elphinstone, signed by 70,000 names and more.

6319. Lord *Elphinstone.*] Have not some of the Natives established schools at their own expense?

They have. Perhaps I had better read from good authority what their course has been. In one of the reports from the Board of the Madras University this is stated; it is dated 26th of March 1852: "On every side, and month by month, we hear of numerous and increasing seminaries founded and supported by voluntary contributions and by the voluntary labour of the Natives alone. The zeal manifested in fostering the means of knowledge may even be thought to outrun sound discretion, and more is attempted than can well be accomplished; but it seems to us much that such a spirit should have been awakened among the Native community. It is to the proficients of the high school and to the passed scholars of the fourth class that the merit of working this gratifying change in public feeling is in a main degree owing."

6320. *Chairman.*] Have you observed any further good effects than those which you have already mentioned from the promotion of education in India?

One most remarkable and gratifying effect. An association was formed last October of Natives of high respectability, several of whom I know well. Their object was to introduce social reforms, and among those social reforms these three were the most prominent: first, the marriages of adults, considering that infantine marriages, particularly among those who were uneducated, led to great evils. Another reform was the promotion of female education; and the other was the re-marriage of widows. There was another object which they stated in their prospectus which may be said to have over-ridden all their projects, and that was the advancement of education generally.

6321. Earl of *Ellenborough.*] If the infantine marriage did not take place, the woman never would be allowed to see any man before her marriage, would she?

I do not think she would: all marriages would probably be by arrangement.

6322. A widow would never be allowed to see any one, would she, before her marriage was arranged?

After puberty she would not, certainly.

6323. May a widow marry who has never been connected with a husband, having made an infantine marriage?

Certainly not; that was one of the great evils which induced them to seek to introduce this social reform.

6324. *Chairman.*] Do you think that education has had any tendency among the Native community to promote disloyal feelings?

Those who are highly educated are remarkable for their loyal feelings towards the British Government; and as far as my communication with them has gone, I think I can give the reason for it. They are able to discern that the Government is a fair one, and that it promotes the national prosperity; they can also discern the enormous evils which would ensue from the overthrow of the British Government, and from the anarchy that must necessarily follow; and they also entertain expectations that gradually they will be raised in proportion to their qualifications to higher offices, and even to the highest. But there is a great spirit of disloyalty prevailing among some portions of the community, and particularly among those who are not very highly educated, but who at the same time have learnt so much as to read and write English. Their views, however, are not concurred in by those influential members of the Native community with whom I have had most communication, for, on the contrary, when that petition, which was presented, I think, to the House of Commons or to the House of Lords from the Madras Association, was in the course of preparation, two of the Natives expressed to me their great dissent from some of the doctrines which they understood were about to be submitted; and they were desirous of opposing this petition, and of taking some measures for the sake of showing that it did not comprehend the opinions of the whole of the Madras community, and particularly its influential

members. I advised them strongly to refrain from any such step, and assured them that the petition might contain a great deal of good sound sense, and bring to light much information, and many evils which it would be valuable for the public to be made aware of, and if they had anything to communicate, they had better do it independently, and without assuming to censure the opinions of others. Their particular opposition was directed to the claim set forth in the petition for a share in the Government, which they thought the Natives, without higher qualifications by education than they possessed at present, would not exercise to any good purpose.

6325. Lord *Monteagle* of Brandon.] Those opinions which you have described were the opinions of the best educated and the best informed part of the Native population?

Certainly. One of them was a Governor of the Madras University; another was a Member of Pachepah's Board of Educational Institutions; and they spoke in the name of many others whom I also knew, but whom I did not see.

6326. Lord *Elphinstone.*] Do you think that any of the scholars in the high school had anything to do with getting up that petition?

I think that one had.

6327. Lord *Monteagle* of Brandon.] Do not you consider that the higher educated Native population must have a pretty strong conviction that, under the British sway, the acquirements which they have gained will have a greater and more practically useful sphere for their development than they could have under any Native Government, if such Native Government were restored?

I am sure that that is the impression among those who are thoroughly well educated.

6328. Earl of *Ellenborough.*] Do you think that any Native being educated, and not in the army, has reason to suppose that he would have any authority whatever if the English Government were removed?

They would naturally expect that they would acquire authority earlier and quicker, and that it would be more generally diffused among the Natives.

6329. Under what Government?

Under a Government of their own.

6330. Who is to be at the head of such a Government?

They are well aware that nothing but anarchy could follow the destruction of the present power; I speak only of those who are educated.

6331. Would any civilian have any chance of obtaining any thing if our Government were removed; would not the sword rule from one end of India to the other?

It would, undoubtedly.

6332. *Chairman.*] Have you any suggestions to offer with respect to the promotion of education for the future?

I have. I think that there should be a Board of Instruction, with general and very wide powers. But what would be still better, in my opinion, would be a Secretary in the Educational Department. I think that collegiate classes should be formed as early as they possibly can be formed, and without them I do not think any great advance will be made in the introduction of the Natives into high authority, or in their becoming an effectual assistance in the administration of the Government. I think those collegiate classes should be three in number, at least; one of which I am naturally anxious should be a class in local law and civil jurisprudence. I think that that must be the basis of all amelioration in the administration of justice in India. I think there never can be a good system of administering justice unless the Natives are qualified to take the chief part in it; and I do not think they can ever hold judicial appointments, or effectually assist as Vakeels or Advocates, unless they have a liberal education in some collegiate class devoted to those subjects.

6333. Lord *Monteagle* of Brandon.] Is any such instruction now given in the Madras establishment?

None whatever: I know one Native who has voluntarily instructed himself with a view to the better performance of his own duties; he was a proficient of the high school, and is the head interpreter of the Supreme Court; he has studied Blackstone's

Blackstone's Commentaries, which he is perfectly competent to understand, and also Starkie's first volume on Evidence.

6334. Are you aware that opinions and recommendations, similar to those which you have given, proceeded from Mr. Cameron, in respect to the formation of a general university for India?

No; I am not aware of that, for I have purposely abstained from looking into his work, in order that I might state my own opinions without any bias.

6335. What other collegiate classes would you form?

I think it is so easy to form a class in civil engineering—and a class was in fact absolutely formed—that I am at a loss to understand why the Madras Government should not have encouraged, or rather, why they should have discountenanced the formation of that class.

6336. I presume there is a considerable extent of mathematical instruction given in the Madras College?

A very great extent; it is not for practical purposes exactly, but chiefly with a view to exercise the powers of the mind.

6337. Abstract and pure mathematics rather than mixed and applied mathematics?

Both.

6338. With respect to applied mathematics, is there any instruction given in the actual application of mathematical powers in the construction or explanation of machinery?

No, it is not in any way applied. It was throughout proposed that the study of civil engineering should be altogether carried on in a collegiate class, separate from the school. We professed only to prepare the minds of the pupils for the higher departments of study, or for their better employment in case they had no opportunity of entering into a higher collegiate class.

6339. Lord *Elphinstone.*] Those classes were absolutely a part of the original institution, and were already begun a few years ago, were not they?

Yes; and that was one of the reasons why I retired from the Board, that I suspected the Board were inimical to the foundation of those collegiate classes. I have learned since, that instead of forming a new Collegiate Department, containing several classes, they have divided the high school itself into two classes, one the Scholastic, and the other called the Collegiate Department; whereas the highest department in the school was only initiatory to their undertaking their studies in the collegiate classes: according to the original principle of the foundation, the fundamental rules require that there should be a separate Collegiate Department.

6340. Lord *Monteagle* of Brandon.] Do not you think it would be a great stimulus to young men who have been instructed in pure mathematics, if that instruction were to be followed up in mixed mathematics, as to engineering, for example, and the application of mathematical principles to machinery and other purposes of an analogous description?

I certainly do.

6341. It has been suggested more than once, that while the Native character affords great means of development up to a given period of life, after that period it ceases to have power, and relapses almost into a state of indifference; is that consonant with your own experience, and with what you have seen, as the result of education?

I have remarked it in a very material degree.

6342. To what do you attribute that; do you attribute it to any defect inherent in the mind, or do you attribute it to the want of an active career being opened to those young men who have acquired such information, within which career they might apply the knowledge they have gained?

I have no doubt the prospect of advancement would most materially tend to strengthen their application, and to steady them in their pursuits. At the same time I am led to think there is a precocity in the intellectual powers of the Natives, and a natural deficiency in their powers of judgment, and in their intellectual energy.

G. Norton, Esq.
15th June 1853.

6343. Assuming such to be the natural disposition of the Natives, do not you think that the opening to them a career, for instance, in civil engineering or in law, they having acquired jurisprudential knowledge in the course of their instruction, would have the result of lessening those evils of character which you have described, and be an exciting motive to a higher and better character?
In my opinion it would have that effect in a very high degree.

6344. Take the case of the young man you described as having been in the situation of an interpreter in a Court: is he a young man of intelligence, and does he possess the confidence of the Court in which he officiates?
He is a young man of a very powerful mind, and would have been a distinguished man at either of our univerities, I have no doubt. He is as remarkable for the strength and powers of his mind in mature life, as I could say almost any European is.

6345. Do you think that that young man would have attained the same maturity if he had not had the career opened to him which he has had by means of the appointment which he holds?
He has very great talents, and it is probable he might have continued the pursuit of knowledge for its own sake. He is a man of very reflective habits, and was in his youth particularly addicted to metaphysical studies. He had mastered the whole of Locke's Treatise on the Undertanding when he was 21, and when it was not at all necessary that he should study it.

6346. Lord *Wynford.*] At what period of life do you generally find this falling off in the mental faculties of the Natives to take place?
About one or two and twenty. I have seen it in several instances among the proficients who have distinguished themselves very greatly, but have not afterwards equalled the expectations formed of them.

6347. Lord *Monteagle* of Brandon.] Take the same class of young men in Europe; suppose they received the best education possible, and no practical career were open to them, should you rely, even with the European energy of character, upon a vigorous pursuit of knowledge, or a useful application of it under the circumstances supposed?
I should not; I should say there may be some difference inherent in the two characters; but in many instances, and perhaps as many as I have myself observed in India, the same results would follow.

6348. You spoke of engineering; would there be any difficulty in such men obtaining employment in India if they had acquired a practical knowledge of engineering, and were able to take levels and lay out drainages and assist in irrigation?
They would be coveted on all sides; swarms of them would be employed.

6349. So that you do not anticipate, from this practical application of knowledge which you have recommended, any immediate tendency to force into the market persons for whose acquirements there is not an abiding and active demand?
I am certain it would not be the case.

6350. Do not you think instruction of the mixed character which has been described, if it embraced the construction of machines for cleaning cotton, or for an improved manufacture of sugar and other industrial arts, which might be prosecuted with effect, would have a great tendency, not only to promote the well-being of the individuals, but to contribute to the progress of wealth and productiveness in India?
It would contribute both to their individual emolument and to the great good of the country. I have myself had repeated applications to recommend youths, who understood something of engineering, for employment by Collectors, but I have not found any who were competent to undertake any practical duties.

6351. In relation to a better legal education as acting upon the inferior persons concerned in the administration of justice, the Vakeels and subordinate officers of the Courts, is it not among the subordinate officers of the Courts that there is the greatest probability of corruption and of the existence of base motives?
There is not only a great probability of it, but I can say of my own knowledge, that ignorance and corruption exist to a very alarming degree, and they can only be removed by the introduction of a superior class of practitioners.

6352. Does not that corruption and ignorance which you have described, even if it be confined to the inferior officers of the Courts of Justice, tend to create mistrust as well as throw discredit upon the administration of the law by the Judges of those very Courts?

Undoubtedly it does.

6353. Do you think that a legal education such as you have described would have a tendency to raise a better class of practitioners, or, as we should term them, Barristers, in those Courts?

It is the only course which is open, in my opinion, and I think it would inevitably have that effect.

6354. Would that carry with it as a consequence the giving a wider sphere of choice, and better founded means of judgment to the Government in selecting Moonsiffs and Amins, and ultimately, the higher class of principal Amins?

It would; and I think, moreover, that whether as regards Europeans or Natives, without a collegiate class of this nature, there never will be competent practitioners or Judges either in India.

6355. Do not you think that raising a class of inferior practitioners in the Courts, so as to create something like the professional opinion which exists at home, would be a great guide and a great instrument of instruction to young European Judges, who are placed suddenly and without training in the office of Judge?

Such well-educated and competent practitioners would be a great check upon the ignorance of the Judge, and upon his negligence also; but I think it would take a considerable time to enable the Natives to act as Barristers, and with the confidence and assurance of Barristers, before European Judges.

6356. In all those respects, therefore, you consider that a distinct collegiate course of instruction in law would be of essential importance to the well-being of India?

I consider it a measure of the greatest importance of any connected with the education of the people.

6357. How did you obtain your supply of books for the establishment at Madras; by whom were they selected?

They were all procured from England; but in laying down the rules, we were always very specific in all the details of the instruction to be imparted, and consequently we even chose the very books out of which instruction should be given to each of the classes.

6358. The Committee have had before them, in respect to some of the other Presidencies, the actual course of study pursued, and the books which are read, and specimens of the examinations which take place, and of the proficiency exhibited by the scholars; can you furnish the Committee with any information of that kind with respect to Madras?

The First Annual Report of the Institution lays down the course of instruction throughout the school. That has been carried to a somewhat greater extent subsequently, solely in consequence of there having been no collegiate classes formed, and some subjects which would properly have formed the studies in the collegiate classes have been introduced into the Scholastic Department. A list of those studies will be found in the Appendix to the First Annual Report, and a list of the actual studies which have been gone through by some of the proficients I have already given in my evidence.

6359. In reference to the two important rules to which you have referred, namely, those which secure the Natives from all interference in the course of their education with their religious opinions, do you consider the maintenance of these rules to be essential to the objects of the institution?

At present I undoubtedly do.

6360. What effect do you think would have arisen from the repeal of those regulations at the time it was proposed?

It would at once have detached all the respectable scholars from the school, and no others would have come to the school from any ranks of the people, unless upon payment of a very small fee, or none at all.

6361. Assuming the ultimate object of education, supposing it attainable by just and legitimate means, to be the diffusion of the truths of Christianity among

G. Norton, Esq.
15th June 1853.

the Natives of India, which are you most disposed to rely on as the best means of attaining that object, a careful abstinence from interference with their religious faith, as enforced by your rules, trusting to the progress of knowledge and improvement ultimately to guide them to Christianity; or a more active interference at the present time, by recommending and introducing in the public establishments religious instruction?

The former course, without at the same time interfering with the efforts of those who, independently of the Government and voluntarily, dedicate themselves to that purpose.

6362. Do you think a degree of jealousy might be excited by Government interference in opposition to the religious feelings of the country, which is not felt when it proceeds from the piety and exertion of private individuals?

I think any interference by the Government would not only excite jealousy, but animosity; but I do not think the least distaste exists for the pious and voluntary efforts of those who act independently of the Government. I have heard more than one Native say, that he would not object to his nearest relative changing his religion, provided he was allowed to exercise intelligently his own understanding upon the subject, and his education gave him the means of forming his own judgment.

6363. When that question of the repeal of the 5th and 6th Rules was under discussion, did you understand that the Government of Madras was favourable to the repeal, or averse to it?

I understood, and was very well assured, that the Government was adverse to it, and I deprecated the discussion the more on that ground, that it could lead to no practical result of any kind.

6364. What class of persons were they who brought forward the subject of that repeal?

It was one of the newly-appointed members who proposed it, and he was supported by one of the old members and another of the new members; and I believe also by others who did not write minutes on the subject. The minutes written by the supporters of those views were very long, and the answers were much longer.

6365. At the time you resigned or were considering the propriety of resigning your position, did you conceive that there was a disposition to support the institution, and assist in its objects on the part of the Government, or that there was any lukewarmness on the subject?

I thought the institution was discountenanced by both the subsequent Governments to that of Lord Elphinstone. I thought that the present Government was indisposed to the principles of the institution, because nothing was done which had been considered absolutely essential for the formation of its interests. Since those measures have been taken which I conceive to be peculiarly prejudicial to its principles and objects, and contrary to its fundamental rules in some respects, that change of measures has been cordially approved of. My objection has been to the very result which I was sure would take place as the consequence of introducing a primary school into the high school, and by lowering the fee down to one rupee a month in the lowest class, instead of four rupees. I thought it would have the same prejudicial effect on the high school as would be produced by the introduction of one of our parish schools into the foundation of Eton College. I thought that the influential members of the community would be more averse to joining that institution, when there were a great number of the lower class of children there, than they were before. The immediate effect of those measures, of reducing the fee and introducing a primary class, was that 260 entered the primary class in the course of a week or two.

6366. Are you aware whether that led to any of the other classes quitting the school?

I do not think it has had any such immediate effect. Perhaps at first the effect was somewhat the contrary; many perhaps have joined the school, even among the respectable portion, from the fee being lowered.

6367. If there were in reality any indisposition or lukewarmness on the part of the Government towards the establishment, to what would you attribute it?

The first Government, that of Lord Tweeddale, aimed at introducing religious instruction.

instruction. The next Government were in favour of a lower standard of education altogether, and of beginning with the lower orders: whereas, the object of this institution was rather to begin with the higher orders.

6368. Lord *Elphinstone.*] Looking to the object in view, viz., the advancement of the Natives to the higher offices under the Government, do you think that can be safely pursued to any considerable extent, without further progress in education?

I certainly think it cannot; their advancement must entirely depend, in my opinion, upon their qualifications. To advance the Natives to places of high trust without their being fully qualified, both by their attainments and by their intellectual powers, and also by their moral education, will be to introduce a host of mischiefs, all of which might be avoided by giving them a higher education. At the same time, I am strenuously of opinion that establishments on an extensive scale should be introduced throughout India for the education of the masses, but that education for them should be purely elementary.

6369. Do you know why the provincial schools which were intended to diffuse education more widely were never proceeded with?

I have not the least idea, except that I imagine Lord Tweeddale's Government was averse to the establishment of any schools in which religious instruction was not imparted. Towards the end of Lord Tweeddale's Government, our Board were expressly instructed that we were no longer to notice in our recommendations the subject of provincial schools, for that their establishment was taken entirely out of our hands.

6370. That subject having been already referred to you?

Yes, and never countermanded, till some censure was thrown upon us for having adverted to it, after the subject had been taken up by the Government through another Board.

6371. What Board was that?

A Board called the Council of Education, consisting of 24 members, which existed for about a year, and then was abolished by the Court of Directors. That was founded by Lord Tweeddale.

6372. Do you know upon what grounds it was abolished?

Because it had no Native co-operation, and because its object was to introduce religious instruction.

6373. Were there no Natives upon that Board?

There were no Natives upon that Board, and I think that in any Board of Instruction, either general or specific, for any particular institution, it is absolutely necessary that Native members should have a place. Without their co-operation, in fact, I do not think any great progress will be made in advancing education; but if their interest is excited, and they are cordial and warm themselves in supporting it, and see the objects of it, then I think the extension of education will be very rapid.

6374. Lord *Monteagle* of Brandon.] Have you had occasion to observe what effect education has produced upon the minds of the Natives, as regards the distinctions of caste?

I think it has a great tendency to subvert them; it overthrows at once all their superstitions, which are founded in physical errors.

6375. In the school itself, have you found any difficulties to arise from the intermixture of different castes?

There have been no difficulties whatever. It may be to the purpose that I should mention a very important fact in illustration of the change in the Native opinions upon the subject. A number of pupils were introduced into the high school from the medical apprentices, who were grown-up men, and most of them of the very lowest Pariah caste. Great offence was taken at their coming in, and it was attributed in a great measure by the Natives themselves to their distaste to having persons of this very low condition introduced among them. The fundamental rules required that all should be admitted, and at the original foundation of the institution the Natives very cordially supported that principle; there were great murmurings, however, at the introduction of those persons, and it became necessary to expel a considerable number of the scholars of the higher classes who

objected to this intermixture, but they almost all asked to return again, and there never afterwards was a murmur from that time to the present.

6376. Lord *Elphinstone.*] Did those medical apprentices pay the usual fee?

No; they were sent from the medical class, because they were not qualified to undertake medical studies without acquiring a certain knowledge of English, and they were, therefore, sent to this school to be perfected in English.

6377. Lord *Monteagle* of Brandon.] What has been the result of the medical instruction; has there been any considerable proficiency shown by the persons educated for that profession?

There is no class for educating medical professional persons, except the Government class for educating apprentices as dressers and apothecaries to serve the army.

6378. As far as that class were intended for those duties, was the result of their education satisfactory?

Yes; those who were sent to us were only allowed to remain a year, in order to acquire a better knowledge of English, and then they returned again to pursue their studies in the medical school.

6379. Lord *Colchester.*] The greater number of those Natives were Hindoos, were not they?

Almost all of the scholars of the high school were so; some few were East Indians, and some few Mussulmans.

6380. What was the effect upon the religious opinions of the Hindoos of giving them this more extended education in science; did it shake their confidence in their own faith?

Many of their superstitions it overthrew altogether. There was an instance of this kind in the school. At first, the scholars did not come upon the new moon days; it was thought to be unlucky and irreligious to study before mid-day on new moon days, and they objected at first to come, but ultimately no such objection was made.

6381. Did they continue to profess their former faith?

Quite as strongly as before.

6382. They did not become avowedly atheists or deists?

No; they adhered most scrupulously to their castes, and to their faith, and to their own mode of worship.

6383. It has been stated by a previous witness, that when the college was opened at Calcutta, a great many of the more talented young men abandoned entirely the Hindoo religion, and became avowed deists, and in many cases atheists; you have not found that effect produced at Madras?

Not at present; I think the education they receive has a tendency to shake their own faith; with what result depends in a great measure upon the course which may be afterwards taken in such cases.

6384. Lord *Monteagle* of Brandon.] In dealing with a Native population like that of India, full of the extravagant and irrational superstitions of their own creed, is not the destruction of that creed in itself an approach, and a useful approach, to the substitution of something which is better?

I think it is. I think many sincere Christians would be made by pointing their attention to the Scriptures, and to the doctrines of the Christian faith; and I think that the result would be, that the spread of Christianity would be much more rapid than by the present course of beginning with the very lowest orders, who have no influence at all, nor any education by which they are empowered themselves to spread their opinions.

6385. You were understood to state in an earlier part of your examination that instruction in scientific truth had a tendency to destroy that portion of the Indian faith which rested upon physical absurdities and falsehoods?

A very great tendency.

6386. Do not you think that the destruction of that belief in physical falsehoods and absurdities forms an appropriate stage in opening the minds of that class to the purer truths of revealed religion?

G. Norton, Esq.

15th June 1853.

It certainly opens their minds to truth in religion, and truth of all kinds, by the overthrow of falsehood and superstition.

6387. Lord *Colchester.*] Might not it have the effect, having taught them that their own religion was a mere human superstition, of making them doubt the truth of any other religion whatever?

There is much danger of that kind to be apprehended, I think.

6388. It was stated by a witness before this Committee, that it was his opinion that in Bengal the learning of the Hindoos is founded so much upon their religious writings, that they would have no objection to read our religious works, merely as sources of information, though they might object to receive instruction in the doctrines of those books?

I think they would be very suspicious if such a course of study was introduced by the Government; but I have myself often spoken with Hindoos upon the subject of the Scriptures, and have found no objection on their parts to examine them, and inquire into the subjects which I have brought to their notice; but they would think, if the Government introduced the subject, that they had an ulterior design.

The Witness is directed to withdraw.

JOHN CLARKE MARSHMAN, Esquire, is called in, and further examined as follows:

J. C. Marshman, Esq.

6389. *Chairman.*] ARE you acquainted with the progress and the state of education in the provinces in which you have resided?

Yes; for a considerable time after the British Government had been established in India, there was great opposition to any system of instruction for the Natives. The feelings of the public authorities in this country were first tested upon the subject in the year 1792, when Mr. Wilberforce proposed to add two clauses to the Charter Act of that year, for sending out schoolmasters to India; this encountered the greatest opposition in the Court of Proprietors, and it was found necessary to withdraw the clauses. That proposal gave rise to a very memorable debate, in which, for the first time, the views of the Court of Directors upon the subject of education, after we had obtained possession of the country, were developed. On that occasion one of the Directors stated that we had just lost America from our folly, in having allowed the establishment of schools and colleges, and that it would not do for us to repeat the same act of folly in regard to India; and that if the Natives required anything in the way of education, they must come to England for it. For 20 years after that period, down to the year 1813, the same feeling of opposition to the education of the Natives continued to prevail among the ruling authorities in this country. In the year 1813, Parliament, for the first time, ordered that the sum of 10,000*l.* should be appropriated to the education of the Natives at all the three Presidencies. In 1817, Lord Hastings, after he had broken the power of the Mahrattas, for the first time announced that the Government of India did not consider it necessary to keep the Natives in a state of ignorance, in order to retain its own power: consequent on this announcement, the Calcutta School-book Society and the Hindoo College were immediately founded. Lord Hastings also gave the largest encouragement to vernacular education, and even to the establishment of Native newspapers; but those who at that time, and for a considerable time after, enjoyed the confidence of the Government in India, were entirely in favour of confining the assistance given to education to the encouragement of Sanscrit and Arabic literature. This state of things continued down to the year 1835, when Lord William Bentinck, acting under the advice of Mr. Macaulay and Sir Charles Trevelyan, determined to withdraw the Government support from the Sanscrit and Arabic institutions, and to appropriate all the funds which were at its disposal exclusively to English education.

6390. What is the extent to which English education has been diffused in the two Presidencies of Bengal and Agra?

From the last report which I have had an opportunity of seeing, it would appear that, under the Bengal Government, there were 31 schools and colleges, with 4,241 scholars. In the Agra Presidency, there were eight Government

colleges and schools, and 1,548 students; this refers entirely to English education. Besides those institutions, the missionaries in Bengal have 22 schools and colleges, with 6,005 students. In the Agra branch of the Presidency, 22 schools and colleges, with 1,754 students. There are also many native proprietary schools in and about Calcutta, some of them highly respectable, and attended by a very large number of scholars. The number of students in them has never been accurately reported; but I think, upon a broad guess, they may be taken at about 1,500. The number, therefore, studying English literature and European science in the valley of the Ganges, in all the institutions, would stand thus: in the Government institutions 5,789; in the Missionary institutions 7,759; in the Proprietary Native Schools 1,500; in all, 15,048.

6391. You infer from this statement, that the study of English is popular?

The study of English is exceedingly popular among the Natives of Bengal, more so in Bengal, perhaps, than in the North-Western Provinces. It appears to have taken the same place which Persian formerly occupied in the estimation of the people. It is the language of their rulers, and a knowledge of it appears to confer dignity and consequence. The Natives exceedingly prize the honour of being able to converse with those who govern them in their own language; it is also found to lead to situations of profit and honour; and is, therefore, studied also from feelings of self-interest. Of the 15,000 students in the Government and the Missionary and Native institutions, however, fully two-thirds are within a circle of 100 miles of the metropolis of Calcutta.

6392. Lord *Monteagle* of Brandon.] You have stated that the original sum that was appropriated for this great and important duty was limited to 10,000 *l.* a year?

Yes.

6393. At what time was that sum fixed?

In 1813.

6394. Can you inform the Committee what the amount is at the present time; has it advanced very considerably?

It has been very considerably increased, and I think it now exceeds 50,000 *l.*; I have seen it stated at 66,000 *l.*, but I have never been able exactly to make up that amount.

6395. Are you able to tell the Committee the progressive number of scholars who were educated in schools, supported in whole or in part by the Government?

I have no return of that; I think it might be obtained by an examination of successive reports; but I question whether any collection of those reports exists in this country; it would not be so easy to arrive at a statement of the progressive increase of the Missionary institutions and of the Native seminaries.

6396. You spoke of proprietary schools; will you have the goodness to describe what you mean by proprietary schools?

The knowledge of English being exceedingly popular among the Natives, some of those who have obtained education, either in the Government or Missionary Colleges, have set up English schools for their own support; these are the institutions to which I referred as proprietary schools.

6397. Are they conducted by Natives or by Europeans?

I think they are chiefly conducted by Natives; but in one or two instances they are so popular and so remunerative that the proprietors have been able to employ European teachers.

6398. Is the course of instruction which is carried on in those schools, which are peculiarly of Native origin and supported by Native funds, of a character resembling the course pursued in the Government schools, which are more immediately under the direction of the European authorities?

The character of the instruction is precisely the same; but I question whether they have the means of carrying the education of the students up to the same point.

6399. May the Committee conclude that the tendency of the establishment of the better schools in the hands of the Government is to afford at once a model and an inducement to other Native schools to pursue the same course of study?

Exactly so.

6400. *Chairman.*]

6400. *Chairman.*] Will you state what is the nature of the education which is given in those colleges and schools?

The nature of the education differs in different institutions according to the abilities of the masters; in some of them the education is little more than elementary; but in the Government colleges and in the superior missionary institutions, it is carried to a very high pitch; nearly all those branches of study which are embraced in a liberal education in this country are very freely and very successfully taught in those colleges.

6401. Including matters of science?

Including matters of science.

6402. Earl of *Ellenborough.*] Did you ever happen to go on board a ship going out with Coolies to the Mauritius?

I have been in one or two of them.

6403. Did you hear much English talked on board among the Coolies?

Not among the Coolies: most of the Coolies who emigrate to the Mauritius come from the wildest parts of Bengal.

6404. You never happened to hear English talked, as well as you can speak it, by Coolies going out to the Mauritius?

No; but many of them speak French as fluently as we do when they come back again.

6405. Lord *Monteagle* of Brandon.] Supposing the case of a Coolie going out to the Mauritius, having been well-educated, speaking English well, and having gone through the Hooghley College, do not you think it highly probable that, when he reached the Mauritius, he would find his condition all the better for it, and his opportunities of getting employment superior to those which he would have possessed if he had gone over without education?

The educated Coolie in that case would immediately rise to be a Sirdar, and take the superintendence of the other Coolies.

6406. And thereby obtain some reward for the education which he had acquired?

A very considerable one; the Sirdar Coolies generally make a little fortune while they are on the island.

6407. Earl of *Ellenborough.*] Did you ever see the little school at Barrackpore?

Yes.

6408. What is your opinion of it?

The school was set up by Lord Auckland; it is held in a Gothic building; it is carried on with a great deal of spirit and success, and Lord Dalhousie takes no little interest in it.

6409. Are there not 100 pupils there?

From 100 to 150.

6410. As many as the school-room will hold?

Yes.

6411. Did you ever hear them spout Shakspeare?

I think that some of them are able to repeat the part of Hamlet.

6412. *Chairman.*] Have the Natives any peculiar aptitude for mathematics?

A very remarkable talent for mathematics and for metaphysics.

6413. Lord *Monteagle* of Brandon.] Do you think it would be an improvement if to the education in pure mathematics, for which you have described the aptitude of the Natives, and which is pursued to a great extent, there were added practical courses of applied mathematics and mixed mathematics, such as the doctrines of mechanics, the principles of civil engineering, and other studies, which would realize the information they had previously acquired?

It would be a very great advantage, and that idea has been already realized by Mr. Thomason, in the establishment of the Roorkee College.

6414. Is that an institution in which to instruction in pure science practical instruction for industrial purposes is added?

Yes;

J. C. Marshman, Esq.

15th June 1853.

Yes; it is called the College of Civil Engineering. Mr. Thomason is training up a number of Europeans and Natives there, under the ablest engineer officers, with the view of their being employed throughout the North-Western Provinces in all the various departments of roads and bridges and canals and surveys. Colonel Napier has followed the same plan at Lahore, where 450 miles of canal have been undertaken, which will be completed in about five years. He has there formed an institution consisting of 100 officers, superior and subordinate, some of them Natives, who are trained up in all the practical branches of civil engineering. These men have been employed in the various public works which have been undertaken in the Punjaub during the last four or five years in making roads throughout the country, and in erecting bridges, in opening canals, and in the various buildings of every description which have been erected there, and are now in progress, to the extent of nearly a million sterling.

6415. *Chairman.*] What proportion of the 15,000 students whom you have mentioned leave the higher Government institutions with that amount of knowledge which you have described in answer to a previous question?

Not a great number; I should say that of the 15,000, if 600 or 700 succeed in obtaining the highest education which the colleges can afford, it would be a large proportion. The fact is that those who attend the Government colleges, though men of good caste and social distinction, are generally very indigent, and unable to remain during the whole course of a collegiate education, and are therefore obliged to leave the institutions before their education is completed, in order to follow some means of livelihood. Hence the largest proportion of the students obtain but a very small smattering of English.

6416. Do not they follow up what they have already acquired when they leave the institution?

It is very rarely that a Native follows up the education which he has received at college; that is the great difficulty we have to encounter in India. Generally speaking, the education of a Native terminates with his leaving a college; and we rarely find him making much subsequent progress in knowledge.

6417. Lord *Monteagle* of Brandon.] Do not you think that that may be partially attributed to the fact, that whereas in England there is a career of ambition open to every one, in India there may not be so great a power of discovering a career to which their faculties can be applied?

That may have some influence upon them; but even those Natives who have received a first-rate education in the Government colleges, and have obtained situations as Moonsiffs, with a prospect of rising to the situation of Principal Sudder Amins, rarely increase the stock of knowledge which they carried away with them from the college. Those who have obtained only a smattering of knowledge invariably go back, and those who have obtained even a large proportion find themselves, perhaps, at the end of 10 years, with less than they had at the beginning of that period.

6418. Earl of *Ellenborough.*] Does not that very much arise from their having been crammed?

Perhaps it may, in some degree; but it must be remembered, that the Native intellect is considerably more precocious than the English; it becomes mature much earlier, and decays sooner.

6419. That was not the case with Awringzebe; he did a good deal on the last days of his life, did not he?

That is an exception to the general rule.

6420. The Natives have a great talent for arithmetic, have not they?

Very great.

6421. A peculiar and remarkable talent?

Very much so. A Native who has very recently embraced Christianity in India, of the name of Radhanat Sikdar, is, perhaps, the first mathematician in the country; he is employed in verifying all the calculations of the great Trigonometrical Survey, so that no figured statement is published till he has had an opportunity of testing it.

6422. Did you ever happen to hear the little boys at the school at Barrackpore go through their exercises in arithmetic?

No.

No. I was anxious to ascertain before I left India to what extent the Natives were in the habit of carrying forward their education after they had left those public institutions, and I found that out of more than 2,000 of the best educated Natives in Calcutta, many of whom are men of large property, there were not more than 130 who subscribed to the English newspapers. I ascertained from inquiries at the booksellers that the number of educated Natives who took in our great periodical publications, which exercise so great and salutary an influence over the public mind in this country, did not exceed 12.

6423. Lord *Elphinstone.*] You stated in answer to a previous question, that very few of the Natives followed up their studies in the schools established in India, and that it was generally owing to their poverty; were not there scholarships established with a view of enabling the more promising of the pupils to continue their studies for a longer period?

There were; the Government, finding that the Natives were unable to remain at the seminaries long enough to complete the course of their education, established scholarships, which are given upon the principle of competition, and which enable the poorer classes to continue at the colleges for four or five years, till they have completely gone through the whole curriculum of study.

6424. Have the pupils who have obtained those scholarships profited by them?

They have distinguished themselves to a very great extent. I believe they are not allowed to retain the scholarship for more than a twelvemonth, unless they pass another examination, and are able to show that they have profited by the 12 months' instruction which they have thus been enabled to obtain. The establishment of scholarships has therefore been completely successful as regards affording the Natives an opportunity of remaining at the colleges long enough to obtain the highest class of education.

6425. Lord *Stanley* of Alderley.] Are there anything like reading societies and libraries established in Calcutta?

Latterly, that is, within the last three or four years, the Natives have begun to establish reading clubs and libraries in Calcutta; and it is to be hoped that an impulse will thus be given to intellectual pursuits among them after they have left college.

6426. Lord *Ellenborough.*] Do you think any advantage would be derived from the establishment in India of colleges with fellowships, like those at the English universities, where Natives who had acquired a certain degree of knowledge might remain maintained at the expense of the Government?

I have never turned my attention to that point. I have doubts whether such a plan is adapted to the circumstances of the country.

6427. Do not you think that persons who have a talent for mathematics, and have made considerable progress, would prosecute their inquiries and researches if they were maintained together in an establishment of learned men?

It is quite possible that they might do so; but perhaps they would make more progress even in mathematical pursuits if they were placed in situations in which they were obliged to bring their acquisitions into constant employment.

6428. *Chairman.*] Are there any fees demanded in the Government institutions, or in the higher schools?

In the Government institutions fees are always required. I have made a calculation from the last report on this subject, and find that the sum paid by the Natives for tuition in Bengal in 12 months amounted to 69,654 rupees. That sum, divided by the number of students, would give 16 rupees 6 annas, or 33*s.* a year for each one. The sum paid by Natives in the North-Western Provinces for tuition in the Government colleges amounted to 4,812 rupees, which, divided by the number of students, gave only three rupees, or 6*s.* a head. In the Native proprietary schools all the students pay, some more and some less; the schools are, in fact, supported by the contributions received from the scholars. But I believe in all the missionary institutions the education is perfectly free, except that the students are required to purchase their own books.

6429. Lord *Monteagle* of Brandon.] I understood from you that you knew of but few examples of Natives who were appointed to the subordinate offices of

J. C. Marshman, Esq.

15th June 1853.

Moonsiffs, and yet who had the prospect of rising to the position of Amins and Principal Sudder Amins, who prosecuted their intellectual pursuits?

Very few.

6430. In the colleges where they receive their education, are you aware that there are no funds for the purpose of giving legal instruction or professional education to those who enter upon such pursuits?

Not at present.

6431. Do you consider that it would be an improvement, of the same character as that to which I have adverted as to the application of mathematics, if to pure jurisprudential study an education in law were to be added?

I stated, when I was examined on a former occasion, that I thought a chair of law might be attached to the principal Government institutions to great advantage.

6432. Do not you think that a man who had been appointed a Moonsiff, with the prospect of rising, and had brought away from college a knowledge of law, which was the profession in which he was engaged, would be more likely to carry on those studies which were consistent with his professional pursuits, than to carry on the study of abstract science, or of metaphysics, or of literature?

Yes; when I stated that those students who had been appointed Moonsiffs, with a prospect of rising to higher offices, did not continue to pursue their studies, I referred chiefly to the literary studies in which they had been engaged at college, I mean English literature, and whatever tended to enlarge and strengthen the mind. But those men invariably make a point of carrying forward their legal studies. There are many Natives far better acquainted with the laws and with the procedure of the Courts in India than any European Judge. This kind of study is in accordance with the natural tendency of their minds. Many Natives are found able to give chapter and verse for every enactment, and quote laws scattered through 17 or 18 volumes, where an English Judge would be very much at fault.

6433. You are probably aware that, among the highest judicial characters in this country, there are many distinguished men who, having taken the highest possible degrees and honours in our universities, have not been very remarkable for pursuing their scientific and mathematical studies after they have become great lawyers?

Yes, I believe that is much the case.

6434. In that respect the case of the English Barrister affords an analogy to the case which you have described of the Moonsiff or Amin in India?

To a certain extent. Still the Judges in this country would keep themselves up well with the current literature of the day, and the general progress of knowledge.

6435. *Chairman.*] What is done with regard to religion in the educational institutions in India?

Religion is entirely excluded from all the Government institutions. The Government considers that it is bound by motives of sound policy to abstain from all attempts at proselyting the Natives, and that no such charge may be brought against it in reference to their educational institutions, the study of the Bible, and, in fact, all allusion to the truths of Christianity, is most carefully excluded from all the Government schools and colleges. The Native proprietary schools, which are almost entirely in the hands of Hindoos, of course follow very much the same rule. But in all the Missionary institutions the great truths of Christianity are openly and constantly inculcated.

6436. Lord *Wynford.*] The Government do not enforce the study of the Bible in their schools, but they do not exclude it altogether, do they?

I believe it is considered to be excluded.

6437. Lord *Monteagle* of Brandon.] Do not you consider that the instruction of the minds of the Natives of India, in truth, of whatever kind, taking into account the follies and the absurdities of their religious faith, must have a great tendency to overthrow their confidence in their own faith?

Such has been found to be the effect of the instruction given in the Government institutions. Almost all those who have made any progress in European knowledge

ledge in them, even where the Bible is a prohibited book, are found to have risen above the level of their own superstitions, and to have become, in a great measure, un-Hindooized; and though they may consider themselves bound to follow many of the rites of Hindooism from their position in society, they treat the dogmas of that religion with the most profound contempt.

6438. Do not you consider that the system of instruction in India has a great tendency also to strike at the distinctions of caste?

It is difficult to say: caste is rather a social distinction, and I question whether the education which they receive does so much tend to weaken those distinctions. The Brahmin, though well educated, prides himself upon being a Brahmin, and considers himself infinitely greater than one of the lower caste. I am not certain that a man's being able to read Milton and Shakspeare, or understand Dr. Johnson, would make him less susceptible of the honour of being a Brahmin.

6439. Do not you think that the mixed intercourse which takes place among the different castes at the Government schools must alter the state of opinion which prevailed when they were more separated, and viewed each other with more jealousy?

In the English colleges of the Government there are very few who do not belong to the upper classes of society; they are almost all either Brahmins or Kayusts, the Kayusts always considering themselves as very much on an equality with the Brahmins; we rarely find a man of the carpenter caste, or the son of a gardener or of a common labourer in any of the Government colleges.

6440. Are not you aware that in the other Presidencies the castes are intermingled without any distinction, and without any objection being raised?

I think there has been great difficulty in that respect at Madras, and the attempts made by Government to admit students of a lower caste have created a spirit of rebellion in the University at Madras.

6441. Lord *Stanley* of Alderley.] If the opinion prevailed generally in India, that the effect of education was to sap the foundations of their religion, and to do away with the peculiarities of caste, is not it probable that they would be very much opposed to the further spread of education in the country?

I have already stated that I do not think it saps the foundation of caste; but the education which the students receive at the Government institutions certainly raises them above their creed, and renders them in a great measure indifferent to it; the whole body of men, commonly called "Young Bengal," consisting of young men of good family, some Brahmins, and others Kayusts, who have received the best education in the Government institutions, are, I believe, universally opposed to the popular superstition, and pride themselves upon treating all its dogmas with contempt; yet this result of English tuition does not in the smallest degree interfere with the desire which is universally felt by the Natives to give their children a thorough English education.

6442. *Chairman.*] What is the general feeling among Europeans in India as to this exclusion of religious teaching from the Government institutions?

It has given rise to a great deal of bitterness of feeling, and is regarded with great repugnance by all those who are anxious for the dissemination of Christianity throughout the country; at the same time, those officers of the Government who have advocated the exclusion of religion have taken up the question with so much warmth and pertinacity as almost to lead to an impression, however erroneous, that they were themselves personally indifferent to the truths of Christianity, and were happy to have an opportunity of excluding it; but at any rate, it has become an exceedingly strong party question; the feelings of the two parties, the missionaries on the one hand, and those who preside over the Government institutions on the other, are so thoroughly antagonistic that it seems scarcely possible to reconcile them. I think that if the Government had originally and quietly introduced the study of the Bible into their colleges, the Natives would have acquiesced in it, upon the same principle of acquiescence with which they receive almost all the other arrangements of the Government; but as Government has so long systematically excluded all religious instruction from the public institutions, the Natives have come to consider it almost as a part of the pledge which they affirm to have been given by Government to abstain from all interference with their religion. I am afraid, therefore, that any attempt to alter the system at the present time, and to

J. C. Marshman, Esq.

15th June 1853.

introduce the study of the Bible, or of the truths of Christianity into those colleges and institutions which are supported directly from the State, would create a great deal of embarrassment. It would be regarded with the strongest aversion by the Natives, and, with the support of a no small portion of the English Press, they would be enabled to raise such a terrific outcry against the Government as almost to threaten the existence of those institutions. I am constrained to say that I fear the time has passed by when the Government could safely introduce into their own institutions the study of the Bible or the doctrines of Christianity. At the same time, it must not be forgotten that some, even of the Europeans who have been at the head of the Government institutions, have been either so indifferent or so hostile to the doctrines of Christianity, that it would have been exceedingly unwise to have placed the instruction of the pupils in the doctrines of the Bible in their hands; and, as a large portion of the teachers in those institutions are Hindoos, they would, in a great measure, be disqualified also from giving instruction in the truths of the Bible which they did not themselves believe. However desirable, therefore, it might be that there should be a union of secular and religious education in India, I should hesitate to recommend the Government to make an attempt, at this time of day, to introduce the Bible into the Hindoo College or any of the other colleges in Bengal.

6443. Earl of *Ellenborough.*] Do not you think, in point of fact, if the object be to extend Christianity, the total abstinence of the Government from all interference in the matter is more likely to promote that object than to defeat it?

I cannot but think it is highly necessary that the Government should abstain on all occasions from any appearance of endeavouring to proselyte the Natives.

6444. *Chairman.*] Has not it been an advantage to the missionaries hitherto, that the Government have been believed to be neutral with respect to their work?

It has not been without its advantages to the missionaries, that in their appeals to the Natives, they have been enabled to state that the Government of the country was altogether neutral with regard to their operations; I might mention that a return was drawn up some 12 months ago, of the number of students of English who had embraced Christianity; I think the number was about 70; of those, one-third consisted of men who had received instruction in the Government institutions from which Christianity was excluded; the other two-thirds were the result of missionary tuition.

6445. Their own inquiries had led them to embrace Christianity?

Yes.

6446. What should you say had been the effect of the spread of English literature upon the opinions of the Natives in matters of religion?

The spread of European literature and science has had the effect of rendering the Natives comparatively indifferent to their own religion; but a great number of the Natives who have thus come to despise their own creed, through the knowledge they have obtained of English literature, are exceedingly hostile to Christianity, so much so indeed, that the missionaries have frequent occasion to remark that some of the bitterest enemies they have to encounter in their labours consist of the young men who have been trained up in what they term the godless colleges of the Government.

6447. Lord *Elphinstone.*] In all the Government colleges are there not Natives on the committee or managing body?

The Hindoo College has a very large Native committee, and it is the largest of the Government institutions. I think there are also two or three Natives upon the committees of the other colleges which have been established, the Hooghley, the Kishnagur and the Dacca College; but I believe the Europeans outnumber them, and their influence is not very powerful. The influence, on the contrary, of the Natives in the Hindoo College in Calcutta is found rather to outweigh that of the two or three Europeans who are associated with them upon the committee, which is a great disadvantage.

6448. That advantage of having them on the committee would probably be lost if the Government were to introduce religious instruction?

If Government were to attempt to introduce religious instruction into the Hindoo

Hindoo College in Calcutta, I think the Native members of the committee, who are, I will not say exceedingly bigoted, but exceedingly attached to their own creed, would immediately throw up their appointments.

6449. Lord *Monteagle* of Brandon.] Would that produce, in your judgment, any considerable effect upon the attendance of the scholars for the purposes of instruction?

I think it would create such a sensation in Calcutta as almost to close the institution for a time.

6450. *Chairman.*] What is the proportion of educated Natives who have obtained Government appointments?

At present the number is rather limited, although it is increasing. The Natives who receive an English education, that is, an education in English literature and European science, are not exactly fitted, from that education, for the performance of the active duties of the service, and hence there is some little reluctance on the part of the European officers of the Government to give them employment. I think I may say with confidence, that of the situations of the value of 50 rupees a month, or 60*l.* a year, nine-tenths throughout the country are held by Natives who have not received an English education.

6451. Earl of *Ellenborough.*] Did you ever hear a Native give evidence in a court of justice?

I have.

6452. Lord *Monteagle* of Brandon.] You are aware of the period of the issue of the order by Lord Hardinge, with respect to giving a preference to well-informed Natives who have distinguished themselves. Do you think, since the publication of that order, the number of Natives taken into the public employment has at all increased?

Not in connexion with that order. With your Lordships' permission, I will read that notification; it ran thus: "The Governor-general having taken into consideration the existing state of education in Bengal, and being of opinion that it is highly desirable to afford it every reasonable encouragement, by holding out to those who have taken advantage of the opportunity of instruction afforded them a fair prospect of employment in the public service, and thereby not only to reward individual merit, but to enable the state to profit largely, and as early as possible, by the result of the measures adopted of late years for the instruction of the people, as well by the Government as by private individuals and societies, has resolved that in every possible case a preference shall be given in the selection of candidates for public employment to those who have been educated in the institutions thus established, and especially to those who have distinguished themselves therein by a more than ordinary degree of merit and attainment." That was the notification issued by Lord Hardinge in 1844. The Committee will perceive that it is exceedingly catholic in its object and provisions. The intention of his Lordship was to obtain the most meritorious students for Government employment from all the institutions in the country, not only from those connected with the Government, but also from those which have been established by public societies or private individuals. But in the course of six months after the publication of that notification the whole spirit of it was neutralized, and the Committee of Public Instruction, who were charged with the duty of carrying it out, established a test of examination, which none but the students of the Government institutions were able to pass. The consequence is, that from that time to the present it has been applicable only to the Government institutions. The number of students in the Government colleges in Bengal is about 4,200, and the number in the other institutions about 7,500. Lord Hardinge's notification was intended to apply equally to all, but by this peculiar twist which was given to the examination by the Committee of Public Instruction, those 7,500 students have been practically excluded from the benefits of that liberal measure. I may also add, that the notification itself has produced very little result, inasmuch as there have been only 44 students who have passed the ordeal, and obtained certificates of qualification, in the last seven years: 8 in 1845; 10 in 1846; 9 in 1847; 4 in 1848; 4 in 1849; 6 in 1850; and 3 in 1851. So that in the year 1851, out of 4,200 students in the Government colleges, only three were enabled to get through the passage which had been so injudiciously narrowed by the Committee of Examination, and to acquire those certificates of qualification for the public service.

J. C. Marshman, Esq.

15th June 1853.

6453. Do not you attribute that in some respects to the want of a practical direction being given to the education imparted in the colleges. The Government naturally look for practical men for the performance of the duties of a public office. Do not you consider that the number qualified for such employment would have been much greater, if to the study of pure mathematics had been added the study of practical and applied mathematics; if to logic had been added a study of law; and if similar additions had been made in other departments of study?

Yes, that would have been the case; but the object of the Committee of Public Instruction was to limit the influence and the benefit of that notification—which was hailed throughout India as one of the noblest acts of the Government—to the Government colleges. The Court of Directors were so fully aware of this, that they immediately wrote out to say, "It appears to us that the standard can only be attained by the students at the Government colleges, and, therefore, it gives them, virtually, the monopoly of the offices." But though the Court have been very anxious from that time to this that the standard should be so modified as to embrace all other institutions, they have never succeeded in prevailing upon the Committee of Public Instruction to make any alteration in it.

6454. Nor did Lord Hardinge, during the years he resided in India, make any alteration himself, though he had the power of doing so?

No; but it must be remembered that, after the issue of that notification, Lord Hardinge's attention was almost entirely taken up by the affairs in the North-West: he was at Calcutta only about six weeks before he embarked.

6455. *Chairman.*] How has this innovation been received by the persons immediately affected by it?

It has become a great party question: the missionaries, as might naturally have been expected, have manifested the greatest possible repugnance to it; they consider it unjust that the students who are brought up at their institutions, and who receive, in some respects, the same high degree of culture as those in the Government institutions, should be debarred from obtaining those certificates which qualify for public offices. None of the missionary institutions, therefore, have chosen to send any of their students up at the annual examination, not because they consider them inferior in point of scholarship, but because the system of instruction pursued in the missionary colleges differs, to some extent, in character from that pursued in the Government colleges; and as the test is founded entirely upon the course of study in the State colleges, the missionary students would, of course, fail to succeed, and this might bring unmerited discredit upon their institutions.

6456. Lord *Monteagle* of Brandon.] Is the application which has been made an application for the purpose of lowering the existing test?

Not so much for lowering as for modifying it. This is a very large and difficult question; there have been lengthened discussions between the missionaries and the Council of Education upon the subject. Some of the missionaries said that a considerable portion of the time of their students was given to the study of the Evidences of Christianity. The Council of Education said that it was impossible for them, being members of a Government institution acting as the representatives of the Government, to examine students with regard to their knowledge of these evidences. I mention this as one of the points of difference between the two parties; but it has become a subject of such intense party feeling that I do not see any possibility of reconciling the antagonism which exists. At the same time, it must be confessed that this is a most unhappy state of things; such discord among those who are engaged in the same undertaking is much to be deplored. The missionaries consider that the students of the missionary colleges are taught to believe that the Government colleges are the pets of the State, and that they themselves are regarded very much in the light of Dissenters. The consequence of this proceeding has been to discourage the efforts of the missionaries, and, generally speaking, to impede and clog efforts to promote education throughout the country.

6457. Lord *Elphinstone.*] If examinations on the Evidences of Christianity were admitted as part of the Government test, would not that exclude altogether the scholars of the Government colleges, to whom no instruction is given on those subjects?

It might; but what was desired was, that students should be examined, generally, in

in those branches of knowledge to which their attention had been particularly directed. But as this brought on questions connected with Christianity and the Evidences of Christianity, the Government Committee declared it impossible to accede to that request.

6458. Lord *Monteagle* of Brandon.] Do you think it would have been consistent with the principle which they had already laid down, that, under the existing circumstances of India, it was necessary for the Government to abstain from meddling in questions of religion, if in regard to public appointments they had taken an examination into those theological questions?

That is an intricate question. Though the Government professes to be entirely neutral upon the subject of religion, yet the Sanscrit College is a Government institution, and there the officers of the Government are employed in examining the Natives with regard to the dogmas of their own religion. The Mahomedan College is also connected with the State, and degrees are given to students there for their acquaintance with the Mahomedan law and the doctrines of Mahomedanism.

6459. Would there be any examination upon those doctrines, having reference to the qualification of a man to be subsequently appointed to the Government service?

Those who are trained up in the Government Sanscrit College and in the Medrissa are obliged to pass an examination as regards their knowledge of Sanscrit and Sanscrit literature, which is essentially Hindoo in its character; and Arabic and Mahomedan literature, the character of which is also entirely religious. I mention the circumstance merely to show that the Government is unable altogether to carry out this principle of strict neutrality; and that if the Government Committee had examined the students of the Missionary Colleges on questions of Christian theology, it would have done no more than it had constantly done on questions of Hindoo and Mahomedan theology.

6460. Lord *Elphinstone*.] In order to obtain a certificate which would give the man a preference for the Government service, it is not necessary for him to pass an examination in the Hindoo or Mahomedan theology, is it?

No, it is not. The Government professes an entire neutrality, and abstains from all interference in any religion, and this was adduced as the reason why the officers of Government could not examine any of the students of the Missionary Colleges in those branches of study which had a bearing on Christianity. The answer which I made to that was, that the Government had been unable to maintain strictly this principle of neutrality, because, with regard to the Hindoo and the Mahomedan Colleges, which were Government institutions, Government servants were constantly employed in examining the students as to their proficiency in those branches of study which were connected with their own religion.

6461. Not with reference to their subsequent employment in the public service?

They cannot obtain certificates from those colleges without passing an examination in the studies which are pursued there, and which are of a very theological character.

6462. Would that certificate entitle those who obtained it to a preference for Government employment?

I think it would have a very great influence on their future career.

6463. Do you refer to those certificates which Lord Hardinge's notification required?

No; the certificates mentioned by Lord Hardinge referred, I believe, entirely to the English colleges, and not to any others.

6464. No certificate from those Hindoo or Mahomedan Colleges would entitle the holder of it to a preference for public employment?

There is little preference for Government employment even in regard to those who have received the certificates, for of the 44 who have obtained them, I believe only 21 are actually engaged in public employment.

6465. Are any of those 44 pupils of the Sanscrit College, or the Mahomedan Medrissa?

No; they were all of them from the Government colleges.

 6466. *Chairman.*]

6466. *Chairman.*] You would wish, where it is desired, that the Evidences of Christianity should be taught, that they should be considered as equivalent to some other subject of examination?

Exactly so; it is the wish of the missionaries and of all those who take an interest in public instruction, that the system should be entirely remodelled. The great object of desire in India, as a remedy for this state of things, is the establishment of universities; one university at each of the four Presidencies, at Agra, Calcutta, Madras and Bombay. It is a matter of great importance to the progress of education in India, that this university should be established upon the exact model of the London University here; that its functions should not be to teach any branch of knowledge, but to examine and to classify and to give degrees to those who had been taught in other institutions. The Government colleges would then stand in precisely the same relationship to the university as the missionary colleges, or any other institutions throughout the country.

6467. Lord *Monteagle* of Brandon.] In like manner, as the affiliated colleges of various religious persuasions stand in association with the London University?

Exactly so; that they should all send up their students to contend with each other for honours, and that the examination should be conducted without any degree of partiality or prejudice.

6468. You are probably aware that no college is affiliated with the University of London, until its curriculum of study has been approved of, and until it has received not only the approval of the university, but the approval of the Secretary of State likewise?

I was not exactly aware of that circumstance; but I do not think there would be any objection to such a course on the part of any of the missionary or private institutions in India. I do not suppose the Government would consider it necessary to interfere with the curriculum of study in the Free Church Institution, or in that of the General Assembly, or any of the other missionary bodies, so as to exclude theological studies.

6469. In all cases here, the university and the Secretary of State require to be well assured that there is such a course of study pursued as should give a reasonable chance of properly qualified candidates being sent up, and there is also a very severe matriculation examination before admission. Those circumstances would not vary the opinion you have already pronounced as to the expediency of establishing universities in India?

Not at all.

6470. Lord *Elphinstone.*] You mean that the degrees to be conferred by those universities should supersede the certificates which are now required?

Entirely.

6471. Lord *Monteagle* of Brandon.] Do not you think that the establishment of universities of this description, which would of course include examinations in the various branches of subordinate science, including law and jurisprudence, might afford the means, in India itself, of forming a Native Bar to practise in the Courts of Justice in that country?

I think it would have that effect to a considerable extent. The universities would, of course, grant degrees in law, and all those who were anxious to obtain them as a passport to celebrity would make themselves as perfect masters of the science as possible. The advantage to be derived from such universities would be great; they would create a spirit of laudable emulation among the various educational institutions in the country, and give a very great stimulus, generally, to the cause of education, and at the same time enable the Government to ascertain who were the most qualified students for public employment connected with all the institutions throughout the country.

6472. Therefore it would extend the sphere of competition, and give a greater range of practical operation to Lord Hardinge's intentions?

It would be carrying out entirely the spirit of Lord Hardinge's notification, and make it a real blessing to the country.

6473 You are aware that the foundation of universities of that description formed part of the recommendations of Mr. Cameron?

I am.

6474. *Chairman.*]

6474. *Chairman.*] Do you propose any modification with respect to the scholarships now established?

If a university of this kind were established, I see no reason why the scholarships which the Government is now in the habit of giving—that is, a certain stipend to enable meritorious students to continue and complete their education—should be confined to the colleges supported entirely by the Government. It would be unfair if the Free Church Institution, or the General Assembly's Institution, two of the very best in Bengal, were able to send up a youth of great merit, that he should be denied the advantage of a scholarship of 20 or 30 rupees a month, simply because he did not belong to the Government institution.

6475. Lord *Monteagle* of Brandon.] You are aware that in the London University, scholarships of that description are attached to the highest degrees of proficiency, without reference to the particular affiliated college from which the student comes?

That is precisely the principle upon which I think all Government scholarships should be placed. Those scholarships at present are given exclusively to Government colleges; they should be open to the competition of all institutions.

6476. At present they are collegiate, but you would propose they should be university distinctions?

Yes.

6477. Lord *Elphinstone.*] That, you think, would be a less objectionable way of affording encouragement to those institutions, than the Government undertaking to subsidize them directly?

Yes; but that opens another question which I am anxious to allude to; I am desirous of obtaining permission to place upon the records of this Committee a proposal that the Government in India should be at liberty to give grants in aid to other institutions besides the Government colleges; it is impossible for the Government to undertake the education of the whole of the country; and it has been thought that it would be an advantage if the Government were authorized to assist other institutions, by laying down a course of study, and possibly also indicating the books that should be used, and then to offer aid to any institution, whether vernacular or engaged in English education, which was able to bring up a certain number of scholars every year who had gone through this course of study, and were able to pass the examination.

6478. Lord *Monteagle* of Brandon.] You would propose that such grants, in whatever proportion they might be given, should be applied in aid of the exertions of others, developing and acting as a bounty upon those exertions, but not acting in substitution for them?

I propose that Government should grant a sum of money in aid, but not that it should take upon itself the entire support of any of those institutions; it is also of great importance that the Government should make no inquiry whatever with regard to the religion which might be taught in any of those institutions, but give its assistance simply upon the ground of the secular instruction which was communicated there.

6479. Do you think that it would be necessary to combine with such a system a scheme of inspection on the part of the Government, to see how those schools were managed, and how the money which those schools received was expended?

That is an indispensable part of the scheme; I would propose that the Government should grant aid to those colleges or to those establishments which agreed to pursue, with regard to secular education, the Government course of study, or to use the books selected by Government, and submit their institutions to the inquiries of a Government Inspector two or three times in the course of the year, and that that aid so given by the Government should be proportioned to the success with which those institutions had been able to bring up their scholars, which would be determined by the report of the inspector.

6480. You stated in a previous part of your examination, that you believed that 50,000*l.* a year was the amount which was given by the Government now for the purposes of education in India; assuming that to be the case, do you think that the aid which the Government gives to education now is commensurate with the importance of the duty to be performed?

J. C. Marshman, Esq.

15th June 1853.

Not in the smallest degree; I think the Government will be under the necessity, without any delay, of quadrupling, or even enlarging five-fold, the sum which is now devoted to public education.

6481. Do you think the demand for education in India is such as to require and to be likely to absorb such an extended aid if it were given by the Government?

Unquestionably; not only as regards English education, but also vernacular education.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to To-morrow, Two o'clock.

Die Jovis, 16° *Junii* 1853.

LORDS PRESENT:

The Lord President.	Lord Wynford.
Earl of Ellenborough.	Lord Glenelg.
Lord Elphinstone.	Lord Stanley of Alderley.
Lord Wharncliffe.	Lord Monteagle of Brandon.

THE LORD PRESIDENT in the Chair.

Evidence on the Government of Indian Territories.

J. C. Marshman, Esq.

16th June 1853.

JOHN CLARKE MARSHMAN, Esquire, further examined as follows:

6482. *Chairman.*] HAVE you any remarks to offer upon the subject of vernacular education?

The attention of the Governor of the North-Western Provinces, Mr. Thomason, has been very particularly directed to the diffusion of vernacular education throughout that Presidency. I cannot exactly remember the number of scholars in the various schools which he has encouraged; but he has organized a system of vernacular instruction, and placed it under the direction of a gentleman of the civil service, who has been appointed inspector of public schools. The office has been created about two years, and only one report has yet been published, but there is every prospect of Mr. Thomason's being able to complete the organization of such a system of education for the whole of those provinces. The missionaries have also paid very particular attention to the subject. The vernacular schools belonging to the missionaries in Bengal amount to 140, and the number of scholars in them to 6,470. The number of missionaries' vernacular schools in the Agra Presidency is 61, and the number of scholars, 3,707; altogether, exceeding 10,000 scholars. But the Government of Bengal has nothing similar to show. The Committee of Public Instruction in Calcutta, who have the direction of the Government English schools, have never considered the question of vernacular instruction in the same light as that of the English seminaries. They have always admitted that it is an object to which their views should be ultimately addressed, but they have, at the same time, resisted every effort to appropriate any portion of the money devoted to educational objects to the spread of instruction in and about Calcutta, or in any portion of the Bengal Presidency, in the native tongue. They have, on the contrary, always maintained, that until their views with regard to English education were completed, that is, until they had been enabled to establish a sufficient number of English colleges and schools throughout the Presidency, they could not advise the Government to pay any particular attention to the spread of knowledge through the language of the people. But to postpone it to that period is in fact to postpone it for ever. It is, therefore, very much to be regretted that this Committee, who are the organ of the Government with regard to national education, should not have considered vernacular instruction as a matter of any immediate importance.

6483. Have the Government established vernacular schools in Bengal?

They have. About five years ago, Government determined to establish 101 schools, but not in connexion with the Board of Education. Those schools were distributed among 30 or 32 of the districts, so as to allow three schools to each district. They were placed under the superintendence of the Collector, and consequently under the control of the Board of Revenue, but they were commenced with a kind of presentiment that they would not succeed. It was rather in deference to the strength of public opinion than from any idea of the absolute

J. C. Marshman, Esq.

16th June 1853.

importance of vernacular education that those schools were sanctioned. The Collectors rarely took any interest in them, and consequently the people themselves felt no interest in their prosperity: the Board always regarded them with a feeling of indifference, and embraced every opportunity that was afforded of closing them. I think they had been reduced to about 40 two years ago, and last year the number had dwindled down to 28 or 29; I believe the general opinion in Bengal was, that the sooner they were all closed the better.

6484. It has been stated that the natives do not appreciate education through the vernacular languages; can you state the reason of that?

Vernacular education leads to nothing, whereas a knowledge of English confers distinction, and is supposed by the natives to open the way to posts of profit and honour. There is not, therefore, among the natives exactly the same strength of feeling with regard to vernacular education as there exists for English tuition. At the same time every native, however poor, is always anxious that his children should be able at least to read and to write their own tongue. The missionaries have found no difficulty whatever in obtaining a large number of scholars, and they might have obtained 10 times the number if their resources had been larger. I have known many instances in which, upon the opening of a school by the missionaries for tuition in the native tongue, from 100 to 200 boys have crowded to it; and this attendance has been maintained for a continuous period.

6485. Is the education given in those schools generally very inferior?

The education given in those schools of course is very inferior to that given in English schools; but that is a reason rather for endeavouring to improve them than for neglecting them. I think that the Government possess, at the present time, more than they have ever had, the means of establishing an efficient system of vernacular education. A great number of the young men who have been trained up at their English Colleges are quite willing and able to compose books for the vernacular schools, and the Government would therefore experience very little difficulty in obtaining a sufficient number of elementary works in the native language for such schools.

6486. Lord *Wynford.*] To what do you attribute the decline of those Government vernacular schools?

The Collectors took very little interest in them, and very rarely visited them; and as the Collector under whose superintendence they were placed cared so little about them, the people themselves became indifferent to them; the plan did not, in fact, take with the natives; it was begun without any degree of heartiness, and school after school was closed without any feeling of regret.

6487. You stated, yesterday, that the commencement of education in the vernacular tongue led generally to a more extended education in English literature and science?

Yes; the opening of vernacular schools always has a tendency to make the natives eager also for English instruction; and those who have been educated at the vernacular schools would generally resort to English schools if they were placed within their reach.

6488. *Chairman.*] You would not decrease the number of English schools?

Not in the smallest degree; on the contrary, the sum now devoted to English instruction, which, as I stated, is between 50,000 *l.* and 60,000 *l.* is wholly inadequate even to the establishment of a sufficient number of English seminaries and schools. The number of English schools and oolleges now in existence should still be kept up, and if possible increased. What I propose is, that Government should devote particular attention to the establishment of vernacular schools, and appropriate an additional portion of the public revenue to their support.

6489. What plan would you suggest?

I have ventured to draw up a plan, and with the permission of the Committee I will read the mere outlines of it: That an adequate sum be appropriated to the purposes of vernacular education, in addition to the sum now devoted to the encouragement of instruction in English. That the administration of these funds be entrusted to another committee, distinct from the Board which now superintends the English schools and colleges, who have neither leisure nor inclination to attend to a new system. That a system of vernacular instruction be organized under the direction of this committee. That they select the different branches of knowledge

knowledge to be taught in the schools, and, through the instrumentality of the numerous individuals who are acquainted with the English and the Native tongue, whether Europeans or Natives, procure suitable books. That a Normal School for training masters be established 10 or 20 miles from Calcutta, on the line of the railway, so as to be removed from the temptations of the metropolis; and that a Model School be attached to it, in which the system of instruction shall be exemplified, and gradually improved. That an Inspector of Vernacular Schools be appointed, a European, thoroughly versed in the Native tongue, who shall visit two or three times a year every school under the committee, and every school belonging to private individuals or public societies, which may be affiliated to the committee, and receive grants in aid. That the number of schools established in each district at the sole expense of Government be at first limited, and be gradually enlarged. That a master, trained in the Normal School, be placed in charge of each one, and that it be recommended to the private individuals and public societies who may receive grants in aid, to assimilate their system as far as possible to that of the committee, and to send their masters to the Normal School. That the system of vernacular instruction be connected with the public service, and that these schools be regarded as its nursery. That the most meritorious scholars be recommended to the Judges, Magistrates and Collectors, and other officers of Government, for promotion to situations of subordinate value, with the view of their rising by merit to the higher appointments; and that when the system has been brought into complete operation in every district, Government do consider that the time has arrived for declaring that no Native shall be allowed to enter the public service unless he has passed an examination in those branches of knowledge which have received the sanction of Government, and has obtained a certificate of qualification.

6490. What distinction, with regard to Government appointments, would you think it desirable to make, as between natives who understand English and those who do not?

The natives who attend our English colleges and schools receive a higher degree of qualification, and would therefore naturally expect offices of higher value. A scholarship in the Government colleges is of the value of 30 and 40 rupees a month; and we may naturally suppose that a native who has been in the enjoyment of that sum for several years, will subsequently look to a situation of that and of superior value, and be disposed to consider situations of less emolument as scarcely worthy of his acceptance. Some two or three years ago I was permitted by the Government to examine the public records, in order to ascertain the entire number of situations held by natives in the Bengal and Bahar Provinces, under the government of Bengal, exclusive of those employed in the military and naval department of the State, and I found that the whole number was 45,703, and that their aggregate allowances in the year amounted to 57,27,000 rupees, or 572,000 *l.* Of these the number of situations of five rupees (that is 10 *s.*) a month and under, was 24,475. The number of situations from 5 rupees up to 30 was 18,833; and the number from 30 rupees to 1,200 was 2,395. Now, the third class of situations from 30 rupees a month up to 1,200, comprising nearly 2,400, may be considered as belonging to that class of appointments, to which the students in the Government colleges and schools and those who have received an English education would naturally aspire; whereas the situations in the second class, extending from 5 rupees a month up to 30, would be those to which the natives unacquainted with English would look; they are suited to the wants and the ambition of those who had received instruction only in their own vernacular tongue. Government has thus 19,000 situations at its disposal in Bengal and Bahar, which would be held in the highest estimation by all those who attended the vernacular schools; it has thus the means of giving a most extraordinary impulse to this kind of instruction, by providing that no individuals shall, eventually, be promoted to any of those situations who shall not either have attended their own indigenous schools and obtained a certificate of qualification, or obtained the same amount of instruction in any other school.

6491. You think that that would give a great stimulus to education?

I think it would give an extraordinary stimulus to the cause of education; for these public situations are greatly coveted by the natives, and they would make every possible exertion to obtain them.

J. C. Marshman, Esq.

16th June 1853.

6492. Have you any other suggestion to make on the subject of education?

I mentioned yesterday to the Committee that I was anxious to state the importance of inducing the Government to make grants in aid to other institutions, besides those which are supported directly from the funds of the State. It is scarcely possible for the Government to set up establishments which shall embrace the education of the whole country; and I should propose, therefore, that the Government should, after having laid down a system of instruction, and matured it in their Normal School, make a grant in aid; that is, give pecuniary assistance to any other school that should adopt that plan of instruction, and make use of the books that had been selected. That the conditions of the grant should be, that the Government Inspector examine those schools two or three times a year, in the same manner as he examined the Government Institutions; and that the amount of the aid given by Government should be in proportion to the number of scholars brought up before the Inspector from those schools for examination, and passed by him.

6493. How would you deal with the religious question?

With reference to those grants in aid, the best plan would be for the Government to ask no question whatever on the subject of religion, but to confine itself entirely to secular education. The books Government provided for their use should be those connected with History, Geography and Astronomy, and the subjects of general education. I propose that the Inspector should make no inquiry as to the kind of religious instruction which was given in the schools, whether Christian, Mahomedan or Hindoo. The Government would thus be enabled to give assistance to the various Institutions in the country, without being chargeable with violating the pledge of neutrality which it is supposed to have given to the natives.

6494. Have you any knowledge of what has taken place with respect to the Act which has been passed, having reference to the religious conversion of the natives in connexion with the Lex Loci?

I understand the question to refer to the Act which has recently been passed, and the Memorial which has been sent home; I am fully acquainted with the character and the history of that movement. In 1832 Lord William Bentinck passed a Regulation, or rather introduced into one of the Regulations a clause, enacting that no individual should be deprived of any ancestral property to which he might be entitled, on the ground that he had changed his creed. At that time the legislative powers of the Government of Bengal were limited to that Presidency, and the Act, therefore, extended only to the districts comprised in it. About three years ago Government framed an Act for extending this principle, that is, the principle of liberty of conscience, to all the other Presidencies, in consequence of which an agitation was got up in Calcutta, and a memorial was sent home, purporting to represent the views of the inhabitants of Bengal and Bahar, and deprecating the passing of this Act as an infraction of the pledge of neutrality given by the Government to the natives.

6495. Lord *Monteagle* of Brandon.] What do you consider that promise to be?

It is said that the Government has given the natives a solemn pledge, guaranteeing to them the free and undisturbed exercise of their religion: such are said to be the terms of it. I have never been able to discover the original pledge, nor have I seen any one who has had access to it; but the Government of India has repeatedly recognized its existence, and, therefore, the natives consider it to be in force. But I cannot suppose that this pledge, in the smallest degree, militates against the Act which has been passed. The pledge promises the natives the free and undisturbed exercise of their religion: this Act does not, in the smallest degree, interfere with that free and undisturbed exercise of their religion; it only prevents their interfering with the free and undisturbed exercise of the rights of private judgment on the part of others.

6496. Do you think that it was no interference with that pledge, or with the general understanding to which you have adverted, for a benefit thus to be given by law to a person by reason of changing his religion to the Christian religion, or any other?

If the Government were to give anything that might be interpreted as a premium upon the change of religion, it might certainly be considered as an interference with that pledge; but in this case there is no benefit whatever conferred upon the individual who changes his creed.

6497. Is

6497. Is not much of that ancestral property to which you have adverted held subject to the performance of specific trusts for the supposed benefit of the soul of the ancestor?

It certainly is part and parcel of the Hindoo creed that every person apostatising from that religion shall forfeit his ancestral property. Those who introduced Hindooism into India had no other idea of supporting it than by a system of pains and penalties: according to the Hindoo notion, the great duty of the king is to support the religion of the country, that is, Hindooism, and to put down all heretics and apostates. In order to perpetuate the profession of that religion, it was laid down that no man who did not profess it should possess the right of inheritance; and the right of inheritance was made to depend upon the performance of certain rites, which no man who was not a professor of the Hindoo religion could conscientiously perform; hence any individual who forsakes the national creed, and is consequently unable to perform those funeral rites, is debarred from the enjoyment of his ancestral inheritance.

6498. Was not the effect of the Regulation that was passed a few years ago, to which you have referred, this, that a party who, as a Hindoo, held his ancestral property, subject to the performance of those trusts, will hereafter hold it free, and discharged from all such trusts which he becomes incompetent to fulfil on becoming a Christian?

The best answer to that question would be to inquire what is the nature of those trusts: it is simply the performance of certain funeral rites. The Hindoo Shastras consider the performance of those rites absolutely necessary to the repose of the soul in the next world; and in order that they may not be neglected, under any contingency, it is ordained that if they cannot be performed by the elder son, they shall devolve on the second son, or other sons in succession. Where there happens to be no son, they may be performed by relatives, either near or very distant, or, failing relatives, by a remote connexion: a disciple may perform funeral rites for his teacher when there is no one else to attend to them. It should also be remembered that the performance of these funeral rites involves the very smallest possible expense; for a single sovereign will complete the shrodda to all intents and purposes, and be quite as satisfactory to the soul in the next world as the most expensive obsequies. The extraordinary sums so often expended in shroddas are not part and parcel of the Shastre, but arise simply from a feeling of anxiety to make as great a show as possible. It is not necessary that a man should perform those funeral rites at an expense of 10,000 *l.* (which is frequently the case) that can be as well performed for 20 *s.*

6499. However that may be, whether the expense be large or small, is not the effect of Regulation 21 of 1850, that whereas before the person became converted to Christianity he held his lands upon a certain trust; under that Regulation, when he becomes converted, he holds them free, and discharged from that trust?

I do not see how it can be said that a Hindoo holds his lands upon that trust; because every Hindoo is expected to perform the funeral rites of his father; if one son neglects them, another will attend to them.

6500. Are you not aware that, when this subject was discussed by the Law Commission, the Law Commission, in adopting the principle of Lord William Bentinck's Law, and recommending its application, at the same time recommended that the Court of Appeal should have the power of considering all these questions of trust, and making compensation to the parties upon whom that trust would devolve, in consequence of the change of religion of the Hindoo who had become a Christian?

Yes, I am fully aware of that.

6501. But there has been no provision of a similar kind in Regulation 21 of 1850?

None; the Regulation simply states, I believe, that no convert from Hindooism shall be subject to the loss of any property to which he would otherwise be entitled.

6502. Will not a person lose caste, according to the Hindoo Law, not only by changing his religion, and becoming a convert to Christianity, but also by the commission of any disgraceful crime?

J. C. Marshman, Esq.

16th June 1853.

There are very few instances in which, within the last 30 years, any native has been subject to what is called loss of caste for any crime. Nothing is more indefinite than this question of caste. According to the letter of the Hindoo Shastras, there is scarcely a single native to be found in Calcutta who has any caste left.

6503. But, practically speaking, are you not perfectly aware that the loss of caste, according to the Hindoo Law, does follow upon the commission of certain disgraceful crimes?

That is the theory of the law; but I question whether it is the practice at present. I know only one instance in the last 30 years in which any native has been actually excluded from caste.

6504. That may be dependent upon the administration of the law on the occurrence of crime; the question that I venture to press again upon you is, whether the law is not that loss of caste ensues upon the commission of certain crimes?

That is the theory of the law; but in practice it has been most completely abrogated. The Hindoos themselves are continually violating the rules and precepts of their caste, and yet continue in society, and are never excluded from caste for those transgressions.

6505. When you say that that is the theory of the law, you mean that that is the law itself, as distinguished from the practice?

I allude to the Hindoo Shastras.

6506. Then, by the Hindoo law such being the consequence, when Regulation 21 of 1850, gives to the party so deprived of caste by the Hindoo law, even in the case of his losing caste by the commission of crime, the full dominion of his ancestral property, do you think that that is not extending the principle much beyond Lord William Bentinck's contemplation, or the recommendation of the Law Commission?

I do not think that the present Act contemplates anything more than Lord William Bentinck's Act; the recent Act, against which the memorial has been sent home, does not appear to me to go any further in principle than that of Lord William Bentinck.

6507. I will just read the Act as it stands, and I will ask you then to compare it with Lord William Bentinck's Regulation, and to point out how far the two agree or differ. The words are these: "So much of any law or usage now in force within the territories subject to the Government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the Courts of the East India Company, and in the Courts established by Royal Charter within the said territories"?

That is the recent Act; and, as far as my recollection goes, it is only those words, "or being deprived of caste," which are in addition to what was contained in Lord William Bentinck's Act.

6508. I wish to call your attention to a section of the Lex Loci Act, as recommended by the Law Commission, and to ask you whether you do not perceive the same distinction preserved in that. In the 12th section of the Lex Loci Act it is enacted, "That so much of the Hindoo and Mahomedan law as inflicts forfeiture of rights or property upon any party renouncing, or who has been excluded from, the communion of either of those religions, shall cease to be enforced as law in the Courts of the East India Company." Will you compare that with the recent Act, and also the 13th clause of the Lex Loci Act, which provides compensation for third parties who may be aggrieved by the party's change of religion?

All I intended to say was, that with regard to caste nothing could be looser than the idea that the natives themselves entertain regarding it, and that to deprive a man of all his property because he may have been expelled from society, or caste, would be an act of great injustice.

6509. Lord *Stanley* of Alderley.] I understood you to say that, however that may be true with regard to the letter of the law, yet, in point of practice, it would not be so?

I think it would not be so, because nothing can be less definite than the native idea of caste.

6510. Lord

6510. Lord *Monteagle* of Brandon.] Was not the clause in Lord William Bentinck's Regulation entirely confined to Bengal?
Entirely to the Bengal Presidency.

6511. Was it not contained in a Regulation which had no immediate reference to such an enactment?
The Natives have said that they were not aware of it.

6512. Is not the fact so?
I do not see how they could possibly have been ignorant of its existence.

6513. Have you ever heard of any case of its being enforced in a court of justice, or of any claim being put forward on the part of a Christian convert, to hold his possessions under that Regulation of Lord William Bentinck's?
There was no instance of the enforcement of the law; but I question whether that arose from any other circumstance than that those who had embraced Christianity had no claim to any ancestral property. It has been said that the clause was foisted into an Act with which it had no connexion; if Lord William Bentinck, however, had been anxious to draw the particular attention of the Natives to this clause, he could not have taken a better course for that purpose than he did by inserting it in a Regulation which every Native would be under the absolute necessity of studying; the Regulation in which it was inserted was a very appropriate place for it: it seemed to fall naturally in with the scope of that Regulation, which was intended to enlarge the powers of the Native Judges, and to define their jurisdiction. I have always thought that it was Lord William Bentinck's intention, at the time he was opening offices of great value to them, and conferring the highest possible benefits upon them, to take that opportunity also of abrogating the persecuting precepts of the Hindoo law. In the position in which the clause was placed in that Regulation of 1832, it was scarcely possible for any Native to have overlooked it, or to have mistaken the object of it.

6514. Am I right in collecting from your evidence, that whilst on the one hand you contend that a Christian convert should suffer no worldly disadvantage by reason of his conversion, you do not recommend or contend that he should obtain any worldly advantage or profit thereby?
Certainly; I would not advocate that he should obtain any benefit whatever from the Government for professing Christianity.

6515. Can you tell the Committee in what condition he would have stood with respect to bequeathing property if he had continued a Hindoo, and in what condition he would stand with regard to bequeathing property after his death, if he turns a Christian?
The law upon that subject differs in different Provinces; in the Province of Bengal, from which this memorial emanates, every Native is at liberty, according to the decision of the Sudder Court, to will his property as he likes, even in contravention of the rules of the Shastras; such is the law through Bengal, Bahar and Orissa.

6516. In the other Provinces, where that is not the case, would not the effect of this law be to turn into an absolute possession, capable of becoming matter of bequest or devise by a testator, of property which, but for this law, would go according to the rules of the Hindoo law?
As the Hindoo law declares that no man shall inherit any property who has ceased to profess the Hindoo religion; if you allow a convert to Christianity to retain possession of his share of the ancestral property, that would certainly have the effect of diverting that portion of property from the support of Hindooism.

6517. Have not the natives, who have raised the greatest objection to this law, limited their objection exclusively to ancestral property, and have they not fully admitted and recognized the entire right of the Christian convert to do what he will with property which he himself has acquired?
Exactly so. But with regard to the agitation to which reference is made, it should be remembered that you have had one petition from Madras, and one from Bengal, none from the North-Western Provinces, and none from Bombay; and that although this Act equally affects the Mahomedans and the Hindoos, the Mahomedans have kept themselves aloof from any kind of opposition to it.

J. C. Marshman, Esq.

16th June 1853.

6518. Earl of *Ellenborough.*] But the Mahomedans have not the same system of exclusion from their communion as the Hindoos, nor do they become Christians, generally, do they?

I think the number of Mahomedans who have embraced Christianity is smaller than the number of Hindoos.

6519. Under this law, would not a person retain his ancestral property who had committed any horrible offence that would exclude him from caste, and exclude him from the communion of his religion, quite irrespectively of his conversion to Christianity?

Under the clause which has just been read, such would very probably be the case.

6520. If he were guilty of what is considered by the Hindoo law as incest, namely, connexion with his father's wives, and were thereby excluded from the communion of the religion, and of course from caste, would he not under this law still retain possession of the ancestral property, without being subject to any of the duties connected with it?

He would, under this Act, certainly be permitted to retain possession of the ancestral property.

6521. If his father at his death had left a number of wives, under this law might not the son take possession of the whole zenana, and still retain the property?

I do not know but that the Courts would decree maintenance to the female branches of the family in such a case as that.

6522. Lord *Monteagle* of Brandon.] Power was reserved by the Lex Loci Act for taking that question into account, and for awarding such compensation as the Court should think fit; but, in the last Regulation, no such power of awarding compensation is provided?

That is certainly an omission.

6523. Lord *Stanley* of Alderley.] Is the portion of the ancestral property subject to those obligations and duties large; do those obligations override the whole property?

As far as I understand the question, the whole of the property. When a Hindoo succeeds to the property which comes to him from his father, he is expected to perform the funeral rites for that parent immediately after his decease. Independently of the first funeral rites, he is required to repeat them every year, on the anniversary of his father's death; but the expense attending those subsequent funeral obsequies is exceedingly small, scarcely amounting to one-tenth, or perhaps one-twentieth of what is usually expended upon the first shrodda or funeral obsequies.

6524. Then there is no sum actually prescribed which it is necessary for him to expend for the purpose of performing those funeral rites?

None whatever.

6525. Earl of *Ellenborough.*] But, in fact, they expend vast sums of money upon those occasions?

Very large sums of money; but those sums are chiefly expended upon the first shrodda.

6526. They burn the father's body with the richest woods they can purchase?

Yes.

6527. Lord *Stanley* of Alderley.] Still the conditions of the inheritance of the property do not prescribe an expensive performance of those ceremonies?

Not at all.

6528. Lord *Monteagle* of Brandon.] Is not the usage such as to control the party, and to afford a communication upon what the law requires?

I can scarcely say that it does; I have known instances in which a native has gradually, year after year, reduced the sum that he spent in the performance of the annual funeral rites.

6529. Supposing that, at the time when the lands of England were held by military tenure, a law had been passed which provided, with respect to any of the persons holding property of that description in common, entire relief from their military

military service, leaving that to be performed by the other partners in that common property, without compensation, or without any regard to the alteration thus effected; do not you think that that would have been an invasion of the rights of third parties, under the pretence of giving a benefit to the person mainly interested?

I do not think you can consider property in India as held under trust in the same manner as property was held in this country under military service. No idea of a trust connected with this property has ever been raised till this Act was brought forward and enacted.

6530. If the Hindoo law prescribed absolutely that under certain conditions, we will say the loss of caste, the party shall lose the property, is not that a distinct trust that the conditions, subject to which the loss of the property ensued, should be performed for the purpose of keeping that property?

The Act refers to a person succeeding to his ancestral property upon the death of his father; it does not touch the question of a man's being deprived of that property after he has succeeded to it, although he may neglect to perform the annual shrodda. There is, I believe, no enactment in the Hindoo law that would deprive a man of property of which he was actually in possession if he were to neglect to perform the annual funeral rites of his father.

6531. Was not the Hindoo law distinctly this, that if a man became incapable by the commission of any crime of performing that trust, he forfeited the property: is not that the very foundation of the law which is complained of, and which the regulation was an endeavour to remedy?

I very much question whether that is the scope of the Hindoo law; that is to say, that an individual who has actually succeeded as a Hindoo to his ancestral property, and afterwards becomes a Christian, is to be deprived of it because he does not perform annual funeral rites for his father.

6532. Earl of *Ellenborough.*] Have not many mosques and temples in India property attached to them?

There are a great number of temples, both Hindoo and Mahomedan, with lands attached to them.

6533. Are not those lands held in trust by the religious professors of the different religions?

Yes; those lands are unquestionably thus held in trust.

6534. Supposing they turned Christians, what would become of the lands?

It has, I believe, been determined that they retain no right whatever to those lands, and no interest in the proceeds of them.

6535. Is not that a somewhat similar case to the one of which you have been speaking?

There is a very broad line of distinction to be drawn between property that has been appropriated to special religious uses, and the private property which belongs to the members of the community.

6536. Lord *Stanley* of Alderley.] In the case of property which is applied to the endowment of temples, do the whole of the proceeds go to the maintenance of the temple, or does any part go to the private advantage of individuals?

The property is given for the maintenance of the temple, and the whole of the proceeds of the land go to the support of the priestly family; but they are under the necessity of performing certain duties, which are distributed among them, and the expense of which comes from the endowed funds.

6537. Earl of *Ellenborough.*] The priestly families live upon the proceeds?

Yes. But I ought to mention that the whole of this agitation has not only been confined entirely to Hindoos, but is still further restricted to Calcutta. This petition was got up by those who had been connected with the Landholders' Society, and now form the Society of British India, who are very rich, and very orthodox; but all their attempts to rouse the country against this Act have, by their own confession, entirely failed.

6538. Lord *Monteagle* of Brandon.] Are you not aware that the first agitation, and which, perhaps, was the most violent, came altogether from Madras?

I think it did; but I was alluding to the Bengal Petition. With regard to

J. C. Marshman, Esq.

16th June 1853.

that Memorial, the Committee of Management last year, I believe in the month of October or November, in the report of their proceedings to their constituents, distinctly stated that they had not received one single reply to all the applications which they had made to the Zemindars throughout the country; that they had not succeeded in obtaining support to this petition out of Calcutta; and that they had only received two contributions, one of 20 *l.*, and one of 40 *l.*, from their fellow-countrymen living within the vicinity of Calcutta.

6539. Lord *Wharncliffe.*] If you are right in assuming that the forfeiture of property was not a necessary consequence of the neglect of those religious duties, what were the grievances or hardships that prevailed to such an extent as to give rise to that Regulation, which was intended to protect those who neglected such duties from the civil consequences which would otherwise follow?

This Regulation was intended generally to protect the rights of conscience.

6540. But supposing those penalties do not, in fact, attach to persons who neglect those ceremonies, what were the hardships or grievances that gave rise to that Regulation?

Before Lord William Bentinck's Act was passed, every individual who embraced Christianity was debarred from succeeding to his ancestral property, and was reduced at once to beggary; and it was the object of Lord William Bentinck's enactment to prevent this.

6541. Was the convert reduced to beggary by the forfeiture of his property in consequence of his embracing Christianity?

Yes, he was debarred from succeeding to the inheritance.

6542. Then, in point of fact, the forfeiture of the property was a practical consequence of the non-performance of those Hindoo ceremonies?

It was.

6543. Then how do you reconcile your last statement with the opinion which you expressed some time ago, that those penalties do not take effect, because I understood you to say, that in spite of the Hindoo law upon the subject, practically, the forfeiture of the property did not take place after the neglect of those religious ceremonies?

I alluded to violations of the Hindoo ritual, and transgressions against the Hindoo law, which are now continually committed in Calcutta with perfect impunity. The question of a man's being excluded from caste or not depends simply upon this: whether the individuals, with whom he has been in the habit of associating shall determine that they will cease to have any connexion with him any longer: he is never excluded from caste by any decision of a court of law, but simply by the opinion of the community among whom he moves. In Calcutta, where the natives are continually violating their caste, "eating that which they are absolutely forbidden to eat, and drinking that which they are absolutely forbidden to drink," and entirely neglecting the duties of their religion, they are not excluded from caste. When entertainments are given they are still admitted to them, and are invited to sit down and eat with the rest of their countrymen. The question of a man's being turned out of caste turns almost entirely on this point, whether he shall be invited to social and religious festivities or not.

6544. Lord *Monteagle* of Brandon.] But the words of the Act, not only "being deprived of caste," but "renouncing or having been excluded from the communion of his religion," thereby imply two other contingencies under which the loss of property would follow by the Hindoo law?

There may be reasons for the insertion of this clause, although I am not at this moment fully aware of them; for instance, an individual who crosses the sea loses caste. Supposing the Criminal Court to sentence a Brahmin to the punishment of transportation; according to the Hindoo law that man would be immediately deprived of the whole of his property: the Act now appealed against would prevent this injustice.

6545. Lord *Wynford.*] Was not it the case that if any Native of high caste went across the sea under a sentence of transportation he lost caste?

Yes.

6546. Lord *Monteagle* of Brandon.] So that a person transported for a crime, who,

who, under the Hindoo law, would thereby forfeit his property, will, under this new Regulation, have his property preserved to him, notwithstanding the crime, and notwithstanding the transportation?

But he would be excluded from the Hindoo community, not on account of the crime he had committed, but from the mere circumstance of his having been compelled to cross the sea. According to the Hindoo law, forgery is not a crime; it is by the English law: supposing a Brahmin of large property convicted of forgery in Calcutta, he might perhaps be sentenced to transportation; from the circumstance of his having been sent across the sea he loses caste, and may be excluded from the communion of his fellow-countrymen; and if this exclusion from the privileges of caste were to entail upon him the loss of all the property that he possessed, it certainly would be to inflict upon him a much heavier punishment than the Court ever intended to inflict.

6547. But the Court, in adjudging the punishment, would know what the Hindoo law is; and you are aware that in certain cases under the English law the punishment carries with it the loss of goods and chattels, which are forfeited to the Crown?

But in this case, the loss to which the criminal would be exposed under the Hindoo law would be in addition to the punishment which he has received from our Criminal Courts.

6548. But of that Hindoo law the Judges must have been cognizant at the time that they imposed the penalty?

They might; the fact is, that the penalties of the Hindoo law are evaded; there have been Natives of respectability transported, and their countrymen have managed that the criminal shall be re-admitted to caste, after paying a large penalty, and giving a grand entertainment to a great number of Brahmins; it is through this contrivance that they have not hitherto actually been expelled from caste, from the circumstance of being transported.

6549. But, taking the facts of the case to be as you have stated, is it not clear that a person transported for an offence would, under the former state of the Hindoo law, have been liable to lose his property, and that under this Regulation that property would be saved to him?

Yes; exactly so.

6550. *Chairman.*] Are there any other instances in which the Government has interfered with the precepts of the Hindoo law?

There are numerous instances in which the Government have set aside the precepts of the Hindoo law; in the year 1807, the Government of Bengal deemed it necessary to impose very great restrictions upon the Missionaries; the Serampore Missionaries were forbidden to deliver any discourse, or issue any tracts, in which the truths of the Hindoo religion were impugned; and this very extraordinary proceeding was attempted to be justified, upon the ground that Government was pledged to grant the Hindoos the free and undisturbed exercise of their own religion, and that they could not be said to enjoy this freedom if any one was at liberty to impugn the truths of that religion. On that occasion, Lord Teignmouth, who had been Governor-general for four or five years, published a pamphlet in defence of the Missionaries, and he adduced five or six instances in which the Government had, in legislation and practice, entirely disregarded the precepts of the Hindoo religion. I may also mention other instances in which Government has set aside the injunctions of that religion: the same code which ordains that any man forsaking his national creed shall be reduced to beggary, also ordains that any person speaking ill of a Brahmin shall have melted lead poured down his throat; and the King is forbidden by the Hindoo Shastras even to imagine evil against a Brahmin: but these injunctions have not in the smallest degree prevented our executing Brahmins whenever they have been found guilty of crimes.

6551. Earl of *Ellenborough.*] Is not that the case in this country at common law, that it is a crime to impugn the truth of the Christian religion; cannot any man be indicted for a misdemeanor who does so?

I am not quite aware how the case stands.

6552. Lord *Monteagle* of Brandon.] Are you aware of a declaration made from the Bench by the late Lord Eldon, that professing the doctrine of Unitarianism was blasphemy at common law?

J. C. Marshman, Esq.

16th June 1853.

I meant simply to state, that although this is the rule of the Hindoo religion regarding Brahmins, the Government have invariably refused to carry it into execution. Warren Hastings, in his first code of 1772, afforded the first instance in which an enactment was made, that the Hindoo law should regulate the decision of cases regarding Hindoos, and the Mahomedan law the decision of cases regarding Mahomedans; this was at the time when Warren Hastings was laying the foundation of our legislation, and at a time when there was no code in British India. Having to provide for the mode in which various suits should be decided, he enacted, that the cases of Hindoos should be decided according to their law, and those of Mahomedans according to the Mahomedan law. That rule was considered so equitable, that it was embodied subsequently in an Act of Parliament; but although this enactment was made in that early stage of legislation, yet the Government must be considered fully at liberty to modify it whenever it may appear to be necessary. When Government finds that in the Hindoo law there are precepts repugnant to every principle of justice and equity, it must be fully at liberty to modify that law, notwithstanding the Regulation of 1772, and the Act of Parliament of 1783.

6553. Earl of *Ellenborough.*] Is not the Hindoo religion the established religion of India?

The Hindoo religion is extensively professed in India, but the Government of India has always refused to acknowledge the existence of any established religion whatever.

6554. Is not the Mahomedan religion also an established religion in India?

Not more so than the Hindoo religion.

6555. Has it not had all its property retained to it?

The property belonging both to the Hindoo and Mahomedan religions has not been touched; but the Government of British India does not recognize the existence of an established religion, whether Mahomedan, or Hindoo, or Christian, whether Protestant or Roman Catholic.

6556. Might it not be more correctly said, that it acknowledges them all?

It protects the rights of all, but it acknowledges none of them to be, in any sense, the established religion of the country.

6557. Lord *Monteagle* of Brandon.] Amongst those rights, the rights of property of all are equally maintained?

Exactly so.

6558. *Chairman.*] The custom of Suttee is said not to be enjoined in the Hindoo law; is that the case?

Some of the Natives have stated, in support of the present Petition, that the rite of Suttee was not enjoined in the Hindoo Shastras; but when it was abolished by Lord William Bentinck in 1829, the same orthodox party in Calcutta, which has got up the present Memorial about the Lex Loci Act, organized a most powerful opposition to that regulation; appointed a committee, raised large subscriptions, and sent home a Memorial to Parliament, demanding that the privilege of burning widows alive should be restored to them, because it was part and parcel of the Hindoo law, and because it had been practised throughout every preceding age; but Parliament repudiated the idea altogether, and the Petition was at once rejected.

6559. Lord *Wynford.*] Was the abolition of female infanticide also petitioned against upon the same grounds?

I do not think the Natives have ever petitioned against that Act. That practice arose rather from the usages of the country, than from any distinct religious precept.

6560. It never was justified according to the Hindoo religion, I believe?

I believe it has never been sanctioned by any precept of the Hindoo law.

6561. Lord *Monteagle* of Brandon.] In point of fact, with respect to Suttee, the case was as you have stated, one party maintaining that it was according to the Shastras, and another party denying that: but in order to make that case parallel with the present, is there any party in India now who for a moment doubts that the Hindoo law does carry a forfeiture of property in case a party renounces the religion of the Hindoos, and becomes a Christian?

No; that fact is fully admitted.

6562. Might not the same thing be applied to the usage of infanticide, viz. that it was maintained by some parties to be according to the Hindoo law, and denied by others?

I have never heard that it was maintained as part of the Hindoo law; it was simply a usage of society.

6563. Lord *Wynford.*] Was it not a usage adopted in order to obviate the expense of the marriages of females of high caste?

Chiefly upon that ground.

6564. Lord *Monteagle* of Brandon.] With respect to the effect of vernacular instruction upon the teaching of English, European experience having shown that in many instances the best mode of teaching a foreign language to a particular class is by first instructing them in their own language (as in the Gaelic parts of Scotland and in Wales especially), has there been any similar experience with regard to the instruction of the natives of India in the vernacular languages?

My experience is, that when vernacular instruction has been given to the natives, it has created a desire for a higher degree of instruction in the English language, and that while the English colleges and schools are preparing men capable of writing treatises for the vernacular schools, the extension of vernacular education will lead the natives to appreciate still more the instruction which is given them through the English tongue.

6565. In proportion as rapidity of communication and the means of locomotion extend in India, will not, in consequence of previous instruction in the vernacular language, the demand for English education extend likewise in a great degree?

I think it will. The Government is making great efforts to extend the means of intercourse in various districts; I may mention that during the last year Lord Dalhousie has paid particular attention to the establishment of what are called District Dawks. The Zemindars are bound by one of the rules of the perpetual settlement to provide the means of conveying communications from the Magistrate's station to the different police stations in the district. In the North-Western Provinces Mr. Thomason has made that subsidiary post available to the public, and they have hastened to avail themselves of it to a great extent, In one year the number of letters thus conveyed from one village to another through this Zemindarry Dawk was more than 30,000; but I speak from memory. The Government of Bengal during the last year issued orders for the establishment of a similar dawk communication through the districts of the Bengal Presidency. We shall thus, in the course of two or three years, have much the same facility of communication in the interior of the districts which now exists between the district station and the capital. This again may tend considerably to increase the desire of the natives for education.

6566. You have given to the Committee many important recommendations, coupled with the expression of a strong opinion as to the necessity of extending education in India, and with the expression of your judgment of the inadequacy of the present resources applied for that purpose; do you apprehend any danger to British connexion in consequence of the extension of education in India?

I have never thought that there was any danger whatever to our political supremacy connected with the spread of education in India. I do not think that the loyalty of the natives has been in the slightest degree impaired by the amount of education which we have already communicated to them. Perhaps some of the Members of the Government may think that there is an incompatibility between the idea of a despotic Government and a free Press, and that hereafter there may possibly be some difficulties arising from the circumstance of the freedom of the Press; but even those who entertain that idea never suppose for a moment that there is any danger to our dominion from the general education of the natives.

6567. Lord *Wynford.*] There is no indisposition on the part of the Government of India to extend grants for education?

I believe that the Government of India would rejoice if they had the permission of the authorities in this country to enlarge the educational institutions; but they are of course limited by the resources at their disposal, and which cannot be increased without the permission of the Home Authorities.

6568. Lord *Monteagle* of Brandon.] Are you aware that the recommendation of the Council of Education for the establishment of a University at Calcutta was

J. C. Marshman, Esq.

16th June 1853.

adopted by the Supreme Government of India, and was sent home; but was not carried into effect, in consequence of the disapproval of the Home Government?

Yes. We were exceedingly mortified to find that the establishment of this University, which was so much desired by all parties, by officers of the Government as well as by the natives, was thrown overboard by the authorities here.

6569. Earl of *Ellenborough.*] Do not you think that it would have been much better for the authorities in India to have done the thing without asking an opinion?

I do not know but what that would, after all, have been the wisest and best plan; but they would have subjected themselves to some very unpleasant and very stringent rebukes.

The Witness is directed to withdraw.

Sir C. E. Trevelyan, K. C. B.

SIR CHARLES EDWARD TREVELYAN, K. C. B., is called in, and examined as follows:

6570. *Chairman.*] WILL you have the goodness to state how long you resided in India, and in what capacities?

I resided in India 12 years. During the first six years, I was attached to the Delhi Residency, but was employed on various detached duties, partly of a political nature, and partly of an ordinary civil nature; and after that, I remained at Calcutta for six years more as Deputy Secretary to the Government in the Political Department; but I was also employed on various detached and miscellaneous duties.

6571. Will you state what opportunities you had of becoming acquainted with the progress of education in India?

I went up to Delhi as a very young man, and I found established there a College for teaching the entire system of Mahomedan learning, Persian and Arabic, with a Sanscrit class. I was a member of the Local Education Committee at Delhi; and having been accustomed to popular education in my youth, I interested myself in the College, and I used to attend there and give personal instruction to the boys in geography and history, and so forth. I found that there was a strong desire for English learning, which could be only very imperfectly acquired through the medium of the native languages; I therefore induced the General Committee at Calcutta to establish an English class, and that was so successful, that it led to our proposing that it should be developed into a separate English College, which was accordingly established. When I was transferred to Calcutta, I was appointed a Member of the General Committee of Public Instruction; and I took an active part in its proceedings during the whole time of my stay there.

6572. Will you be so good as to state to the Committee what is your opinion with regard to the amount of fitness of the natives of India for public employment?

It appears to me to be of great importance for the successful consideration of the general subject of India, that the difference between the European and the Native with regard to fitness for public employment should be clearly understood, and, with the leave of the Committee, I will submit to them the result of my experience: I used to take great pleasure in conversing with the natives of all ranks and classes; and I used to dilate, perhaps in too boastful a spirit, upon the superior civilization of the European; our navy, our superior military discipline, our manufactures, our steam-boats, and so forth; and I observed, to my surprise, that they gave me a cold and indifferent hearing, and they often ended by making an observation something of this sort: "Yes; you are a wonderful people; you speak the truth; you keep to your word. When you have promised a thing, however injurious it may be to you, you observe it; you hold by it generation after generation." And by degrees I discovered that the object of their admiration was neither our arts, our arms, nor our science, but our moral qualities; and that, to speak the truth from the heart, to promise even to our own hurt, and not to disappoint, was the real object of their respect. It is this superior morality which enables every young writer on his first arrival in a district, although very inferior to many

of

of the natives both in point of experience and intelligence to command a degree of attention and confidence in his decisions which does not belong to any of those natives. It is this which is the real bond which secures to us the attachment of our native army; for, although we rule India by the sword, it is this reputation for good faith, and this entire reliance upon our fulfilment of our undertakings to the native soldiers, as to their pay and pensions which keeps the sword in our hands; to speak more generally, it is this which has prevented the native States from ever making any effectual combination against us. While they distrust each other, they all rally round us; and it is the absence of this quality which unfits the natives at present for taking part in the actual government of India; I mean in the capacity of members of Council. The government of India requires a standard of elevation and disinterestedness and single-mindedness which is rare even among Europeans, and would be still more difficult to find among natives; and even supposing that there are natives who come up to this standard, their countrymen would not believe it; they would not give them credit for it. The appointment of natives to the Council at present would therefore be the importation of an element of weakness and distrust into the Council. Besides which, the natives are too much divided among themselves by religion and caste to allow of any satisfactory representation of the people. But the natives have very considerable administrative qualities; they have great patience, great indust great acuteness and intelligence; they have a perfect knowledge of the country and of the people, and, acting under European superintendence, they acquit themselves extremely well. Native agency and European superintendence should therefore be fully established as the principle of our government in India; and, if properly developed and worked out, it will lead to a system of administration such as will be the admiration of future ages. This principle was first officially recognised and established by Lord William Bentinck; since which time it has been continually growing and extending; as one proof of which I may mention, that although the Punjab and Sinde and other territories have been added to our dominions since 1833, and the judicial business, which was then greatly in arrear, is now close up, there were fewer civil servants employed in 1852 than in 1833; the numbers in each of these years having been as follows:

1833:	Bengal - - - - - - - -	428	
	Madras - - - - - - -	156	
	Bombay - - - - - - -	125	
		——	709
1852:	Bengal and North-Western Provinces -	402	
	Madras - - - - - - - -	149	
	Bombay - - - - - - -	93	
		——	644

There is no exclusion from public employment to the Natives; there is no close European Service, as regards the Natives. The European Civil Service and the Native Civil Service are divided by an impalpable elastic line, which is continually extending, as the Natives show themselves more fit for responsible employment; and the course which will be most for the advantage of the Natives, in my opinion, will be to continue this process, and gradually extend the field of employment, as they are found to be qualified for higher and more responsible offices. I conceive that it would not be for the advantage of the Natives to take an individual and put him, *per saltum*, into a high situation. He would be an object of envy and jealousy to his countrymen, as has been experienced in a remarkable manner in a recent case at Calcutta. It would be an experiment which would be liable to fail, and to bring discredit upon the whole class. It would be a premature and eccentric attempt. It is not desirable that the Natives should be put too forward. The Civil Service is close, as regards Europeans, and it must necessarily be so. The most frightful abuse and jobbing would ensue if the old-established Anglo-Indian principle, that the appointments by the Home authorities shall be to the service, and that the selection for particular offices shall be by the Indian Government, were not strictly adhered to. And there is this additional necessity for maintaining the principle of the close service, that it is impossible to induce the flower of the youth of England, trained by an expensive education for the performance of duties in India, to embark all their prospects in life in India, unless they are secured from having strangers put over their heads. Two things are necessary for the success of

Sir C. E. Trevelyan, K. C. B.

16th June 1853.

the plan of employing the Natives: one is that they shall be properly educated, first, by an adequate system of general education, vernacular and English, and next by special professional education adapted to their future employment; and the other thing is, that they should be sufficiently paid. At present the Moonsiffs, the lowest grade of responsible Native Judges, receive only 100 rupees a month, which I conceive to be totally insufficient: unless a public officer, whether European or Native, is enabled to provide himself with ordinary comforts, and to make a respectable appearance in the condition in life to which he belongs, it cannot be expected that he should be honest and clean-handed. And as a proof of this, the first step that was made for the improvement of the European Service was Lord Clive's measure for giving them sufficient salaries: and if that was necessary in the case of Christians and Englishmen, who must have had a superior grade of morality, how much more necessary is it in the case of the Natives. In reference to this, and to the connexion of education with the extended employment of the Natives in the public service, I beg leave to read to the Committee a few paragraphs of a letter (signed by Sir William Macnaghten) from Lord William Bentinck to the Vice-President in Council, dated "Camp Kishnagurh," near Ajmere, the 14th of January 1832, on the subject of Regulation V. of 1831, by which Act the employment of the Natives in the Judicial Department was placed on its present footing:—"His Lordship is at the same time of opinion that the encouragement held out in the present Regulation, though a great improvement, is inadequate to its purpose. He thinks that as soon as the state of the finances will allow, the Principal Sudder Ameens should receive 1,000 rupees per mensem, and the inferior Ameens and Moonsiffs a corresponding increase. He is further of opinion, inasmuch as the great bulk of the population have very much more at stake in an honest and efficient administration of revenue and police duties than even of justice, that it is still more important that the office of Tuhseeldar in the Upper, and of Darogah in the Lower Provinces, should be raised to an equal scale of honour and emolument. It would be unreasonable, his Lordship observes, to expect that all the happy results which may, with confidence, be ultimately anticipated, should instantaneously follow the adoption of this primary effort to secure justice to the people, and to elevate their natural character: use must be made, in the first instance, of such instruments as are immediately available for the prosecution of this grand work; nor should it be considered as discouraging, if, with all the care that can be exercised by Government in the selection, some of the instruments chosen should be found inefficient or unworthy. The rapid strides which education is now making cannot fail of exciting the most rational hope that the next generation will not be found deficient in those correct and honourable principles which the studies of their youth are so well calculated to inspire, animated as such principles will be by the pursuit of (what has been hitherto unattainable) independence and distinction in their native country. To the students of our public institutions at the Presidency and elsewhere, his Lordship is of opinion that the greatest encouragement should be held out to enter as Pleaders in the Courts of the Judges the Sudder Ameens and the Principal Sudder Ameens: the most eligible individuals might be selected after some years of practice for the office of Moonsiff, and promoted from that situation to the Bench of Sudder Ameens and Principal Sudder Ameens, if they continued to maintain and improve the character which led to their original selection. Many of these young men would be competent, his Lordship believes, to report decisions in the English language; and, if encouragement were given to their adopting this practice while employed as Pleaders, his Lordship is of opinion that it might be productive of the most substantial benefits: it would operate as a check on the Judge; it would enable the Government to discover merit without the intervention of patronage; and it would tend, more perhaps than any other scheme that could be devised, to facilitate the gradual introduction of the English language as the organ of judicial business."

6573. Earl of *Ellenborough*.] Lord William Bentinck wrote that letter? Yes.

6574. Do not you think it would be much better that, when the Governor-general writes a letter, he should sign it himself; would it not be a great improvement in the conduct of business?

The universal practice is, that the letters are signed by the Secretary; and it has this advantage, that the Secretary becomes responsible for the composition of the letter, and for seeing that it gives effect to the intentions of his superior, and

it

it also allows of the signature of the superior officer being reserved for more than usually important occasions.

6575. But this was an important occasion, was it not, and one upon which it would have been very desirable to have it generally known that these instructions were given personally by the Governor-general?

There can be no doubt that such was the case in this instance; because Lord William Bentinck was marching up the country without his Council.

6576. Have you considered whether it would be possible to extend this principle of employing the Natives more extensively in higher situations to the army?

Yes.

6577. What is your opinion upon that subject?

My opinion is that neither the Natives nor ourselves are at all prepared for it; and as a proof of that, no desire has been expressed, as far as I am aware, on the part of the Natives for superior employment in the army.

6578. You are aware that formerly the Natives used to be employed in superior commands; that there is what at Madras used to be called a Black Commandant, and that men of family were formerly engaged in the service?

Yes; and it still survives in the Irregular Horse. I have often sat down and held very agreeable conversations with the Resaldars, or Captains, of Skinner's Horse; I have invited them to entertainments, and have been invited by them in return.

6579. Do not you think that you gain great strength by connecting the Government with the gentry of the country in that way?

I do; and that ought still to be carried out as far as possible.

6580. Is not one of the reasons why it cannot be carried out at present that all the Sepoys who are admitted into the army are of so very low a condition?

Certainly; our Native Army has settled down according to a particular model; the privates and the Native officers are taken entirely from the cultivating classes, and the superior officers are entirely Europeans. That model was first adopted at a very early period of the establishment of Europeans in India, I believe by the French, in the Carnatic; it was afterwards adopted in Bengal; and the system has now become so established that it would be difficult to alter it; but the corps of Irregular Cavalry are a very happy exception. They are a most efficient and valuable corps; and although called Irregular, because they are dressed and equipped in the Native fashion, they really have, as far as I may venture to express a military opinion, all the discipline and regularity which is required in cavalry; I think it would be desirable that an extension should be given to that arm of the service.

6581. Lord *Stanley* of Alderley.] From what class of the population are the Irregular Cavalry chiefly taken?

They are mostly the sons of the Mahomedan gentry and yeomen, and the sons of professional soldiers. They consist of the middle class of Mahomedans generally; with an admixture of Hindoos of the military class.

6582. *Chairman.*] Do I understand you rightly, as the result of that which you have been good enough to state, that while it is your opinion that the Natives should be extensively employed in the public service, there are certain situations and appointments which, on account of the superior moral tone of Europeans, should for the present be reserved to them?

Not absolutely reserved, but merely from the necessity of the case; because the Natives, in their present state of moral advancement, are not qualified, and would not be held by their countrymen to be qualified for those situations; and the fact of their appointment to those situations would not be regarded with general confidence or satisfaction.

6583. It is not your opinion that any change in the existing law should take place which should throw open all employments to the Natives; but that a certain discretion should be used with regard to gradually admitting Natives to those higher offices?

Yes, that is my opinion; I would have the spirit of that excellent enactment, the 87th clause of the last Charter Act, carried out to the utmost. But I hold

Sir C. E. Trevelyan, K. C. B.

16th June 1853.

that the only safe and successful way of carrying it out will be, not by taking particular individuals out of their class, and placing them on an elevation much above the rest of their countrymen, but by progressively extending the limits of employment for all the Natives. As it becomes established that one situation after another, beyond the limits of the situations at present held by Natives, can with public advantage be filled by Natives, I would have Natives appointed to them; so that the region (so to speak) of European employment would be gradually narrowed; and as it became narrowed, the European civil servants should, in order to retain their relative superiority, be more cultivated, and should be of a higher order of attainment.

6584. *Chairman.*] You have stated the reasons why you thought that the European service should be a close service. Do any of those reasons apply to the proposition at present made by the Government, that that service should be open to competition in the first instance; and further, that Natives, who chose to compete, should be allowed to do so, both with regard to the civil service, and also with regard to the scientific branches of the army?

By no means. What I propose will not interfere either with making the first appointments by competition, or with freely admitting Natives to that competition, which should be open to every British subject, in whatever part of Her Majesty's dominions he might happen to have been born.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday next, Two o'clock.

Die Martis, 21° Junii 1853.

LORDS PRESENT:

The Lord President.	Lord Wharncliffe.
Earl of Harrowby.	Lord Wynford.
Earl of Ellenborough.	Lord Ashburton.
Lord Bishop of Oxford.	Lord Stanley of Alderley.
Lord Mont Eagle.	Lord Monteagle of Brandon.

THE LORD PRESIDENT in the Chair.

Evidence on the Government of Indian Territories.

Sir C.E. Trevelyan, K.C.B.

21st June 1853.

SIR CHARLES EDWARD TREVELYAN, K.C.B., is further examined, as follows:

6585. *Chairman.*] IS there any explanation that you wish to give, or any addition that you wish to make, to the evidence you gave the other day with regard to the particular head upon which you were examined?

No. I took the liberty of adding one sentence, showing that the number of civil servants actually employed is smaller, by nearly 100, now than it was in 1833; which fact involves conclusive proof that the employment of the Natives must have been very much extended in the mean time, because we have had a very considerable accession of territory. We also do a great deal of the business that we did before, especially the judicial business, much more completely than we did. There were formerly great arrears of judicial business, and now there are none in Bengal and Agra, and probably in the other Presidencies.

6586. Earl of *Ellenborough.*] When you propose to fill the inferior situations with Natives, and to eject from those situations the Europeans who formerly held them, and to reserve only the higher situations for Europeans, how do you propose to qualify Europeans for those higher situations; how are they to learn their business which they now learn in the inferior situations which are in future to be occupied by the Natives?

The change will take place very gradually. The number of Natives who will be fit to be Collectors or Judges of a superior grade in the next 20 years will not be so great as to prevent a proper training being given to young Europeans; and then it must be remembered, that in proportion as the demand for the employment of Europeans in consequence of the increased employment of Natives decreases, the number of Europeans will also decrease; and, as the number of Europeans employed will be less, the difficulty of finding opportunities of training them will be less also.

6587. But if you fill all the lower situations by Natives, what means have you of training them at all?

Certainly, if all the lower situations were filled by Natives, it would be so; but I have no doubt that as the system which I have described becomes developed, new means of employing and training Europeans will be brought to light. One has been already suggested in the Judicial Department, namely, to revive the office of Registrar, a subordinate judicial office in which junior civil servants were formerly employed. Another has also been suggested which would be very effective, namely, to require our young civilians, after they have completed their training at Haileybury, and have passed in the languages at Calcutta, and have received a sufficient legal education, to attend the new Combined Court at Calcutta, and to

Sir C. E. Trevelyan, K.C.B.

21st June 1853.

learn their business there. Then there is the Political Department, which is likely to afford a considerable amount of employment.

6588. But no training in the Political Department would fit a man for the Judicial or the Revenue Department?

Not entirely; but I have suggested two modes in which young civilians can be trained in the Judicial Department; and then I would make another observation, which is, that as our system of Indian administration becomes improved, the land revenue will become fixed, and the collection of it will become very much easier, and I look forward to the time when Natives may be entirely employed in collecting the land revenue under the superintendence of superior European officers.

6589. But what it is desirable to know is this: how those superior European officers are to acquire the requisite knowledge if all the inferior offices are filled by Natives. At present there is no difficulty, because they move up as the Natives come on; but supposing your system to have been in operation for 20 years, what would you do then?

Even now the effective service does not begin quite at the beginning; for the first appointments of assistants to Magistrates and Collectors are more for the purpose of training the European servants than for any other purpose; and such appointments may continue to be made in the Judicial Department, and when the laws of India are codified, the previous training for that department will be much facilitated. As regards the Revenue Department, I conceive that the necessity for agency of a high order will be very much diminished, and that the collection of the revenue will become, as it is in this country, the employment of a subordinate and more mechanical class of officers.

6590. Do you contemplate ultimately the almost entire supersession of Europeans in the Judicial and Revenue Departments?

I conceive that that will be the final result.

6591. Would there not be another end at the same time; namely, the end of our dominion, or at least of the utility of it?

No doubt, when our dominion ceases to be of advantage to the Natives, it ought to end; but if it terminates in the way I contemplate, it will end in a manner extremely happy and beneficial for both parties; but I had intended that that subject should form a subsequent part of my evidence: I came prepared to begin with a summary of the history of Native education under our dominion.

6592. *Chairman.*] Will you state what progress has been made in Native education up to the present time?

The first step which was made was the establishment of a Mahomedan College at Calcutta, by Warren Hastings, in the year 1781, and of a Sanscrit College at Benares, by Lord Cornwallis, in 1792; the principal object of those institutions being to train law officers, expounders of the law, maulavis and pundits for our judicial system; and, viewing it as an educational measure, it was probably as much as the Natives were willing to accept from us at that early period. The next step was the appropriation by the British Parliament, in the year 1813, of a lac of rupees, or 10,000 *l.* for Native education; but nothing was done to apply this fund until the year 1823, when the Bengal Government appointed a Committee of Public Instruction, consisting of the principal functionaries at Calcutta, and accounted to this Committee for the arrears of this lac of rupees from the year 1821. The measures taken by this Committee were, the establishment of Mahomedan Colleges at Agra and Delhi, with Sanscrit classes attached; and they also commenced an extensive and expensive system of printing the Sanscrit and Arabic classics, and translating European science into Sanscrit and Arabic. From a very early period of our dominion in India, the Bengal Government encouraged their European servants to cultivate the learned languages of the East; and persons whose reputation was founded upon that pursuit filled the highest and most influential places in connexion with the Government; this accounts for the Oriental character given to our early efforts for Native education; but that Committee, in 1823, took one important step towards the establishment of English education. In the year 1816, the Hindoo gentlemen of Calcutta, assisted by Mr. David Hare, and Sir Edward Hyde East, the Chief Justice, established the Hindoo College for giving instruction in English literature and science; but it languished for some years for want of proper superintendence; and in 1823, the Committee of Public Instruction

tion

tion took it under their patronage, and apportioned to it annually a sum of money out of the Government grant, and paid great attention to its improvement, and it became the first efficient seminary of European learning for the Natives; and the experiment of the capacity of the Natives to acquire a first-rate education in the English language was first fully tried and established in connexion with the Hindoo College; therefore, that committee performed a very considerable service to the cause of Native education.

6593. Lord *Monteagle* of Brandon.] That Hindoo College was originally established by voluntary subscription on the part of the natives?

Yes, in 1816, and so continued till 1823.

6594. Did the establishment and the success of that Hindoo College lead to efforts in the same direction by rich and intelligent natives in founding other places of education at their own expense?

It has led, at different times, to the establishment of numerous institutions. The next step which was taken was the establishment of an English College at Delhi, which was founded in consequence of a letter drawn by me, and concurred in by Sir Theophilus Metcalfe and Dr. James Ranken, my colleagues in the Local Committee of Public Instruction at Delhi; and it was carried at Calcutta principally, in consequence of the decided support given to it by Mr. Andrew Stirling, the Persian Secretary to the Government; and as this was nearly the last act of his life, I may be permitted to say that he united all the highest qualities of the Indian service. He was remarkable for his high-minded disinterestedness and devotion to the service of his country and India; and this act of his was much to his credit, because his reputation had been mainly founded upon his Persian acquirements.

6595. How did it practically operate; were not his opinions to that effect—a strong and positive confirmation of the principle of the introduction of English instruction, above all, for the purpose of scientific acquirements?

Yes, no doubt; and Mr. Holt Mackenzie, who was at that time Secretary to the Government in the General Department, entirely concurred with him. I was afterwards appointed a member of the General Committee of Public Instruction at Calcutta, and there then commenced a controversy of a very remarkable kind, the object of which was to determine whether the English language and European learning, or the Sanscrit and Arabic and Persian languages and Asiatic learning should be the subject-matter of superior education in India. Both parties admitted that the ultimate medium of instruction for the natives would be their vernacular languages; but as the vernacular literature was extremely barren, the question was, what language was to be the classical language in the meantime, and from what source the vernacular languages were to be enriched and improved. My colleague and confidant in this undertaking was Mr. John Colvin, a distinguished servant of the Company, who happily is still alive, and in the active discharge of important duties; and we received very consistent and honourable support from Mr. Wilberforce Bird, afterwards Acting Governor-general. This discussion proceeded till the committee became equally divided, and it was difficult to get even the ordinary business transacted. In that state of things, Mr. Macaulay came out as the Legislative Member of Council; and with his support and assistance, Lord William Bentinck passed the celebrated resolution of the 7th of March 1835, by which the English language was established as the language of superior education in India. The committee was then enlarged by the addition of Sir Edward Ryan, Mr. Cameron and several other members, including two native gentlemen and one Mahomedan gentleman, and it proceeded to take a series of measures founded upon the resolution of the 7th of March.

6596. Was the resolution, which led to the express preference of English over the learned languages of the East, acquiesced in and approved of by those native gentlemen who became your colleagues?

Entirely: their accession to the committee was founded on the understanding that they approved of it.

6597. Lord *Mont Eagle.*] In fact, did not you select native gentlemen whose opinions you knew to be in agreement with yours upon that subject?

It may be presumed so; they were gentlemen of the first standing at Calcutta.

6598. Lord *Monteagle* of Brandon.] Did you find that, amongst the best informed natives, irrespectively of those whom you named as members of the Committee

Sir C.E. Trevelyan, K.C.B.

21st June 1853.

mittee of Education, there was a desire to extend English instruction rather than Oriental?

There was the greatest desire; and I was going to add, in answer to the previous question, that nearly the whole of the educated and cultivated class of natives forming the upper and middle ranks at Calcutta, almost the whole of whom receive some European education, entirely sympathised with us. The two native gentlemen referred to are gentlemen of the highest standing at Calcutta, who are remarkable for their conservative opinions, Radhakant Dev and Russomoy Dutt, and the Mahomedan gentleman was Nawab Tahawwur Jung. Mr. Macaulay was appointed President of the committee. The committee, so enlarged and strengthened, proceeded to adopt a series of measures for the purpose of carrying out the resolution of the 7th of March 1835. They first stopped the system of printing Sanscrit and Arabic books. Next, they discontinued the system which had prevailed up to that time, in the Sanscrit and Arabic Colleges, of giving liberal stipends to the whole of the students, whether they were distinguished or not. Next, they established the colleges of Hooghly, Dacca and Patna; and laid the foundation of the college at Bareilly, besides a considerable number of superior English seminaries at the zilla stations.

6599. At the period when this change was made, had there not been very considerable expense incurred in the printing of Oriental books, and was not there an immense number of them remaining on store uncalled-for?

Very great waste had been caused. A very large number of books had been printed which were mere waste paper: they were in no demand whatever.

6600. Lord Bishop of *Oxford.*] Can you state the year to which you are referring, in describing these operations to the Committee?

The year 1835.

6601. Subsequently to Lord William Bentinck's resolution?

Yes.

6602. Lord *Monteagle* of Brandon.] Did you not undertake at that time, in substitution for those Oriental books that were not in demand, to publish English books that were in demand?

Yes; at the same time that those learned Oriental books and learned translations of English science into those dead Oriental languages were encumbering the shelves of the committee as waste paper, there was a most active demand for books in the English language, which we assisted by preparing English books of a superior kind. Sir Edward Ryan gave a great deal of time and attention to the preparation of a series of English class books; and Mr. Macaulay assisted in preparing a book of selections from the English poets and prose writers.

6603. I understood you to say that, under the system of Sanscrit teaching, there were considerable payments made to the scholars who attended the schools; when you introduced the English system, is it the fact that the case was reversed, and that in place of paying the scholars, the scholars paid for their education?

One of the proofs of the superior estimation in which European learning was held by the natives, which led to this change of system, was that while we had to pay liberal stipends to the whole of the students at the Arabic and Sanscrit Colleges, the young men at the Hindoo College were paying considerable sums for English education, besides all the other modes in which the natives obtained English education by their own means; for instance, there has long been a very flourishing proprietary school maintained in Calcutta by a native. In my time his name was Goor Mohun Addy, and I believe the school still exists. He had upwards of 300 lads, who received English education by his instruction or under his superintendence, paying for the same. He made his living by it.

6604. Lord *Mont Eagle.*] In the English language?

In the English language entirely; and there are numerous other instances in which such instruction was imparted, either by private schools or private tutors.

6605. Earl of *Ellenborough.*] Have not the Hindostanees the advantage of being able to pronounce every word in the English language as well as we do ourselves?

I have never heard such pure English, either in construction or pronunciation, spoken as I have heard by the educated natives of Calcutta. They speak purer English than we speak ourselves, for they take it from the purest models; they speak the language of the Spectator, such English as is never spoken in England.

It

It is one of the encouraging circumstances of our position in India, that the natives have a remarkable facility for acquiring foreign languages.

6606. Lord *Monteagle* of Brandon.] Supposing a Hindoo only speaking his own vernacular language, would he find it easier to acquire English, or to acquire Sanscrit or Arabic?

No doubt English, for this simple reason, that English is much the easiest language. It takes eight, ten or twelve years to acquire a tolerable knowledge of Arabic and Sanscrit, so as to read it with any degree of facility. Nobody has acquired Arabic or Sanscrit perfectly who has not been at it all his life; whereas English may be learnt, for all practical purposes, in three or four years. Sanscrit is entirely a dead language; Arabic, although spoken in Arabia, is not spoken in India; it is on the footing of a dead language in India; whereas English is a living language, and is spoken as a native language by the most influential class of the community, and it meets the eyes and ears of the natives in every conceivable manner.

6607. Earl of *Ellenborough*.] Do not the Arabs in the Nizam's Territories speak Arabic?

I believe there are descendants of Arab settlers there who speak Arabic. There are Arab colonies there. In my answer I had particular reference to the Company's Territories, especially Bengal and Agra.

6608. Lord *Monteagle* of Brandon.] You have said that English would be far easier than Sanscrit or Arabic for a native to learn; I need not ask you which would be the most useful to the native who learnt it?

It is quite unnecessary either to ask or to answer that question.

6609. Do you consider that the progress of English instruction and the improvement of legislation in India, by the establishment of simple and intelligible codes of law, are mutually connected and react upon each other?

They are connected in the closest possible manner. I consider that, quite irrespectively of its importance for the improvement of the administration of justice, the digesting of the laws into a simple and intelligible code, even supposing no alteration in them to be made, and that the laws were not to be at all systematised or revised, would be the most important educational measure that could be adopted. The time and talent of India has been wasted to a surprising extent in learning words as distinguished from ideas. The learning of the country, and especially the law of the country, has been locked up in the Sanscrit, in the Arabic and in the Persian, one of which is a dead language, and the other two are languages which are not now commonly spoken in India; and now English must be added to them; so that it is at present next to impossible for any one man to acquire a competent knowledge of the law of India. It would take a whole lifetime even to learn the languages in which it is contained; and until the laws of India are codified, it is impossible that we can enable our young civilians at Haileybury, or the young natives who are being educated by thousands, to acquire a competent legal training.

6610. Does the facility with which the cessation of the use of Persian as an official language was accomplished afford any insight into the possible extension of the English language under the present circumstances of the country?

It affords the greatest encouragement to go forward in the same course. Persian was cultivated to a far greater extent than Sanscrit and Arabic. The cultivation of Sanscrit and Arabic is confined to a learned few. The cultivation of the Persian embraced all the active and ambitious classes of the country. It was a necessary qualification for office. But the Government no sooner determined that Persian was to be no longer used as an official language, than it melted away like snow, except that old records have occasionally to be referred to. It disappeared at once.

6611. Earl of *Ellenborough*.] Is it not still, to a great extent, the diplomatic language of the East, the language of treaties?

It was the diplomatic language when I first went to India, but Lord William Bentinck substituted the English language for it; he considered that that was a good first step towards giving an increased importance to the English language; and when I was attached to the Political Department at Calcutta, all the letters of the Governor-general, instead of being written entirely in Persian, were written in English, and signed by him; and if the person to whom they were addressed required

Sir C. E. Trevelyan, K.C.B.

21st June 1853.

required a translation, a translation was also sent, either in Persian or in the vernacular language, whatever it might be. But we soon found that they did not require translations, and that they always had people at their Court who were perfectly competent to translate for them. That change had the effect of raising their estimation of the English language and literature, and it led to many Rajahs getting private tutors for their sons, and to their sending the sons of some of their confidential officers to be instructed in our colleges.

6612. But you would not be allowed to send a letter in English to a prince in Rajpootanah, without a translation accompanying it; and if you send a translation as regards him, the translation is the original?

I conceive that we might do so with perfect safety to the principal Courts.

6613. What would you say as to the Rajah of Odeypore?

That is a very distant part of the country, and it would be advisable, probably, to accompany the letter with a Hindee translation.

6614. Then the Hindoo translation would to him become the original?

The Hindee translation would to him become the original. Our treaties always used to be expressed both in English and Persian. The authentic document was considered to be the English; at any rate the two versions were considered to be of equivalent value. Then this is to be observed, that to those Rajpoot princes, and to the Hindoo princes generally, Persian is quite as much a foreign language as English; and the discarding of all foreign media, and the adoption of the vernacular languages of the governors and governed is, therefore, a great improvement. Treaties ought to be drawn both in English and Hindee, or the local vernacular language, whatever that may be. I by no means advocate the extension of the use of English in diplomatic correspondence further than is desirable for the proper transaction of business.

6615. Lord *Monteagle* of Brandon.] In the Law Department, English is mainly adopted now, is it not?

English is adopted to a greater extent than formerly; it has been adopted with great advantage in the Sudder Court of Calcutta, before which more languages (Bengalee, Hindee, Ooriya, &c.) come than any one man can be expected to know, and an abstract of the essential points of each case is, therefore, made in English, for the information of the Judges, and is agreed to by the advocates on both sides. All the Judges in the Bengal and Agra Presidencies are obliged to record their decisions in English; and as the first and most important thing in judicial proceedings is, that the Judge should understand the case, and should express his judgment in an exact and perspicuous manner, that practice is very desirable.

6616. Earl of *Ellenborough*.] May not the use of English for diplomatic purposes lead to great inconvenience; might not a party evade the obligation of a treaty, by saying that he did not understand the treaty as we intended it, and that it was not so translated to him?

I do not see how it could lead to that result. When a treaty was formed, care would be taken that, if the Native Prince did not understand the English language, the treaty should be also expressed in a language which he did understand; which, no doubt, would be his own language.

6617. *Chairman.*] Would not that objection apply to our treaties and correspondence with European Powers, with whom every communication and treaty is made in English?

Yes; for the same reason which makes it desirable that the Judge should record his judgment in English, it is desirable that the diplomatist should carry on his proceedings in his own native language, that being one which he thoroughly understands, and by which he can safely undertake to be bound. But in all this, I beg to be understood as merely expressing an opinion against the use of Persian, not against the use of the Native language. I consider that the English language is bound up in the closest possible relations with the vernacular languages of India, and that the two must always go together. Persian was neither the language of the governors nor of the governed. It acted as a barrier between the two. It established an obscure middle ground, which was occupied by a Native official class, who were notorious for deceiving both their European superiors and their countrymen with whom they transacted business. The sweeping away of this barrier has brought the European functionary into direct communication with the Natives. We are now able to insist upon the European functionary understanding and

and transacting business in the vernacular language of the people of his district; and those Natives who have means and leisure are able to apply themselves to the study of our language and literature without wasting their time upon Persian, which offered no advantages beyond that of being a convenient language for the transaction of business.

6618. Lord *Monteagle* of Brandon.] Is the consequence of the system which you have described, in your judgment, to supersede English by the Native language, or is it rather through the medium of instruction given, and the use made of the vernacular language, ultimately but steadily and effectually to extend the knowledge of English?

We find by experience, that everything which encourages an extended cultivation of the vernacular languages, extends the cultivation of English, and increases the desire for it. The vernacular language has no literature worth speaking of; and when a Native boy has learned to read his Native language, whether Bengallee, or Hindee, or Hindostanee, or Mahratta, or whatever it may be, his curiosity becomes excited; but he finds that there is a fixed and narrow limit to the information within his reach, and he is naturally led to go on to learn English; and as he has already acquired the power of reading, the acquisition of a second language is comparatively easy to him. In the Bombay Presidency this has been so apparent, that it has been found necessary to teach at least the elements of English, without which the merely vernacular schools languished. It has, in like manner, been found by experience in Wales, the Highlands of Scotland, and Ireland, that there is no way of encouraging the extended cultivation and use of the English language so effectual as by first teaching children to read their own vernacular, Welsh, Gaelic or Irish, as the case may be.

6619. I believe, when the Hooghly College was first opened, there was instruction accessible both in English courses and in the Sanscrit and other literature; do you recollect in which department the greatest number of scholars was found?

I was present upon the occasion, which was a very extraordinary one; the conflux of English scholars was quite a phenomenon; 1,400 applicants for English instruction came, and 1,000 were received and formed into classes, besides a much smaller number of Arabic and Persian students, amounting to 200 at the outside.

6620. Do you remember a despatch from the Court of Directors, of course approved of by the Board of Control of the day, in the year 1821, which touches upon this question of education, and above all, upon the question of giving instruction in the sciences through languages which are more practically useful than the ancient languages of India or Persia?

I remember a despatch, dated in February 1824, expressing very enlightened sentiments, which were quite in advance of those which were then entertained by the majority of the Committee of Public Instruction at Calcutta.

6621. Can you give the Committee the passage which illustrates those opinions, as stated by the Directors themselves, so long back as in the year 1821?

It is as follows:

EXTRACT BENGAL REVENUE DESPATCH, 18 February 1824.

79. The ends proposed in the institution of the Hindoo [Sanscrit] College, and the same may be affirmed of the Mahomedan, were two; the first, to make a favourable impression by our encouragement of their literature upon the minds of the Natives; and the second, to promote useful learning. You acknowledged that if the plan has had any effect of the former kind, it has had none of the latter; and you add, that "it must be feared that the discredit attaching to such a failure has gone far to destroy the influence which the liberality of the endowment would otherwise have had."

230 to 238, also Letter 16th March 1821, paras. 153 to 180. State of the Madrissa, or Mahomedan College at Calcutta, and of the Hindoo College at Benares, with measures adopted for their improvement, and establishment of a Hindoo [Sanscrit] College at Calcutta, in lieu of the proposed Hindoo Colleges at Nuddea and Tirhoot.

80. We have from time to time been assured that these colleges, though they had not till then been useful, were, in consequence of proposed arrangements, just about to become so, and we have received from you a similar prediction on the present occasion.

81. We are by no means sanguine in our expectation that the slight reforms which you have proposed to introduce will be followed by much improvement; and we agree with you in certain doubts, whether a greater degree of activity, even if it were produced on the part of the masters, would, in present circumstances, be attended with the most desirable results.

82. With respect to the sciences, it is worse than a waste of time to employ persons either to teach or to learn them in the state in which they are found in the Oriental books. As far as

Sir C. E. Trevelyan, K.C.B.

21st June 1853.

as any historical documents may be found in the Oriental languages, what is desirable is, that they should be translated; and this, it is evident, will best be accomplished by Europeans who have acquired the requisite knowledge. Beyond these branches, what remains in Oriental literature is poetry; but it never has been thought necessary to establish colleges for the cultivation of poetry; nor is it certain that this would be the most effectual expedient for the attainment of the end.

83. In the mean time we wish you to be fully apprized of our zeal for the progress and improvement of education among the Natives of India, and of our willingness to make considerable sacrifices to that important end, if proper means for the attainment of it could be pointed out to us. But we apprehend that the plan of the institutions to the improvement of which our attention is now directed was originally and fundamentally erroneous. The great end should not have been to teach Hindoo learning or Mahomedan learning, but useful learning. No doubt, in teaching useful learning to the Hindoos or Mahomedans, Hindoo *media*, or Mahomedan *media*, as far as they were found the most effectual, would have been proper to be employed, and Hindoo and Mahomedan prejudices would have needed to be consulted, while every thing which was useful in Hindoo or Mahomedan literature it would have been proper to retain; nor would there have been any insuperable difficulty in introducing, under these reservations, a system of instruction from which great advantage might have been derived. In professing, on the other hand, to establish seminaries for the purpose of teaching mere Hindoo or mere Mahomedan literature, you bound yourselves to teach a great deal of what was frivolous, not a little of what was purely mischievous, and a small remainder, indeed, in which utility was in any way concerned.

84. We think that you have taken, upon the whole, a rational view of what is best to be done. In the institutions which exist on a particular footing, alterations should not be introduced more rapidly than a due regard to existing interests and feelings will dictate, at the same time that incessant endeavours should be used to supersede what is useless, or worse, in the present course of study, by what your better knowledge will recommend.

85. In the new college which is to be instituted, and which we think you have acted judiciously in placing at Calcutta, instead of Nuddea and Tirhoot, as originally sanctioned, it will be much farther in your power, because not fettered by any preceding practice, to consult the principle of utility in the course of study which you may prescribe. Trusting that the proper degree of attention will be given to this important object, we desire that an account of the plan which you approve may be transmitted to us, and that an opportunity of communicating to you our sentiments upon it may be given to us before any attempt to carry it into execution is made.

6622. Lord *Mont Eagle.*] Of what class of people, generally, were the 300 pupils who attended the Proprietary School you have mentioned at Calcutta?

They were of the middle class; a class answering to our lawyers, clergymen, and the superior class of shopkeepers.

6623. What were they likely to rise to in after-life?

To be merchants, bankers, zemindars, advocates in the courts of justice, native officers in various departments of the Government, and so forth; in short, they would become the active class of the country.

6624. In fact, the class whom it is most desirable to see in a school of that sort?

Unquestionably.

6625. *Chairman.*] Will you resume the account which you were giving of the progress of education in India?

We also established good English libraries in connexion with each of the colleges and schools; we also arranged that all the pupils in the English schools should be well instructed in reading, writing, and composing in their respective vernacular languages; and we required that the best Translations and Essays should be sent to Calcutta for our inspection. The measures which we adopted on this occasion are described in the early part of the Report of the Committee of Public Instruction for the year 1835, an extract from which I will beg to hand in.—[*The same is delivered in.—Vide* Appendix I.]—The object at which we aimed is thus described in the Report: "In extending our operations we endeavour to keep two objects simultaneously in view; we try to widen the foundations of the system, at the same time that we consolidate and improve it. It would be our aim, did the funds at our command admit of it, to carry the former process on, until an elementary school for instruction in the vernacular language should be established in every village in the country: and the latter, until a college for Western learning should be endowed at the principal town of every commissionership or circle of two or three zillahs, and ultimately in every zillah." And at the close we say, "Finally, we solicit the permission of the Governor-general to print this, and all our future annual reports, for general information. The success of any plan of national

Appendix I.

national education essentially depends on the possession of the public confidence by the conductors of it, and on the existence of such a degree of knowledge of the subject on the part of wealthy and influential members of the community as will suffice to secure their intelligent co-operation;" thereby showing that we felt that we had the confidence and co-operation of the most intelligent classes of the native community. After the system founded upon the Resolution of March 1835 had been thus established, an attempt was made to set it aside when Sir Charles Metcalfe was Governor-general; but he confirmed it with even a more strongly expressed opinion in its favour than that which had been recorded by Lord William Bentinck; Lord Auckland also entirely approved of it, and applied himself to carry it out on every point on which the machinery appeared to be defective; and he established a very excellent system of scholarships for exciting the emulation of the most distinguished students, and enabling them to carry on their studies longer than they would otherwise be able to do; and Lord Hardinge established the germ of an University, but it was founded on too narrow a basis, and has not produced the results which were expected. The result of the proceedings adopted by the British Indian Government for promoting education in the Bengal and Agra Presidencies thus far, is, that we have obtained the confidence of the Natives as teachers and instructors; they recognize us in the relation of instructors; they flock by thousands to receive such instruction as we offer, and they are ready to receive instruction from us to any extent to which we are prepared to give it. Another important result is, that the great majority of Europeans interested in India are now of one mind as to the course that should be adopted for promoting Native education. The period of discussion and controversy has passed, and the period of action has arrived. In this respect the subject of Native education is at the same stage as most of the other great questions relating to India. Hitherto we have been occupied in founding our dominion in India, and in acquiring our experience, but now we have served our noviciate; we know on every point what is required for the benefit of India to make it a great and flourishing country; and the time for giving effect to this knowledge has arrived, and I expect that the next 20 years will be a period of great improvement in India.

6626. Are there not some points still, connected with education in India, which are still matter of controversy; as, for instance, the question how far it would be expedient to introduce into schools supported by the Government a system of religious instruction, or anything interfering with the faith of the natives?

There is a difference of opinion upon that point; but I conceive that when the matter is properly explained, the preponderance of opinion will be decidedly on one side.

6627. Will you state what further measures you consider necessary for the promotion and extension of education?

First, I think an University should be established at each of the Presidencies, consisting of two departments: one department should be for the purpose of an examination for all comers, wherever educated, in all the superior and advanced branches of secular knowledge, and for giving diplomas and degrees in them. One important subject of examination will be English literature: the young men from the Government Colleges will bring up their Shakspeare, their Milton, their Spectator, their Johnson,—while the young men from the Missionary Schools will bring up their Paley, their Butler, their Burnet's History of the Reformation, their Daubigné's Life of Luther, and so forth. In Sanscrit and Arabic literature, the young men educated at the Government Colleges will vie with those who have received their instruction from private teachers, according to the original native fashion. Another subject of examination will be medicine and surgery; another will be law; another will be civil engineering, surveying and architecture; another will be natural philosophy, chemistry, metallurgy, &c.; another will be the fine arts. And I consider that a distinct relation and channel of communication should be established, for the purpose of transferring young men who pass the best examinations in law to the public service.

6628. Lord *Monteagle* of Brandon.] It would be by the application of that University test that you would desire to carry into practice the spirit of Lord Hardinge's recommendation, to take the most distinguished young men for the public service?

Certainly.

Sir C.E. Trevelyan, K.C.B.

21st June 1853.

6629. Would it not be necessary, in order to give effect to the scheme of the University which you have recommended, that some of the existing collegiate establishments should extend their course of study, so as to supply the knowledge which the examination of the University is afterwards to test?

I consider that in English literature, the existing seminaries will, with some improvements, provide for all that is necessary. Medicine and surgery are happily already sufficiently provided for by the Government College at Calcutta; and all that is required in the other Presidencies is to found similar institutions there.

6630. Do you think it will be necessary to supply legal instruction at those colleges?

I was going on to refer to that. I mentioned before that the University should consist of two departments; one of which should be a department of examination, the other should be a department of positive instruction. There are certain branches of knowledge of so special and advanced a kind, that they are beyond the reach of ordinary seminaries. English literature, probably, is sufficiently provided for at the existing institutions. But I would propose, that in the second department of the University, Professorships of Law should be established, at which students who have received the necessary preliminary training in English literature and the Native language should receive a special professional training in law; and they might also attend the new Combined Court, and see the course of proceeding there, and hear the arguments of the advocates and the decisions of the Judges. And it would perhaps be desirable that our young civilians also should attend the law lectures and the sittings of the Court. Another branch of learning, for which I consider that special means of instruction should be provided in the University, is civil engineering, surveying and architecture. It is of the highest importance to develope the great latent resources of India; and it is impossible to do this, unless we call the Natives to our assistance in this as in other branches of our administration. We have also entered upon an era of railroads in India, and there will be a great demand for Native engineers to act under our English civil and military engineers.

6631. Earl of *Ellenborough.*] Would you not teach them geology and mining?

Yes; I would propose that a distinct College should be established, in which natural philosophy, geology, chemistry, metallurgy (for the metals of India particularly require to be developed) should be taught on the general model of the College of Science in Jermyn-street, which has been established for the same object; that furnishes a model which may easily be adapted to India.

6632. Have you considered the distance from which pupils come to the establishments at Calcutta; are they chiefly from the neighbourhood of Calcutta?

Yes, except at the Medical College.

6633. Do you think that Calcutta is the best locality for great institutions of this kind?

Calcutta is the best locality for Bengal; it is the best locality to begin with generally, because there is at Calcutta the largest cultivated native community; it is also the seat of the Supreme Government, and its example will be generally felt. The time has, however, come at which institutions like the Medical College at Calcutta should be extended to the different Presidencies.

6634. Would it not be highly desirable to have great institutions of the same kind at Delhi and Benares?

I think the places at which we should first establish such institutions should be seats of the different Governments, because they are the centres of European influence; it is from thence that knowledge and intelligence radiate. I would establish such institutions at Madras, at Bombay, at Agra and at Lahore. I am speaking now particularly of the more advanced and professional branches of knowledge, but I would also establish very efficient seminaries of English and vernacular literature at all the zillah stations in India, and, as far as possible, in all the smaller towns and villages.

6635. As regards influence, has not Benares infinitely more influence upon popular opinion in India than Calcutta, or any of the Presidential towns?

Its influence is of a peculiar kind; it has a religious Hindoo influence. But the influence which diffuses and renders effective Western learning is the influence which

which radiates from the seats of European power. I would also establish a college for instruction in art. The natives have great capacities for art. They have a remarkable delicacy of touch; they have great accuracy of eye; and their power of imitation is quite extraordinary. The extent to which they are capable of successfully cultivating the decorative and fine arts has been shown by the result of the recent Exhibition in London. I beg leave to read two or three extracts from reports upon the Great Exhibition, which will establish that point. This is a report from Mr. Owen Jones upon the decorative arts in connexion with the Exhibition: "In the East Indian collection of textile fabrics at the Great Exhibition, the perfection at which their artists have arrived is most marvellous; it was hardly possible to find a discord; contrasting colours appeared to have just the tone and shade required. The contrivances by which they corrected the power of any one colour in excess were most ingenious." * * * * "It would be very desirable that we should be made acquainted with the manner in which, in the education of the Eastern artists, the management of colour is made so perfect. It is most probable that they work only from tradition, and a highly endowed natural instinct for which all Eastern nations have ever been remarkable." In another paper, Mr. Owen Jones says, "In the Indian collection, we find no struggle after an effect; every ornament arises quietly and naturally from the object decorated, inspired by some true feeling, or embellishing some real want; the same guiding principle, the same evidence of thought and feeling in the artist is everywhere present, in the embroidered and woven garment tissues as in the humblest earthen vase." * * * * "In the management of colour, again, the Indians, in common with most Eastern nations, are very perfect; we see here the most brilliant colours harmonized as by a natural instinct—it is difficult to find a discord; the relative values of the colours of ground and surfaces are most admirably felt." * * * * and, "The temporary exhibition of the Indian and other Eastern collections in the Great Exhibition of 1851, was a boon to all those European artists who had an opportunity of studying them; and let us trust that the foresight of the Government, which has secured to us a portion of those collections as permanent objects of study, will lead to still higher results." Mr. Waagen, the Superintendent of the National Gallery at Berlin, and a well-known writer upon art, says, "In the fabrics of India, the correct principle that patterns and colours should diversify plain surfaces, without destroying or disturbing the impression of flatness, is as carefully observed as it was in the middle ages, when the decoration of walls, pavements and carpets was brought to such perfection by the Arabs. But it is not only the observance of this principle which distinguishes the Indian stuffs in the Exhibition, they are remarkable for the rich inventions shown in the patterns, in which the beauty, distinction and variety of the forms, and the harmonious blending of severe colours, called forth the admiration of all true judges of art. What a lesson such designs afford to manufacturers, even in those nations of Europe which have made the greatest progress in industry." The last extract I will give is the following, from Mr. Redgrave's work on Design:—"If we look at the details of the Indian patterns, we shall be surprised at their extreme simplicity, and be led to wonder at their rich and satisfactory effect. It will soon be evident, however, that their beauty results entirely from adherence to the principles above described. The parts themselves are often poor, ill-drawn and commonplace; yet, from the knowledge of the designer, due attention to the just ornamentation of the fabric, and the refined delicacy evident in the selection of *quantity* and the choice of tints, both for the ground, where gold is not used as a ground, and for the ornamental forms, the fabrics, individually and as a whole, are a lesson to our designers and manufacturers, given by those from whom we least expected it. Moreover, in the adaptation of all these qualities of design to the fabrics for which they are intended, there is an entire appreciation of the effects to be produced by the texture and foldings of the tissue when in use as an article of dress, insomuch that no draft of the design can be made in any way to show the full beauty of the manufactured article, since this is only called out by the motion and folding of the fabric itself. An expression of admiration for these manufactures must be called forth from every one who examines them, and is justly due to merits which are wholly derived from the true principles on which these goods have been ornamented, and which result from perfect consistency in the designer."

6636. Earl of *Ellenborough*.] Were you not disappointed by the Indian part of the Exhibition; did you think it a fair representative of India?

No;

Sir C. E. Trevelyan, K.C.B.

21st June 1853.

No; such as it was, it excited the admiration of people here, but it was decidedly inferior to what may be seen in India. Those who have seen the beautiful buildings designed and erected by the natives at Agra, Delhi, Beejapoor, and Mandoo, will say at once that what appeared at the Exhibition was a very inadequate representation of what they are capable of.

6637. *Chairman.*] That being your opinion, how would you set about instituting such a department?

I would make the institution in Jermyn-street the model for the College of Science, and the institution at Marlborough-house the model for the College of Art. Art is taught there systematically, beginning with the principles of geometry, drawing, perspective, the outlines of botany, anatomy, and so forth, leading on to the special classes in which the higher branches of decorative art are taught, and eye and hand are educated according to such just principles that the students have more than the usual advantages for undertaking the higher branches of the fine arts, painting and sculpture. I would establish an institution at Calcutta on that model. I conceive that there is a peculiar call upon us to give the natives of India all the advantage in the cultivation of the arts which it is in our power to give; for, in order to favour our own manufactures, we have, partly by levying no duty upon English manufactures imported into India, and partly by levying a heavy duty upon Indian manufactures imported into England, in addition to the natural manufacturing superiority of England, by these means swept away great branches of manufacture, and have caused great distress in India; consequently, I consider that we owe a heavy debt to India in this respect, and that it is especially our duty to give to our Indian fellow-subjects every possible aid in cultivating those branches of art that still remain to them; and I consider that in doing so, we shall benefit ourselves as much as them, and that an institution such as I have described, in which the results of Indian art would be displayed for the imitation of the world, would be quite as important in its relation to European art as it would be in its relation to Native art.

6638. Lord *Mont Eagle.*] Was not there at one time a heavier duty in India itself upon cottons manufactured in India than upon cottons exported from England?

Yes; from the renewal of the Charter in 1813, until the Transit Duties were abolished, English cotton goods were charged only $2\frac{1}{2}$, while the aggregate of the duties levied upon native cotton goods was $17\frac{1}{2}$ per cent., as shown in detail from p. 8 to p. 10 of my Report upon the Transit Duties.

6639. Were not India cottons paying $17\frac{1}{2}$ per cent. duty in India, while the English were paying 5 per cent.?

English cottons paid only $2\frac{1}{2}$ per cent. on their importation into India. It was a great injustice that heavy duties were levied upon the cottons of India in India, and that another heavy duty was levied upon them when imported into England. The great desideratum in the trade between India and England is to develope the exportable commodities of India, the deficiency of which is the most effectual limit to our trade with India. To whatever extent India may have exportable commodities to send to England will be the consumption of English manufactures in India.

6640. Earl of *Ellenborough.*] Is it not calculated that, in addition to the returns from India, for what is exported to India, India has to remit to this country large sums every year, to the amount of nearly a million and a half?

Much more than that; I think exceeding three millions for the Government only, besides all the private remittances. If we take the Government remittances at three millions, and private remittances at half that, we have the sum of four millions and a half to be remitted every year from India to England, which forms a great incubus upon the Indian trade. I beg to refer again, on this point, to my Report upon the Transit Duties, p. 159 to p. 163, and to the Summary in the Abstract, at p. 16.

6641. A portion of the remittance on Government account is in payment of the stores and other articles furnished?

Yes; and in payment of civil and military pensions, for which good service has been rendered.

6642. Lord *Mont Eagle.*] What portion of that remittance is in bullion?

None;

None; the flow of bullion is the other way; India is a great consumer of bullion, which makes it the more necessary that it should have an abundant supply of merchantable produce for export. There is no paper currency in India, and there is a great habit of hoarding, especially in ornaments: whenever a native gets a little spare money, he puts it into the shape of gold and silver trinkets for his wives and daughters.

6643. *Chairman.*] Will you proceed with your suggestions for the extension of education?

I think the time has arrived for extending to India the system of conditional assistance in providing the means of education on the principle adopted by the Privy Council in England. I have long been of opinion that the system adopted by the Committee of Education in England is well suited to the circumstances of India; but having lately been employed, with Sir Stafford Northcote, in investigating the establishment and the mode of transacting the business of the Committee of Education, I have arrived at a complete conviction upon the subject; so much so, that I think that the system might be transferred to India almost without alteration, with the single difference that all possible cultivation of the vernacular languages should be added to English instruction. I would establish an inspection by carefully selected inspectors, acting under the Council of Education. I would make grants for building schools, for books and apparatus, in aid of certified teachers' salaries, for scholars and pupil teachers, and for Queen's scholars to be sent up to training schools, at which schoolmasters should be trained. I consider that more may be done in the present state of India by encouraging, developing and organizing the existing educational resources, and resources which may easily be called out, than by direct means of instruction. The elements which we have to work upon are already considerable. Every English station is a centre of benevolent action; for the servants of the Company and the other Europeans take a very laudable interest in the education of the natives. It is a prevailing habit and feeling among them. The natives who have been educated according to the European mode, having the zeal of new converts, and having caught something of the diffusive benevolence of Christianity with which English literature is deeply imbued, show a great desire to extend the means of instruction. This desire to give instruction, however, was long precedent to merely English instruction. It forms a native tradition. It is one of the good parts of the Brahminical system; their Sastras are full of injunctions to give instruction to the extent of every person's ability. A Sanscrit sloke to this effect at once occurs to my mind: "Sarvéshām éva dānanām, brahma-dānam visishyaté"—"Of all gifts, the gift of knowledge, and especially the gift of religious knowledge, is the most important." That feeling is deeply implanted in the habits of thought of the natives, and has in all ages led to the establishment of seminaries of instruction, and the maintenance of numerous individual teachers both in town and country. Under the new and diffusive system of learning which we impart, the same feeling is appearing in many gratifying ways, and especially in extending instruction to all classes, instead of confining it to the Brahmin. If we give encouragement to this disposition, as we ought, and give the native community full security, in the manner I have described, that their educational endowments will be well administered and well looked after, there cannot be a doubt that we shall have zemindars, village communities and native merchants and bankers coming forward in various parts of the country to support our efforts. The noble foundations of the Hoogly College and of Pacheapah's College at Madras, Goor Mohan Addy's School at Calcutta, and Jey Narain's School at Benares, occur to me as instances in point, besides several others that might be mentioned. There is also the magnificent Martinière, founded at Calcutta by a Frenchman settled in India; and some institutions have been endowed by private English gentlemen.

6644. Lord *Monteagle* of Brandon.] It has been suggested in evidence given before the Committee, that whilst the native is exceedingly quick of apprehension, and even precocious up to a certain time of life, it is found that after that his faculties decay, and that the knowledge which he has acquired ceases to be turned to any good account, or to be available; is that your opinion, and if it be, what is the cause of that, in your judgment?

No, it is not my opinion; we take the native youths from the midst of a very inferior and corrupt state of society; we introduce them to a pure and elevated literature; and after they leave our schools they return to their old state of society.

Sir C.E. Trevelyan, K.C.B.

21st June 1853.

I believe that what your Lordship describes takes place in some degree in all countries, even in England. Youth is the period of sprightliness and amiability; many a lively boy turns out a dull man. In other countries, such as Germany, where educated young men do not pass into the same active state of society as they do here, and where they cannot take an active interest in the government of the country as they do here in England, we see it more perceptibly; but so far as this result takes place in India in a greater degree than in other countries, I attribute it to the cause which I have mentioned, and I conceive that it should be met and provided for in several ways. In the first place, I would commence education earlier; I would establish infant schools: there is no doubt that the natives are precocious, that they are very early developed. European children in that climate are developed sooner than they are in this country; so that it is desirable to form their habits in very early life; but the main thing is to open to them a proper field of mental and moral activity in after-life. We should do that by taking them up again when they have finished their school education, and giving them a professional training in law, medicine, civil engineering, and other special branches of knowledge, calculated to make them good servants to the State, and useful members of society; and we should encourage a wholesome mental activity in the pursuits of literature, science and the fine arts. All the avenues to employment in the service of the State should be opened to them, for the public service in India is a far more extensive field than it is here. The Government embraces much more, and is a much more powerful and extensive machine than it is in England.

6645. You would carry into effect, practically, the 87th clause of the last Act?

Certainly. We should also encourage them to assist us in improving our administrative institutions, and also in improving their own social institutions, which has already commenced. I will read a very interesting extract from a letter from Mrs. Hæberlin (the widow of a learned and exemplary German missionary), who is the Superintendent of the Female School at Calcutta, established by Mr. Bethune, and which I understand is now supported entirely at the private expense of the present Governor-general, who has declined all offers of assistance. It is dated 5th March 1853: "The Baptist Mission at Barrisaul is very flourishing. The missionaries are very active and persevering. A Bengali translation of Robinson Crusoe is extensively read in the villages thereabout; and even women, who I suppose never knew more than of a world 10 miles in circumference, now talk of the wonders of the far islands of the Pacific. Education certainly makes rapid steps; and although not as direct in its operations on the heart as the Gospel, yet it is a powerful auxiliary in reducing the idolatrous system, with all its baneful influence on the moral and social condition, to a heap of withering ruins, which the breath of a few years may have scattered so as to leave its former place unknown. You may have noticed in some Calcutta paper the efforts making to abolish the custom of early marriages, and to establish the re-marriage of widows. These will, indeed, be great boons, and do more than all police regulations. Dr. Mowat, it appears, has also carried the measure of locating native doctors at the principal Ghats to prevent the so-called Ghat murders. The splendid new Fever Hospital is now occupied; and if grand and lofty apartments, and every facility to promote comfort and cleanliness can do anything, disease should fly at the very sight of this Palace of Health." I read this, to show that, besides employing the natives in the service of the Government, we ought to stimulate their activity, as far as we can do so with propriety, in improving their social institutions, which has already been commenced in the manner described, by discouraging early marriages which are at the root of polygamy, and by introducing the re-marriage of widows, which goes to the root of Suttee, and many other cruel and degrading practices. The Parsees have also solicited our assistance to place their laws relating to marriage (it being uncertain whether they at present admit of polygamy or not) on a reasonable and civilized footing.

6646. Earl of *Ellenborough*.] In the case of early marriages, is it not the fact that the connexion between the parties does not take place at a premature age?

Too soon; before they become properly matured and developed, and always before their minds become matured.

6647. Lord *Montcagle* of Brandon.] Referring to the provisions of the 87th clause in the last Act, commonly called Lord William Bentinck's Clause, is it possible to declare in more direct words the entire eligibility of the natives of India to office than is done in that clause?

Nothing

Nothing can be more decisive; it is a most complete declaration of a great principle, which ought to be carried out to the utmost extent to which it may at each particular time be safe and beneficial for the natives. What I mean is, that in this as in other things we may possibly make more haste than good speed.

6648. You mean that the application of that clause is a matter of discretion, to be administered according to the nature of the case; but that the clause itself lays down the principle of entire and unqualified eligibility?

Entirely so.

6649. Do you recollect that it was so discussed on its introduction, and that Mr. Macaulay referred to it as that wise, benevolent and noble clause, which enacts that no natives of India shall, by reason of their descent or religion, be incapable of holding office; and that he added, that to the last day of his life he should be proud of having been one of those who assisted in framing it?

It was so. He was seconded in India by the Governor-general, Lord William Bentinck, and, as both in private and public duty bound, I must bear my testimony to Lord William Bentinck, that although the honour of having established our dominion in India belongs to others, to Lord William Bentinck belongs the great praise of having placed our dominion in India on its proper foundation, in the recognition of the great principle that India is to be governed for the benefit of the Indians, and that the advantages which we derive from it should only be such as are incidental and inferential from that course of proceeding; though the laws of God are so happily adjusted that, in benefiting the natives, we also benefit ourselves; and we can adopt no course so much for the benefit of our nation as by striving directly and immediately, and with the most single mind, to benefit the natives of India. Your Lordships will allow me to mention these additional services which Lord William Bentinck performed for India: he restored the finances of India at the expense of popularity after the Burmese war; he reduced the salaries of the civil servants.

6650. Earl of *Ellenborough.*] Did he not make great reductions under orders from home, and yet never threw upon the Home Government the unpopularity which attached to those reductions, but took it upon himself?

He did so; that quite belonged to his character; he was, I was going to say, the most honest man I ever met with. In another remarkable instance he adopted exactly the course of proceeding described in the last question: he allowed the perfect freedom of the Press; he sowed the seed; he nursed it to maturity; he bore all the personal inconveniences, such as they were, which were the result of it.

6651. Did he ever endeavour to gain favour with the Press, by affording it information, of a secret nature, from the Government despatches?

He never did so; but he supplied it with public information on various points relating to the administration of the country, which was attended with the greatest possible benefit. With the nobility of nature which belonged to him, he allowed the fruits of this course of conduct to be reaped by his successor, and left Sir Charles Metcalfe to give the legal sanction to the freedom of the Press in India; and thereby he conferred upon India and the whole Empire this great additional benefit, that the freedom of the Press in India, instead of depending entirely upon Lord William Bentinck's personal sanction, now depends upon Lord William Bentinck, as an English statesman, and upon Sir Charles Metcalfe, an Indian statesman of great authority, who had always been remarkable for the conservative views taken by him of Indian affairs; and the freedom of the Press has thereby been placed upon such a solid foundation that it is not likely again to be shaken. He also reduced the salaries of the civil servants, especially putting an end to the high salaries in the salt and opium departments, which were the only situations which approached to the character of sinecures in India; and by that and other means he corrected the extravagant habits which prevailed among the Europeans, and introduced a moderate and frugal mode of life, which has since been of the greatest public and private advantage. He promulgated what is commonly called "The Merit-fostering Minute," by which promotions in the public service were made dependent upon merit and efficiency instead of upon mere seniority. He established the Sudder Court of Appeal and the Sudder Board of Revenue in the North-Western Provinces, which was the germ of the separate Government of Agra. He promoted the settlement of the land revenue of the North-Western Provinces,

Sir C.E.Trevelyan, K.C.B.

21st June 1853.

which was carried out by Mr. Robert Mertyn Bird, under his directions, by which the greatest possible benefits were conferred upon that great tract of country, and a practical solution was effected of the much vexed and deeply important question, as to the best mode of settling the land revenue. He took preliminary steps towards the abolition of the Transit and Town Duties, and towards equalizing the export and import duties of India; he consolidated the Post-office system, and equallized the rates of postage throughout India. He established the practical freedom of the Press. He recommended the free settlement of Europeans in the interior, which, up to that time, had been strongly objected to by the Indian authorities. He promoted the advancement of the Natives to offices of trust, and established the principle of native agency on a firm foundation, and in so doing made the Judicial Establishments adequate to the transaction of the business of the country, thereby, by one operation, effecting two great objects, opening a field of employment to the Natives in their own country, and also greatly improving the judicial system, and making it adequate for the transaction of the legal business of the country. He took active measures for the better education of the Natives. He established the Medical College, and effected the great object of overcoming the prejudices of the Natives against dissection and European medical instruction. He appointed a Government Commission to inquire into the state and condition of indigenous education, to ascertain, with all attainable accuracy, the present state of instruction in the Native institutions and in Native society. He abolished Suttee, and he abrogated the forfeiture of ancestral real property on conversion to Christianity, in the Bengal and Agra Provinces, by Regulation 7 of 1832, which has since been extended, by Act 21 of 1850, to the whole of India. Another great feature of his administration is, that he devoted himself entirely to the arts of place, and did not seek the honours and rewards which always attend a successful war. For these reasons, the name of Lord William Bentinck will always be held in veneration by the Natives of India.

6652. Lord *Ashburton.*] Do you think it is creditable on the part of any statesman to try a perilous legislative experiment at the close of his government, and to leave his successor to encounter all its difficulties?

Not to make an experiment which is really perilous.

6653. Did not Lord William Bentinck make two dangerous experiments; first, by giving entire liberty to the Press; and, secondly, by the abolition of the punishment of flogging in the army?

I do not consider the giving entire freedom to the Press at all as a dangerous experiment; but, on the contrary, I conceive that it was indispensable for the safe and effectual administration of India. I conceive that with a free Press, which makes the Government acquainted with the wants and feelings of the people, and gives them the earliest information of any discontent which may be seething in any part of the country, we are in a much safer condition than we were with a restricted Press, when great evils might suddenly appear without any previous warning.

6654. Do you think it was creditable in Sir Charles Metcalfe to use the power which he exercised but for a few months, in order to get rid of the restrictions and securities upon the freedom of the Press which had been established by his predecessor?

Sir Charles Metcalfe, and many others in common with him, believed that there were no dangers, and that, therefore, the securities referred to were not required; and, moreover, they thought that those so-called securities were themselves the greatest of all dangers. For violent measures for the purpose of preventing free discussion, and inflicting deportation or other severe penalties for discussing the measures of Government, are the most dangerous of all measures.

6655. Do you think it was justifiable for Sir Charles Metcalfe, as a mere *locum tenens*—a temporary holder of power—to take so serious a step as he then took?

The experiment had been fully worked out in Lord William Bentinck's time; it had been entirely tried. There had been complete freedom of the Press for several years before, and it was considered to have completely succeeded; and so far from its being thought that Sir Charles Metcalfe was premature in what he did, the genera opinion was, that Lord William Bentinck stopped short of what the circumstances required in not doing it in his time; so that Sir Charles Metcalfe's proceeding was considered merely as the complement of Lord William Bentinck's, and

as

as giving additional testimony to the soundness of the course of proceeding adopted by Lord William Bentinck. *Sir C. E. Trevelyan, K.C.B.*

21st June 1853.

6656. Lord *Mont Eagle.*] Were there any urgent reasons which compelled Sir Charles Metcalfe to abolish the restriction on the Press without waiting for his successor?

The Government of India is never considered to be in abeyance. It is held in India that the full powerss of Government are possessed by acting Governors-general quite as much as by the permanently appointed Governors-general, and in some respects Acting Governors-general are more competent, inasmuch as they have a long previous Indian experience; whereas a Governor-general sent out from England generally comes out quite new to Indian affairs. So far from being considered as a circumstance involving danger, that Sir Charles Metcalfe adopted this measure during his interim Government, it was held to be a great additional proof of the soundness and correctness of the measure, that he, with his long Indian experience, took upon himself the responsibility of passing the measure.

6657. But still there was no urgent reason at the moment why it could not have waited till his successor arrived?

The general impression in India was, that it was desirable that Sir Charles Metcalfe, who had had so much better opportunities of forming a correct judgment upon the subject, should take upon himself the responsibility of doing it, than that he should leave it to his successor, who would have had to serve a long noviciate in India before he could pretend to form a judgment upon the question. It would have been a cowardly dereliction of duty in Sir Charles Metcalfe if, being entrusted, as he was, with the full powers of the Government, and entertaining, as he did, a conscientious belief, founded upon his long personal experience, that a free Press was a safe and beneficial institution for British India, he had shrunk from the responsibility of giving effect to this opinion.

6658. Earl of *Ellenborough.*] How was that general opinion in India expressed; was it by the Press itself which benefited by the change?

It was expressed by the body of the superior cultivation and intelligence of India, which resides principally in the civil and military services. At that time there was no restriction on the servants of the Company freely discussing every measure of public interest in the Press; and the prevailing public opinion, as expressed both by the Press and in private society, was, that it was clearly Sir Charles Metcalfe's duty to give his seal to the experiment which had been successfully tried by Lord William Bentinck.

6659. Of course the editors of the newspapers were very glad to have that freedom, and expressed their satisfaction at it?

Not only they, but Europeans of all classes, both in the Company's Service and those who were not in the Company's Service, felt great satisfaction in this freedom, and made the most valuable use of it. At that time every subject of public interest was discussed in a very beneficial manner in the public papers, and public questions of all kinds were prepared and worked out in the public Press before the Government took its decision upon them. I may give a single instance: the abolition of the Transit Duties is entirely owing to the freedom of the Press.

6660. Was it not owing to Lord William Bentinck sending you to make inquiries upon the subject which was followed by your report, and by the Act of the Government abolishing those duties?

If my report had remained unpublished, and had merely undergone the usual course of official discussion, years might have passed before the Transit and Town Duties would have been abolished; but, instead of that, the report was published, and everybody at once felt that the system was condemned, and was merely waiting for execution. When Mr. Rosse in the Upper Provinces took upon himself to abolish the Inland Custom-houses there, everybody felt that he was only anticipating by a short period what must inevitably have been done.

6661. Lord *Mont Eagle.*] Does the Press in India in the least represent the feelings of the Natives?

It does, substantially and effectually. The experience of the administration resides principally in the civil and military services, especially in the civil service; and it is one of the creditable characteristics of the civil service that they identify themselves with native interests in a very remarkable degree. If your Lord-

Sir C.E.Trevelyan, K.C.B.

21st June 1853.

ship were to read the discussions which took place in those days, the series of letters signed "A Friend to India," which were written by the Honourable Frederick Shore, and what was commonly called the "Indophilus Correspondence," and the newspaper called "The Friend of India," which for nearly 20 years has discussed Indian affairs with a remarkable degree of enlightenment and ability, greatly to the benefit of the country, and the Calcutta Review, answering to the Edinburgh and Quarterly Reviews here, you would see that Indian interests (by which I mean the interests of the native community) are discussed in as honest and effective a manner as if the natives themselves had conducted the discussion. Many circumstances make the civil servants identify themselves with the natives. In the first place, they are a sort of official monks. They are debarred by the terms of their service from private trading or business of any kind. They have nothing but their official employments to look to; and it is of great consequence to them that their administration should be successful. They are very familiar with the native languages, and associate freely and familiarly with the natives. The principal subjects of public interest in India are Indian interests, and those are discussed on their merits in a very satisfactory manner. The civil servants are British statesmen educated in Political Economy, Jurisprudence and other sciences which minister to the art of Government, and they are not diverted from the performance of their duty to the natives by any party considerations.

6662. Earl of *Ellenborough.*] Have you ever known any subject treated with so much excitement in the Indian Press as the diminution of allowances?

I remember very little discussion on that subject in the Press, while the Press was free. I well remember the time when half batta was introduced; and there were then serious murmurings, and alarming consequences were anticipated—but that relates to an earlier period—and there was no public discussion on the subject, as far as I recollect. During Lord William Bentinck's, Sir Charles Metcalfe's, and Lord Auckland's Governments, the Press was amply supplied with subjects of public discussion, and with valuable public information. The public knowledge of the country resides in the organs of the Government, in the minds and memories of the civilians, and they were allowed freely to discuss those subjects. Before this state of freedom of which I am speaking, and I fear also of late years, since the old restrictions on the freedom of discussion have been renewed so far as the servants of the Company are concerned, the Press has been forced into a more personal line of discussion. The necessary consequence of carrying on the Government on a principle of secrecy, and of not allowing the information concerning the ordinary administration of the Government to go before the public, is, that the Press is forced into personal questions, partly for want of more legitimate subjects of discussion, and partly in consequence of the irritation which this state of distrust and restriction generates; but it was not so in my time. I can mention another remarkable case in which the public interests were subserved by freedom of discussion. I had been employed by Lord William Bentinck to prepare a scheme of detailed arrangements for opening the navigation of the Indus, the first foundation of which was laid by Lord Ellenborough. A copy of this paper was sent by the Governor-general to Lord Clare, who was then Governor of Bombay, and he sent it to the Bombay newspapers; and as comments of various kinds appeared upon it, explanations were required for the successful understanding of the measure. Upon this I commenced a series of letters, signed "Indophilus," directed to that particular object; but I found, before I had gone far, that I had got possession of the public ear and mind, and that I might turn this to very valuable account. I had recently returned to Calcutta from the Upper Provinces, with a very strong impression of the great evils of the then existing land revenue system, and of the uncertainty and absence of all security of property consequent upon the temporary settlements then made from year to year; and it occurred to me that I might, with great advantage, make such an *exposé* of the subject as would enlighten public opinion, and create a general tendency on the part of the Commissioners, Collectors and other persons engaged in those settlements, towards making moderate settlements and long settlements, so as to establish in that part of India the great principle of the security of property. I accordingly directed the series of "Indophilus" letters to that object; and I think I do not say too much in asserting that the effect which was produced on public opinion by those letters had a manifest tendency to bring about a moderate and satisfactory settlement. For although the community to be acted upon by public discussion in India is small in number, it

is

is very influential; and if you can only convince a single Settlement Collector that his duty and his interest require that he should make moderate settlements, and that if he makes unreasonable demands from the Ryots he will get no thanks from the Government, and will be certainly reprobated by his countrymen, you attain a great object; and you make all the difference in a large district, embracing hundreds of thousands of people, whether they, and their children after them, are to live in security and abundance, or are to be pinched for the means of subsistence, and to live from hand to mouth.

6663. Lord *Mont Eagle.*] What you have stated shows, that in good hands the Press is very useful; but it does not show that it is any exponent of the Native views of the country?

I mention this as one instance; but speaking generally, the tenor and general effect of the writing in the public papers at that time was such as I have described, and views such as I have mentioned became prevailing and predominant in consequence of this public discussion.

6664. Did the Press ever represent Native views?

Those are Native views. They are better than the pure, genuine Native views; because, perhaps, if the majority of the Natives expressed their own views of their interests, they would be much less enlightened. If the Natives generally took part in public discussion, they would to a great extent advocate the restoration of Suttee and the abrogation of the laws for establishing liberty of conscience, and preventing a person's property from being confiscated when he changes his faith; and they would stand up for Ghat murder, infanticide, and so forth. Those are the prevailing opinions of the Natives. But in proportion as the Natives become educated and enlightened, they become qualified to take part in this beneficial European public discussion; they do take part in it now; they read those newspaper discussions of which I have spoken to a great extent, and they take some part in them. I remember two English papers at Calcutta that were maintained on those principles; they advocated those interests in the manner I have described, sometimes with considerable ability. One was called "The Reformer," which was the organ of Dwarkanath Thakoor, and other intelligent Natives of Ram Mohun Roy's party; and there was another called "The Inquirer," edited by the Rev. Krishna Banerjee, who has since been ordained a clergyman of the Episcopal Church.

6665. *Chairman.*] In short, you consider that the interests of the Natives were represented in a somewhat similar way as the interests of a client are represented by an advocate, who takes a more enlightened view of the client's interests than he does himself?

Yes, that is a very satisfactory illustration.

6666. Earl of *Harrowby.*] Did the Press help you in your battle for the introduction of the English language as a medium of instruction?

Yes. I have given to the Chairman a series of printed correspondence extracted entirely from the Calcutta newspapers, except so far as it is a reprint of a Report of the Committee of Public Instruction for the year 1835, which also appeared in the newspapers, in which this subject is discussed, and we derived the greatest help from it.

6667. Earl of *Ellenborough.*] In the discussions which have been going on in the newspapers at Bombay and elsewhere in India for the last three months, about the removal of two Judges, has any one said a word about the public interests in the matter; has it not entirely borne upon the loss of emolument by two gentlemen?

I have not read those discussions; but the independence of the Judicial Bench is a subject of great public importance.

6668. Has it been put forward in those discussions in the newspapers?

I have seen it put forward in letters from Bombay, published in the English newspapers.

6669. *Chairman.*] Will you proceed with your suggestions?

I was describing the elements to be acted upon by means of this system of conditional assistance for the purpose of education, and I mentioned the European communities at the principal stations. The Native judicial and administrative officers are many of them very intelligent, and the Native gentry, and the wealthy

Sir C.E. Trevelyan, K.C.B.

21st June 1853.

classes generally, are very much disposed to form endowments for the purpose of education, and they will do it to a great extent if they obtain satisfactory security that the endowments will be properly administered under the superintendence of the Government.

6670. Lord *Mont Eagle.*] Is there any surveillance over those endowments?

At present there is not; but I would establish surveillance and inspection; so that I would both assist the endowment by adding public funds to theirs, in certain proportions, and on certain conditions, and I would also secure their being properly administered by a regular system of inspection and report.

6671. Is not what you have now proposed exactly the national system of education in Ireland?

It is; but I consider the English system a more perfect model, because it depends more upon local means. The Irish system is practically more entirely supported by the Government. I give the preference to the English system, merely because it depends more upon local efforts and resources. Another very important element consists of the Missionary schools; for although their principal object is the conversion of the Natives to Christianity, yet with and for that object they give the Native youth a very well-devised and well-grounded system of English instruction.

6672. Would you give pecuniary assistance to those schools?

I would assist them as I would all other schools, in reference to the secular instruction given by them. The Committee of the Council in England deal precisely on that principle with all the schools connected with them, except the schools of the Church of England and the Church of Scotland, and the Episcopal Church of Scotland. In the case of all other schools they do not interfere at all with the religious instruction given; and their Inspectors do not report upon the religious instruction; and the examination of the masters and pupil teachers, and Queen's scholars, are not conducted with reference to religion. I therefore conceive that the system of the Committee of Council is quite as applicable to Missionary schools in India, as it is to all the schools in connexion with the Council in England, except the classes of schools I have mentioned.

6673. Lord *Wynford.*] Has not the Government given a pledge that they would not interfere in procuring proselytism, and would they not forfeit the pledge by giving assistance to the Missionary schools?

The Government has given such a pledge, and it is of the highest consequence that that pledge should be strictly maintained, in spirit as well as in letter; but I consider that it would in no respect be infringed, either in spirit or in letter, by the course I propose.

6674. Lord *Mont Eagle.*] Would the Missionary schools consent to separate secular and religious instruction?

I conceive that it is not necessary that they should be separated. I do not imagine that the religious and secular instruction are separated in the numerous classes of schools assisted and inspected by the Committee of Council in England, where the Inspectors do not interfere with religion.

6675. If you cannot separate secular from religious instruction, can you give assistance to one part of the instruction without the other?

It depends upon what is meant by separation. The Missionary schools have two characters, one religious with reference to an ultimate object, the other secular with reference to a considerable proportion of the means employed. It would be the business of the Inspectors to ascertain how far those secular means are properly carried out with the effect of giving a good practical secular education. I conceive that they may satisfy themselves on that point without at all inquiring into the religious instruction given.

6676. By examining the pupils on secular subjects of instruction?

Yes.

6677. Earl of *Harrowby.*] All that you argue for is, that because religion is taught in a school, that should not deprive the managers of assistance from the State if secular learning is also well taught in it?

Yes, that is my argument. I may further illustrate it by saying that, supposing this system to be established, the numerous Mahomedan and Hindoo seminaries in which the whole body of Hindoo learning, sacred and profane, and in which the whole

whole body of Arabian learning, sacred and profane (for it is well known that they are mixed up together), are taught, also will come in for their share of assistance, and the Government inspectors will in like manner regard them only in their secular capacity. They will not inquire what Hindoo or Mahomedan religious tenets are taught in those schools, but whether they give a good Sanscrit and vernacular education, or a good Arabic and Persian vernacular education. The plan which I propose I conceive to be applicable to all seminaries, so far as they give secular instruction, and no further, in the same way as I propose that there should be a system of University examination in secular learning for all comers, however they may have been educated, whether in Missionary schools, or in Sanscrit or Arabic schools.

6678. Are you aware that it appears that in the Missionary schools there are about 95,000 children being educated, while there are only 25,000 altogether in the Government schools in all India?

That may be so; but it must be remembered that the great majority of the children educated by the Missionaries receive only a limited vernacular education. The Missionaries, even in their secular capacity, form a most important element in the enlightenment and improvement of India; and there is one capacity in which they are taking a most interesting and valuable part, which is, in assisting in the formation of a vernacular literature. If inquiry were made, I dare say it would be found that the translation of Robinson Crusoe, referred to in Mrs. Hæberlin's letter, was made by a missionary; but however that may be, the Missionaries have happily discovered the importance, in the formation of the mind of India, of the vernacular languages and literature, and they are directing great attention to them. They are cultivating them, and laying the foundations of a very valuable literature, which will be of a highly pure and moral kind, quite independently of its religious usefulness.

6679. You are aware that there are considerable alterations progressively going on, even in the languages of India themselves?

The languages of India themselves must rapidly change: Persian has practically disappeared; Arabic and Sanscrit retain a slender hold upon the country. If the laws should be codified, they will cease to be cultivated for any practical purposes, so much so that it will become incumbent upon the State to preserve the knowledge of those languages, and the cultivation of them, as containing the ancient system of learning and religion of the country.

6680. Lord *Mont Eagle.*] Do you anticipate, then, that without the State interfering to preserve the knowledge of those languages, they would completely die out?

I expect so.

6681. Earl of *Harrowby.*] Persian and Arabic are foreign languages in India?

Arabic is not spoken in common, nor is it learned to any extent, except a smattering of it for religious purposes by the Mahomedans. Sanscrit, no doubt, has higher claims, as it is the foundation of all the Hindoo languages; but still it is a dead language, and it is a most difficult language. A whole life is required to learn it properly; and when, in consequence of the codification of the laws, there will no longer be any necessity for learning it, it will cease to be cultivated to an extent of which we are little aware; and I think it will seriously become the duty of the State to found professorships and scholarships, with a view to preserve and cultivate it, as containing the ancient religious and social system of the country, and as being a key to the popular usages and opinions. The existing Sanscrit Colleges at Calcutta and Benares might be maintained for this purpose; but some change would be required in their plans of study, in order to adapt them to the object of preserving, and, as far as may be desirable, making more generally known the whole of the ancient literature, science, law and religion of the country. The Hindoo poetry and philosophy alone would require the attention of several literary men.

6682. Lord *Stanley* of Alderley.] Did the Mahomedan conquerors generally adopt the languages of the population amongst whom they came in India?

They did; but they introduced Arabic as the religious language in every part of the world. Every Mahomedan learns a smattering of Arabic in order to say his prayers, just as the Roman Catholics learn Latin for the same purpose. Then they introduced Persian, and spoke it to some extent; but by degrees the Persian sub-

Sir C. E. Trevelyan, K.C.B.

21st June 1853.

sided into the Hindostanee, and formed a mixed language, which is known as Oordoo, or the camp language, but more commonly as Hindostanee.

6683. Earl of *Ellenborough.*] Just as French merged in English in our language?

Yes.

6684. Lord *Wharncliffe.*] Are Oordoo and Hindostanee the same language?

Oordoo and Hindostanee are Arabicised and Persianised Hindostanee, as distinguished from Hindee, which is pure Hindostanee derived straight from the Sanscrit, and spoken by the country people. Then I think it exceedingly desirable that efficient English normal schools should be established. The craving for instruction is so extensive and so great that the supply of schoolmasters is quite insufficient, and teaching as a science, I mean the art of instruction itself, is in a backward state in India, and requires to be cultivated; therefore I would establish English normal schools; I would also establish vernacular normal schools. The art of teaching the vernacular languages is even more deficient than the teaching of English. Then I would establish a sort of service of education on the model of the civil and military services, with a properly regulated scale of salaries and furlough, and pension for the masters whom we shall have to draw from England, with modified arrangements suited to masters engaged in India. For some time to come we must draw a considerable number of highly qualified and superior masters from England, and for that purpose it is necessary that fixed terms of service, including a furlough and pension, should be offered to them; and, proceeding on these principles, from the English to the vernacular language, from the upper and middle to the lower classes, and from town to country (the towns being always the centre of power and influence, to which the natives in the surrounding districts resort), I would go on to the establishment of vernacular schools to the utmost possible extent, so as to educate the whole body of the people; engrafting upon them, whenever called for, the means of learning the elements of English. Lastly, a sufficient sum should be annually appropriated from the public revenue for the purpose of educating the natives. The sum at present given is beggarly and contemptible in the extreme, totally unworthy of the object, and the only excuse for it is, that heretofore we have been divided as to the best means of educating the natives. But now that we know what our object is, and what our plan ought to be, a considerable annual appropriation ought to be made out of the revenue of India, and the sum so appropriated should be fairly apportioned among the different Presidencies and subordinate districts. In making these recommendations, I have assumed that the plan founded on the Resolution of March 1835 will be carried out by improving the existing Government seminaries at the zillah stations until they deserve to be called Colleges, and by founding others where they are required.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Thursday next, Two o'clock.

Die Jovis, 23° Junii 1853.

LORDS PRESENT:

Earl of Albemarle.	Lord Wharncliffe.
Earl of Harrowby.	Lord Wynford.
Earl of Stradbroke.	Lord Ashburton.
Earl of Ellenborough.	Lord Stanley of Alderley.
Lord Mont Eagle.	Lord Monteagle of Brandon.
Lord Colchester.	

LORD STANLEY of Alderley in the Chair.

Evidence on the Government of Indian Territories.

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

SIR CHARLES EDWARD TREVELYAN, K.C.B., is further examined as follows:

6685. *Chairman.*] IS there anything in the evidence which you gave upon the former occasion with respect to which you wish to give any explanation?

I should wish, in reference to the questions that were asked me as to the employment of the English language in diplomatic correspondence with the Native Chiefs, to read the following extract from a treatise I wrote at Kotah, in the year 1830, and which was published at Calcutta in 1834: "Similar advantages will attend the introduction of the English language into the Political Department of the Government. Our allies will place more implicit confidence in what they know to be a genuine and original expression of our sentiments, a transcript of what we write ourselves, without any possibility existing of alteration or perversion. They are also well aware that when European officers are obliged to express their sentiments and wishes in their own language, they are generally more precise and more attentive, both to the general tenor of what they write, and to the choice of particular expressions, than in the Persian letters which are written under their direction. On the other hand, it will be an equal satisfaction and source of confidence to them to know that the representation of their case is thoroughly understood by the European officer, and that the point and substance of what they say is neither lost in a translation, nor misunderstood from an imperfect knowledge of the original; all which combined will add to the weight and impression of our political correspondence, and will proportionally facilitate the accomplishment of the object it has in view, whether it be to inculcate general principles or particular injunctions—to express good-will and a friendly disposition, approbation, disapprobation, and the like."—And then I added, in a note, "Runjeet Singh attaches extraordinary value to the English letter which he received from Lord Ellenborough, which he naturally considers to be a more genuine expression of the sentiments of our Government than the fulsome and hackneyed professions of our Persian correspondence, which are always considered as a matter of course." That was the letter which went with the horses presented by his Majesty William the Fourth to Runjeet Singh.—"The other day, also, we had a striking instance of the superior confidence which the Native States place in English correspondence, in the case of Jeypoor, where the authorities desired to write to the Governor-general in English, in order that they might be sure that his Lordship received a correct representation of what they intended to say; and they were deterred from doing so, through fear of offending the agent." I will read one more short extract, in order to show some of the fruits of this system: "About a year and a half ago, it was intimated to the Ministers of the Bhurtpoor State, that the British Government expected them to give a proper education to its ward, the minor Rajah" (who

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

had been placed by us in the Guddee, on the expulsion of Durjun Saul), "under the idea, I believe, that he would be made to commence the study of Persian. To this requisition the Ministers replied, that the Bhurtpooreans had been accustomed to oppose the Mahomedans in arms, and not to adopt their customs; that none of the former Rajahs had ever learned Persian, and that they could see no reason why they should commence at this time of day; but they had no objection, they said, to their young Rajah being taught English if we pleased. This proposition was, of course, readily assented to, and the Rajah has been pursuing the study ever since with considerable success, in conjunction with a large class, composed of the sons of some of the principal people about the Court. So that English is likely to become the standard literature of our ancient enemy of Bhurtpoor before it is established as such in our own Provinces—I say this to our shame." When I was acting as Political Agent at Bhurtpoor, I used to attend the Durbar once or twice a week; the young Rajah always used to call for his English books, and they were brought in the presence of the assembled Chiefs and servants of the State; and I used to examine him and see how he was getting on, and all present appeared to take a great interest in it. I remember, on one occasion, I had to present an English letter from the Governor-general, and we spelt it out together in open Court, very much to everybody's satisfaction.

6686. Is the Rajah still living?
I believe not.

6687. What were the results of that education which the Rajah of Bhurtpoor received?
The result was, that it established an additional bond of sympathy between us and the Bhurtpooreans, and turned their attention from arms, and such like objects, to literary pursuits. Bhurtpoor has long been, in my opinion, the best governed of the Native States. The Rajah, the Chiefs and the people are homogeneous; they all belong to the same tribe. The country is beautifully cultivated, and the people are well clothed, and well fed. But I must say, to the credit of the Company's Government, that on passing even from this well-governed Native State into the Agra district, you see a decided change for the better: the country is even better cultivated; the houses are of a more substantial kind; the people are better fed; and there are more manifest signs of activity and advancement.

6688. Earl of *Ellenborough.*] Do you know the Rajah of Ulwar?
Yes; I have more than once stayed with him at Ulwar on hunting expeditions.

6689. Is not his country extremely well governed?
It was not well governed in my day.

6690. *Chairman.*] Do you think that in consequence of that education which the Rajah of Bhurtpoor received, there was a marked distinction in his pursuits and character, as compared with those of the other Native Princes of India?
I have never heard that he made any considerable progress as an English scholar; but it had a humanizing influence upon him, and turned his attention to the arts of peace, and to the cultivation of literature and science, and general information, instead of giving himself up to debauchery, which is the common practice of the Native Princes, or joining in conspiracies against us. That it had that effect I can assert from my own personal knowledge. I should like to put on record one remarkable instance that came within my own personal experience, in which the inhabitants of a considerable district literally selected our Government by universal suffrage. The first considerable service on which I was employed was to investigate and report upon a territorial question between the Company and the Rajah of Bickaneer on the Huriana frontier, on the border of the Desert: it was a tract of country probably 30 miles square; and it had been occupied many years by the Rajah of Bickaneer. I went to the spot and pitched my tent in the middle of the tract; and to my great surprise, and quite contrary to my expectation, I found the villagers, the hereditary cultivators of that district, forward to give evidence in behalf of the Company, although they were living under the Government of the Rajah of Bickaneer, and were consequently liable to be subjected to very severe penalties for so doing. They were so forward to give evidence in our favour, that I considered it my duty to put some check upon it, by suggesting prudential considerations. The answer they made me was this: "What we want is a ten years' settlement; we consider the Company's settlements as good as an Istemrar," which

is

is the native tenure which conveys the highest idea of security. Their reply, translated into English, was—"We want the security of property and person, which the Company's Government affords."

6691. Lord *Monteagle* of Brandon.] What part of India was that in?

On the frontier of the Hissor district and of the Bickaneer Rajah's territory.

6692. What land system prevailed there as between the Company and the occupiers of the land?

The settlement which is common to the whole of the Upper Provinces; it is now 60 years. I made a ten years' settlement, which was converted into a thirty years', and now it is a sixty years' settlement.

6693. But at the time that communication took place between you and the Natives, that settlement had not been introduced among them?

We had made a ten years' settlement in the Delhi Territory. The cultivators were at that time more favoured in the Delhi Territory than they were in the Douab.

6694. Earl of *Ellenborough.*] Is it not a very wild and uncultivated country?

It was a perfect sand; but it has been converted into a flourishing district now. As soon as a decision was come to upon my report, by which one village was given up to the Rajah, and about 30 or 40 villages, or lands of deserted villages, were added to the Company's Territory, I arranged for a branch being carried into the district from Ferozeshah's Canal, which had been lately opened. It has now become a very flourishing district; and it has been added to the Sirsa district, the local British capital of the Bhuttee country.

6695. Did you not find that there were many wells without any water in them?

Yes, there were the remains of ancient wells. The wells that were dug dried up occasionally, but the canal had remarkable effect in saturating the soil with water, and replenishing the wells.

6696. Were not the wells, many of them, without any water?

If the wells were carried deep enough, water was always found. They were extremely deep, except in the neighbourhood of the canal.

6697. Had you the curiosity to dig any of them a little deeper?

No, I did not remain long enough in the district.

6698. *Chairman.*] Is there any other subject upon which you have any explanation to make?

I have observed that several of the Witnesses have spoken disparagingly of the class of Indo-Britons, the mixed offspring of English and Indians; and although it was not so intended by those who spoke of them, I conceive this language to be very ungenerous; for this class of people have a peculiar claim upon us as being our Offspring; and their situation is unfortunately very equivocal, midway between the Natives and the Europeans—not owned by either—and whatever faults they have, are mainly owing to the sensitiveness caused by that unhappy situation. They may be said to have no country; for they have no civil law whatever. There are no civil laws which are properly applicable to them in all the most interesting relations of life. This desideratum is yet to be accomplished. I conceive that the line which has been taken regarding them by some gentlemen is also very impolitic and inexpedient; for the Indo-Britons unite many of the good qualities of the English and of the Natives of India. With the amiability, quickness and tact of the Natives of India, they unite a great deal of the energy and high moral qualities of Europeans; and, properly encouraged and trusted by us, they might be converted into most valuable agents in the regeneration of India in all departments—the Judicial, the Revenue, and especially the Educational, for which they have peculiar qualifications. One gentleman belonging to that class, Mr. Neil Benjamin Baillie, has given evidence before the Committee of the House of Commons, which shows him to be among the ablest and most learned of Anglo-Indian lawyers. And I have had the happiness of being intimate with one of the most gallant and open-hearted soldiers belonging to that class who ever appeared in India, the late Colonel Skinner. The service which he rendered to our Government went quite beyond his military qualities. The universal respect and esteem in which his character was held was a decided source of strength to our Government.

Sir C.E. Trevelyan, K.C.B.

23d June 1853.

6699. Would you consider those two gentlemen as a fair sample of the race to which they belong, or rather as two happy exceptions?

No; I consider them a fair sample of the better description of Indo-Britons. The only reason why we have not more like them is because they have not had fair play given them; and I hope that a new leaf will be turned over, and that we shall hear no more disparaging expressions regarding them; but shall rather see a general desire manifested to improve their condition, and give them every practicable advantage. There is another instance which I must mention. There are numerous amiable and excellent ladies of that class who hold a most honourable place in English society, and are among the best of wives and mothers, and take an active part in every measure for the improvement of the Natives of India.

6700. Earl of *Ellenborough.*] Are not the ladies of that class physically much better than the gentlemen?

I think not. That is not the result of my observation.

6701. Are not the generality of Indo-Britons a class of poor weakly-looking persons; very sallow and unhealthy in their appearance, and very small in stature?

They must not be compared altogether with us.

6702. Are not they inferior to the Natives in physical qualities?

I think not. They are inferior to some races of Natives in physical qualities; but I think they hold a very fair average position in point of physical qualities.

6703. Colonel Skinner was the son of a Rajpoot lady, was not he?

He was.

6704. You would not say that the persons called Crannies were a fair sample of the human race, should you?

I think they are. They are superior in physical qualities to the Bengalees. They are inferior to the up-country peasantry; but many of our own people are inferior to the up-country peasantry. The Jat peasantry of the country between Agra and Lahore are a better grown, more developed and much handsomer race than our southern peasantry in England.

6705. Are you talking of their bodies or of their legs?

Of their whole persons; I have never seen a finer race of men than many of them are.

6706. *Chairman.*] Will you have the goodness to state to the Committee what is your opinion as to the effect of education upon the probable maintenance of the British Government in India?

According to the unmitigated native system, the Mahomedans regard us as Kafirs, as infidel usurpers of some of the finest realms of Islām, for it is a tenet of that dominant and warlike religion constantly to strive for political supremacy, and to hold all other races in subjection. According to the same original native views, the Hindoos regard us as mlechas, that is, impure outcasts, with whom no communion ought to be held; and they all of them, both Hindoo and Mahomedan, regard us as usurping foreigners, who have taken their country from them, and exclude them from the avenues to wealth and distinction. The effect of a training in European learning is to give an entirely new turn to the native mind. The young men educated in this way cease to strive after independence according to the original Native model, and aim at improving the institutions of the country according to the English model, with the ultimate result of establishing constitutional self-government. They cease to regard us as enemies and usurpers, and they look upon us as friends and patrons, and powerful beneficent persons, under whose protection all they have most at heart for the regeneration of their country will gradually be worked out. According to the original native view of political change, we might be swept off the face of India in a day; and, as a matter of fact, those who look for the improvement of India according to this model are continually meditating and hatching plots and conspiracies with that object: whereas, according to the new and improved system, the object must be worked out by very gradual steps, and ages may elapse before the ultimate end will be attained, and in the meantime the minority, who already regard us with respect, and aim at regenerating their country with our assistance, will receive continual accessions, until in the course of time they become the majority; but when that will be, no one can say; nor can any one say how long we may continue to be politically connected with India, even after the whole of the civil employments have been transferred to the

the natives. If we take the proper course, there may be an intermediate period similar to that at which we are arrived with respect to Canada and Australia. Supposing our connexion with India to cease according to the native views, it will cease suddenly—it will cease by a violent convulsion—it will cease with most irritated feelings on both sides, and we shall leave a hostile country, and a country which will be to a great extent unimproved. Whereas, if the connexion ceases according to the other course of circumstances, we shall leave a grateful* country and a highly improved country.

Sir C.E. Trevelyan, K.C.B.

23d June 1853

6707. Earl of *Ellenborough.*] Why should we ever leave it at all?
I hold that this is the way to keep it as long as possible.

6708. Lord *Monteagle* of Brandon.] For a very long time, as long as the educated classes of India are a small minority in a country, with the enormous population of India, must it not necessarily be the fact that the educated classes must, for their own sakes, be more in association with English interests than they can be with any system of Hindoo advancement, as separate from the English interests?
For a long time to come it would be greatly to their disadvantage that a Native Government should be established. They would be the first who would suffer from it. They would be the objects of plunder and popular indignation, and it is every way their interest to hold by us; and as that class increases, the larger will be the proportion of the people who will become attached to us.

6709. Earl of *Ellenborough.*] When you began this statement, you drew a very true picture of the state of Mahomedan feeling. Can you state what the Hindoo feeling is, as distinguished from the Mahomedan?
The difference between the two is, that the Mahomedan feeling is more actively opposed to us.

6710. *Chairman.*] Do you think that there is any difference between the feeling which is entertained by the Hindoo population towards us now, and their feeling towards their Mahomedan conquerors when they settled in the country?
It is probably much the same as that which existed towards their Mahomedan conquerors when they were first established in India: but many ages have elapsed, and they have become reconciled to them.

6711. Earl of *Ellenborough.*] Must not their feeling towards their Mahomedan conquerors have been very different as between one and another; for instance, towards Akbar and towards Aurungzebe?
Akbar was a very remarkable sovereign: he opened the field of employment and distinction in the most liberal manner to the Hindoos, which has rendered him famous in India, and made his reign a great epoch. Aurungzebe pursued a different course, and from that time the Mogul Empire began to go to pieces.

6712. But Akbar was of all men the most tolerant, was he not?
He was extremely tolerant.

6713. Were there not great doubts entertained by Mahomedans as to his fidelity to his own religion?
Yes; his orthodoxy was suspected.

6714. Did not Aurungzebe employ great Hindoo Chiefs as his generals to command his forces?
He employed the Rajpoot Chiefs, who were the hereditary adherents of his family; but he did not avowedly act upon the principle of trusting and employing the Hindoos as Akbar did; in the end, he alienated the Rajpoots, in common with the other Hindoos, by his religious persecutions. The following extracts on this subject, from Mr. Elphinstone's History, are very instructive. Vol. II. page 326: "Akbar's employment of the Hindoos, equally with the Mahometans, began "with his assumption of the government. In the seventh year of his reign, he "abolished the jezía or capitation tax on infidels: an odious impost, which served "to keep up animosity between people of the predominant faith and those under "them. About the same time he abolished all taxes on pilgrims, observing, that "'although the tax fell on a vain superstition, yet as all modes of worship were "'designed

* A Paper given in by Sir C. Trevelyan, illustrative of the feeling with which the Natives of India regard those to whom they owe their education and advancement in life, will be found in Appendix M., page 488.

Sir C.E. Trevelyan, K.C.B.

23d June 1853.

" ' designed for one great Being, it was wrong to throw an obstacle in the way of the " ' devout, and to cut them off from their mode of intercourse with their Maker.' " Page 493: " Aurungzebe's present measures were far more decidedly intolerant; " for although he began with an equitable edict, by which all claims on the Govern- " ment were to be received in the Courts, and tried according to the Mahometan " law; yet, at the same time, a circular order was sent to all governors and persons " in authority to entertain no more Hindoos, but to confer all the offices imme- " diately under them on Mahometans only. It was found quite impracticable to " comply with this order; and, in fact, most of the above edicts remained a dead " letter, and had no other effect but to excite alarm and disaffection." Page 494: " The effects of these fanatical proceedings were not long in showing themselves. " At the beginning of this reign, the Hindoos served the state as zealously as the " Mussulmans, and that even when employed against people of their own religion; " but their attachment declined as they had experience of the new system: discontent " spread among the inhabitants of the Emperor's own dominions; the Rajpoots began " to be disaffected, and every Hindoo in the Deckan became at heart a partisan of the " Marattas." And lastly, at page 498: " The effect was to complete for ever the " alienation of the Rajpoots. They were afterwards often at peace with Aurungzebe's " successors, and they sometimes even furnished their contingents, and professed " their allegiance; but their service was yielded with constraint and distrust, very " unlike the zealous attachment which formerly made them the prop of the mo- " narchy." Akbar's tolerant and liberal conduct enabled him to attempt many improvements in the social system of the Hindoos. He forbade trials by ordeal, and marriages before the age of puberty. He also permitted widows to marry a second time, contrary to the Hindoo law; and he positively prohibited the burning of Hindoo widows against their will, and took effectual precautions to ascertain that their resolution was free and uninfluenced. He also prohibited the making slaves of persons taken in war.

6715. *Chairman.*] Will you proceed with your statement?

Supposing the connexion to cease, according to the new system, besides all other advantages, India would be left a very highly improved country, so that our trade with India would probably be more advantageous to us than our direct political connexion. In the one case, it would be equivalent to the cessation of our connexion with Affghanistan: in the other, it would be equivalent to the cessation of our connexion with the United States, but without the previous struggle, it being well known that we derive advantages from our trade with the United States which we never could have derived from holding the country under our Government.

6716. Earl of *Ellenborough.*] Do you estimate as of no value the maintenance from the revenues of India of 6,000 English gentlemen in situations of trust and great importance, and the maintenance of some 1,500 more in this country upon the fruits of their services in the East; should we not lose all that if India were separated from us, besides the maintenance of about 40,000 of our troops employed in that service?

I estimate those advantages as of considerable value; but I conceive that they are not to be compared with the immense trade which would be carried on with India if it were highly cultivated and improved, and the natives were possessed of the means of purchasing our manufactures, even in a much smaller degree than is the case in most of our colonies.

6717. Why should we not so improve the country ourselves, still retaining it under our dominion. Has our trade with any country in the world increased so rapidly as our trade with India during the last 10 years?

It has increased very rapidly as our policy has become more liberal; but I conceive that not only the improvement of India, but our tenure of India, depends upon our doing justice to the natives, and gradually opening the advantages of their own country to them.

6718. Did not the exports and imports of India increase about 20 per cent. in two years, from 1841-2 to 1843-4?

They have more than doubled since the last renewal of the Charter.

6719. *Chairman.*] Are the Committee to understand, that, in your opinion, the object most to be desired is to bring about a separation between India and England upon the terms most conducive to the interests of both countries, or that you think it more desirable not to bring about a separation between the two countries?

I conceive

I conceive that in determining upon a line of policy we must look to the probable eventualities. We must have present to our minds what will be the ultimate result of each line of policy. Now my belief is, that the ultimate result of the policy of improving and educating India will be, to postpone the separation for a long indefinite period, and that when it does come, it will take place under circumstances very happy for both parties. Whereas I conceive that the result of the opposite policy of holding and governing India for the benefit of the civilians and the military men employed there, or according to any view less liberal than that of doing the utmost justice we can to India, may lead to a separation at any time, and must lead to it at a much earlier period, and under much more disadvantageous circumstances than would be the result if we take the opposite course.

6720. Lord *Monteagle* of Brandon.] Have you ever contemplated the separation of England and India as an object to be desired; or have you rather contemplated it as an event which may at some period be anticipated?

I have never contemplated it as an object to be desired. I believe the best interests of India are bound up with a continuance of our dominion, and that the greatest misfortune that could happen to India would be a premature termination of that dominion.

6721. Therefore, in recommending the progress of education, and, under proper safeguards, the employment of the Natives in the public service, you are not contemplating such a separation, but you are recommending a course which is, in your opinion, the least likely to lead to that alternative?

I am recommending the course which, according to my most deliberate view which I have held for a great many years, founded, I believe, on a full knowledge of the subject, will be most conducive to the continuance of our dominion, and most beneficial both to ourselves and to the Natives. I may mention, as a familiar illustration, that I was 12 years in India, and that the first six were spent up the country, with Delhi for my head quarters, and the other six at Calcutta. The first six years represent the old régime of pure native ideas, and there were continual wars and rumours of wars. The only form which native patriotism assumed up the country was plotting against us, and meditating combinations against us, and so forth. Then I came to Calcutta; and there I found quite a new state of things. The object there was to have a free Press, to have municipal institutions, to promote English education and the employment of the Natives, and various things of that sort.

6722. Earl of *Ellenborough*.] Do you think that the men of the sword up the country, whom you met with in the first six years of your life in India, would ever bear to be governed by the men of the book in Bengal?

The prospects of Bengal are very peculiar. There are from 30,000,000 to 40,000,000 of people in Bengal, who are so unwarlike that at present it is impossible to contemplate the period when they will be able to maintain their independence; and it follows, that either they must continue for an indefinite period under our protection, or they must eventually fall under the rule of some powerful Government formed in Upper India.

6723. Earl of *Harrowby*.] Do you think that the separation of India from England would be a signal for civil war all over India?

No doubt it would; the whole framework of society would fall to pieces, and there would be universal rapine and desolation.

6724. Lord *Monteagle* of Brandon.] Then, supposing one of two causes to be taken, either the abandonment of the education and employment of the Natives, or an extension of education, and an extension, with due precaution, of the employment of the Natives, which of those two causes, in your judgment, will lead to the longest possible continuance of the connexion of India with England?

Decidedly the extension of education and the employment of the Natives; I entertain no doubt whatever upon that question.

6725. In a letter written upon the 23d of January 1835, by the Earl of Ellenborough to Mr. Cameron, he says, "I see no ultimate remedy for all the evils which exist in India but the employment of Natives very extensively in the civil administration. Natives able and willing to serve it may be easy to find. The difficulty is to find them honest; and the great object of our legislation, and of our Government, should be to form a class of trustworthy public servants, and

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

under them a moral people." Does that quotation affirm the two principles of Native education and employment as being necessary for the safety of our empire in India?

Entirely so; I most entirely concur in those sentiments; and I beg to be permitted to place on record a paragraph from a letter from the Court of Directors, written to the Government of India, in September 1830: "There is no point of view in which we look with greater interest at the exertions you are now making for the instruction of the Natives than as being calculated to raise up a class of persons qualified by their intelligence and morality for high employments in the civil administration of India. As the means of bringing about this most desirable object, we rely chiefly on their becoming, through a familiarity with European literature and science, imbued with the ideas and feelings of civilized Europe, on the general cultivation of their understandings, and specifically on their instruction in the principles of morals and general jurisprudence. We wish you to consider this as our deliberate view of the scope and end to which all your endeavours with respect to the education of the Natives should refer."

6726. *Chairman.*] Has the system of education hitherto pursued had any effect in improving the moral character of the Natives, and rendering them more fit to be trustworthy servants of the Government?

Yes; it has had a very considerable effect; I propose to enter upon that hereafter, under another head.

6727. Lord *Monteagle* of Brandon.] In the evidence lately given by a very eminent witness, Mr. John Stewart Mill, in the present inquiry, he states, "I think it would be perfectly possible to open to the Natives a large share of the Civil Government without ceasing to maintain the dependence of India. In proportion as the Native becomes trustworthy and qualified for high office, it seems to me not only allowable, but a duty to appoint them to it." Is that in accordance with your opinion?

I most entirely agree with it. I may be permitted to mention, with reference to a question that was put to me in my last examination, that an assimilation of the judicial and administrative institutions of India on all main points with those of England would very much facilitate the employment of highly qualified Europeans in superior situations; for instance, the acquirement of a sufficient training for judicial employment in India will become much easier as soon as the laws of India have been codified; any person studying in this country might then qualify himself for superior judicial employment in India. Even now it is proposed to appoint a Queen's Judge as President of the College of Justice at Calcutta. Following up the remarks which I was making as to the course of policy which it is desirable to pursue with respect to India, I would observe, that the principle which I maintain is supported by ample historical evidence. The first instance I give is that of Alexander and his successors. I will read a passage from Gibbon, in illustration of it: "When Alexander became master of the Persian empire, he early perceived that, with all the power of his hereditary dominions, reinforced by the troops which the ascendancy he had acquired over the various States of Greece might enable him to raise there, he could not hope to retain in subjection territories so extensive and populous; that to render his authority secure and permanent, it must be established in the affections of the nations which he had subdued and maintained by their arms; and that in order to acquire this advantage, all distinctions between the victors and vanquished must be abolished, and his European and Asiatic subjects must be incorporated and become one people by obeying the same laws, and by adopting the same manners, institutions and discipline." And it is well known that the kingdoms which grew out of the conquests of Alexander maintained their integrity until they were overthrown by external violence—On the one side by the irruption of the Parthian nations; and on the other by the Romans.

6728. Earl of *Ellenborough.*] Is there any power in our Government to marry at once every officer above the rank of Captain, and every civilian of ten years' standing, to native ladies of great character and high birth, which was the policy adopted by Alexander?

Certainly not. In answer to your Lordship's question, I may be permitted to read the following paragraph from Mr. Cameron's recent excellent work, on the Duties of Great Britain to India: "What we ought to copy from the great Macedonian king is, not the particular measures by which he proposed to make his

his Greeks and Persians coherent parts of one united empire, but the generous philanthropic spirit, the imperial equity, with which he divided his favour and his protection between them. So copying them, we may expect to create that feeling in the governed which corresponds to imperial equity in the governors—*imperial feeling* it might be called, simply as holding nations together under one head, in analogy to the phrase, *national feeling*, for that to which a single nation owes its cohesion."

6729. Do not you think that Alexander, himself an absolute monarch, had much greater facilities of carrying out his principles of government, than a Governor-general subjected to a double Government at home?

I think that our free and popular Government, depending on reasonable public opinion, is a more powerful instrument of beneficent government than any despotism.

6730. Lord *Monteagle* of Brandon.] Would it be possible to contemplate the results which you have described and pointed to, without a more permanent settlement of British-born subjects in India than at present takes place?

I think so. The result will be arrived at by somewhat different means, but according to the same principles. Alexander's principle was to take the natives of the countries which he conquered under his protection, and put them on a complete footing of equality with his Macedonians, giving them the same advantages as to promotion, employment, and so forth, as they had under their native kings; and that is the course which we ought to follow, with the necessary differences of detail, in India.

6731. Do you consider that the permanent settlement of British-born subjects in India, in the prosecution of industry and the investment of capital, is a thing to be desired, or the reverse?

Certainly, it is to be desired. As far as it takes place, it will powerfully conduce to the happy result of consolidating our dominion in India, and especially now that the English in India are going to be placed under equal laws with the Natives, and under the same courts of justice: for so long as they belonged to a separate jurisdiction, they were an element of disorder and misrule. The line which they took was to depreciate and disparage the Native Courts; but when they are once placed under them, they will then become an element of good, and we shall have a power of improvement introduced in this way into our judicial system of which we have no conception at present.

6732. Is it your opinion that the past unsettled state of the law as between the English and the Natives, and above all the state of the law in the Mofussil, without the remedy of a code or *Lex Loci*, as was proposed, has been a considerable impediment and discouragement to the settlement of the English in India?

I have no doubt that it has been a great impediment and discouragement to the settlement of the English in India, and thereby a great drawback to the improvement of India.

6733. Then, it is your opinion that English settlers or emigrants located in India would rather have a tendency to lead the party friendly to British connexion than to become leaders of discontent and turbulence?

That is my firm belief. I believe they would accomplish two objects—that they would be on the side of English connexion, but that at the same time, with the true spirit of Anglo-Saxons, they would be stout and open-mouthed against every local grievance.

6734. In a statement made by Mr. Macaulay upon the former renewal of the Charter, he said that "Next to the opening of the China trade, the change most eagerly demanded by the English people was, that the restrictions on the admission of Europeans to India should be removed." He goes on to say, "In this measure there are undoubtedly great advantages. The chief advantage is the improvement our native subjects may be expected to derive from free intercourse with a people far advanced beyond themselves in intellectual cultivation. I cannot deny that this great change is attended with some danger." Now, from that passage we may conclude, that the advantages of English settlement in India are great and obvious; but what is the risk connected with English settlement?

I presume that the risk which Mr. Macaulay contemplated was this, that the English settlers might head a national Indian party; but India is such a great

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

country, and the preponderance of native feeling must be so decided for an unlimited number of years to come, that Europeans will be lost in the mass; and they will have exactly the same motives to deprecate the re-establishment of a pure Native Government which the Anglicised Natives have: and for an indefinite time to come they will stand by the British Government, as representing the land of their fathers, the land with which they are naturally connected, and the land from which, and through which, and by which they hope for the improvement of India.

6735. Earl of *Ellenborough.*] Do you think it possible that the Natives might assist the European colonists who are supposed to be settled in India, for the purpose of establishing what is now called responsible government; and that, when they had so separated them from the dominion of England, they might overthrow the colonists themselves?

That would be a very probable result to the Europeans, for the number of English settlers will always be comparatively a mere handful, because the country presents great physical obstacles to the settlement of Europeans from the nature of the climate; and Europeans, foreseeing that result, will be more disposed to side with the British Government and to support it.

6736. Do you think that a separate Government established in India would pay the dividends upon the East India Stock, or the pensions due to the civil and military servants?

It would depend upon the terms on which the separation took place. If it took place according to the course of policy which I recommend, they certainly would pay it, supposing the debt then to exist; but if it took place according to the native policy, there would be a clean sweep of every thing, men and money, and everything.

6737. *Chairman.*] Do you contemplate it as probable that there can be any great number of permanent English settlers in India without great physical and moral deterioration?

I think there would be physical deterioration to a certain extent; but the progress of Christianity in India, both among Europeans and Natives, is such, and public opinion is improving so fast, that I do not think there will be any moral deterioration: but although, according to my view, the European settlers in India would never be numerous, they would be extremely influential in proportion to their number. One stout Englishman is as good for routing out and exposing abuses in a Judges' or Collectors' Court as several hundred thousand Natives.

6738. Is it not the fact, that the children of European parents cannot be reared in India, or only very rarely?

There is a great distinction to be made between different parts of India in that respect. That prevailing observation is founded on our experience of Bengal, which certainly is very injurious to a European constitution; but it is different in the Upper Provinces. I see no reason why the European settlers in the Upper Provinces should not partake of the same happy physical qualities as the Natives of the Upper Provinces possess. There is a very obvious distinction between the physical development of the inhabitants of the alluvial country of Bengal and the inhabitants of the dry regions of the Upper Provinces.

6739. Earl of *Ellenborough.*] Is it not very difficult to apply any general principles to the whole of India, inasmuch as the Lower Provinces differ so entirely from the Upper, in the character of the people, and in the climate?

Yes, it is very difficult. I might enlarge upon this, and allude to the mountain range of the Himalayas, which skirt the north and east of India, from the Indus to the Burhampooter, where a very remarkable European race might arise.

6740. Earl of *Harrowby.*] Can you contemplate any considerable colonization of English settlers in India: is there any example of permanent colonization of Englishmen in any tropical country?

None whatever. The vocation of the English race in tropical countries seems rather to be to govern and influence, and to communicate their superior civilization, than to settle and to supply the staple of the population.

6741. Lord *Monteagle* of Brandon.] If there were European settlement and colonization along the line of those Upper Provinces which you have described, would

would not that in itself, and independently of any other advantages, give very great strength to our Indian empire upon the whole of that frontier?

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

No doubt it would have a great tendency to confirm our dominion in India. I am strongly impressed with the idea, that India is so vast a country, and is inhabited by races differing so much in their character and degree of civilization, that its consolidation into a single nation, possessing national sympathy and coherence, such as would allow of self-government, is so difficult and so distant, that we have nothing to fear from that source.

6742. Lord *Ashburton.*] Can you say, from your own experience, that the presence of European settlers in a district has a tendency to render our dominion more popular?

Yes. The instances of European settlers in the upper country are few; but all that I know were in favour of that idea. Colonel Skinner and his family is an instance that immediately occurs to me. They greatly tended to the confirmation of our dominion.

6743. My question wes intended to refer more particularly to indigo planters and mercantile settlers?

The district of Bengal in which indigo planters most abound is Tirhoot. It is well known that there is not a more flourishing and prosperous district in India than Tirhoot; and if every other district rebelled, I should expect that Tirhoot would stand by us.

6744. Should you say that the presence of those Europeans has a tendency to make our dominion more popular in the country?

I should say decidedly so, even now, under the disadvantage of their being under a separate jurisdiction. Whatever inconveniences may exist arise from the very anomalous and objectionable state of the law as between them and the Natives, which gives them a very unfair and improper advantage, and is really for their injury, because it prevents the establishment of confidence; but if that were removed, I should say that they would be altogether and entirely an element of strength and popularity. Returning to the line of remark I was upon, the next instance I give is that of the Romans, a short extract from Gibbon's Decline and Fall. Having adverted to the circumstance that the value of admission to Roman citizenship was continually diminishing by the increasing liberality of the Emperors, he adds, "Yet, even in the age of the Antonines, when the freedom of the city had been bestowed on the greater number of their subjects, it was still accompanied with very solid advantages. The bulk of the people acquired with that title the benefit of the Roman laws; and the road of fortune was open to those whose pretensions were seconded by favour or merit. The grandsons of the Gauls, who had besieged Julius Cæsar in Mœsia, commanded legions, governed provinces, and were admitted into the Senate of Rome. Their ambition, instead of disturbing the tranquillity of the State, was intimately connected with its safety and greatness." * * * "The obedience of the Roman world was uniform, voluntary, and permanent. The vanquished nations, blended into one great people, resigned the hope, nay even the wish, of resuming their independence, and scarcely considered their existence as distinct from the existence of Rome. The established authority of the Emperors pervaded, without an effort, the wide extent of their dominions, and was exercised with the same facility on the banks of the Thames, or of the Nile, as on those of the Tiber. The legions were destined to serve against the public enemy, and the civil magistrate seldom required the aid of a military force." Caractacus, Cassibelaunus and Boadicea represent the old state of native feeling in India. The "Groans of the Britons," entreating the Romans to continue their protection to them, represent the new era which is dawning upon India.

6745. Earl of *Ellenborough.*] Did they not represent the contemptible mediocrity and pusillanimity to which they had reduced the people, so that they were unable to defend themselves?

They did; but we will do more than the Romans. We have two advantages to confer upon the Natives of India which the Romans had not. One of them is constitutional freedom, and the other is Christianity. Now these two will make the people of India at some distant period capable of self-government and self-defence.

6746. Can you calculate the period at which that is likely to happen?

I do not pretend to calculate it; it is buried in the distant future.

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

6747. Do not you think it is hardly worth while to speculate upon it, if it is so far off?

I think that in choosing a line of policy, we must, both for our own sake and for that of the Natives, look to the probable result, "*Respice finem*;" and I consider that, balancing the advantages and disadvantages, the advantages of the course I propose to a very great extent preponderate.

6748. Lord *Wharncliffe.*] Is it not a fairer and more practical statement of the case to say, that whatever may be the ultimate result of our course in this respect, our plain duty lies before us, to promote the improvement of the people as far as we are able?

That is the true statement of the case. It is a plain moral duty to govern India as well as we possibly can for the benefit of the Natives; and Providence has so arranged, that the performance of duty shall always be found to be conducive to the best interests of mankind. Honesty in this, as in everything else, is the best policy.

6749. Lord *Wynford.*] Ought we not, for the sake of the Natives themselves, to retain possession of our dominion as long as we can, in order to prevent their tearing each other to pieces?

Undoubtedly. The last instance I would give in support of my principle is a cotemporary instance—an Asiatic instance. The great Empire of China, inhabited by a most ingenious and intelligent people, has been held in subjection, for upwards of 200 years past, by a horde of barbarous Tartars—the Manchow Tartars. The conservative element of the Chinese social system which has produced this remarkable phenomenon I conceive to be, that perfect freedom of employment and full participation in every advantage which their country can afford, except military command, has been given to the natives of China. This has been done in the most systematic manner by means of public examinations periodically held—those who acquit themselves best being placed, as a matter of course, in Government employment; and this also accounts for another phenomenon which has been much observed of late years, the remarkable ability of the Chinese state papers; for when they are divested of their conventional style, they are clearly the papers of a very cultivated, able class of public functionaries. Some indications of this system, of a very interesting kind, have appeared in the social change now in progress in China. I may be permitted to read the following extracts from the proclamations of the chiefs of the Chinese insurgents, extracted from the "Friend of China and Hong Kong Gazette," 26th of March 1853: "Those who diligently study the works of Confucius and Mencius seldom succeed, through the medium of the literary examinations, in attaining official dignity"—(that is one of the accusations against the existing Government, that they tampered with the public examinations); "while those who make use of pecuniary considerations frequently attain to the highest posts of military and civil rank." And then they promise a return to the proper principles of Chinese government: "I would wish to ask those of you who have given of your money, and aided with your provisions, the former government, in order to purchase titles and official dignities, what is the glory of such distinctions? And even those literary honours which the Manchow robbers have conferred at the literary examination, of what use are they? I and my followers are all subjects of the great Chinese Empire, and students of the books handed down by the great sages of antiquity—how then could we stoop to receive rank and emolument from these Mwane Manchow barbarians? Do you, therefore, each one, throw away the diplomas which you have received, and deceive yourselves no longer with them. As soon as I have taken Nankin, I will consult about arrangements for the literary examinations; and, after having weighed the merits of the respective candidates, I will select the most worthy scholars, and settle the degrees of literary rank to which they are entitled." The proclamation is addressed to "Scholars and People."

6750. Earl of *Ellenborough.*] That might be a model for a proclamation against us, in the event of an insurrection against our Government by the people of India?

But, as the Manchow Tartars have succeeded in keeping China by this system considerably upwards of 200 years, I expect that with the greatly superior advantages which we have to bestow, we shall keep India for a much longer period.

6751. Earl

6751. Earl of *Albemarle.*] Do not you consider the Chinese people in a much higher state of civilization than the Indians themselves?

It is difficult to strike the balance; they seem to be much in the same state of civilization. There must be some aristocracy in every country; and an admixture of literary aristocracy with an aristocracy of wealth may have its advantages, and is at least as good as any other.

6752. *Chairman.*] Are the Committee to understand that it is your opinion that, from the instances you have quoted, we learn that the best mode of retaining our empire over India is by employing the Natives in posts of trust and emolument; but that for that purpose they should be educated so as to qualify them better to perform those duties?

That is my opinion.

6753. Lord *Monteagle* of Brandon.] Do you consider that the 87th clause of the last Charter Act will ever be fully carried out into practical effect, unless it is accompanied by a large and enlightened system of education, such as you have recommended?

I am decidedly of that opinion. I consider that without a proper system of education the provision contained in the 87th clause will be a mere mockery. To say that we are ready to open employments to Natives, and yet not to give them the most obvious advantages for qualifying themselves for those employments, is a cheat, and a mere evasion of the clause; the two things are inseparably connected.

6754. Earl of *Albemarle.*] And you consider that that course cannot safely be carried on?

Certainly; a continuance in that course of policy would undoubtedly bring upon us great evils.

6755. Lord *Monteagle* of Brandon.] In recommending the former Charter Bill in the House of Lords, it was stated by the Marquess of Lansdowne, that "their Lordships would be remiss in the performance of the high duties which devolved upon them if they did not secure to the numerous Natives of Hindostan the amplest developement of all their mental endowments and moral qualifications. It was a part of the new system which he had to propose to their Lordships, that to every office in India, every Native, of whatsoever caste, sect or religion, should be equally admissible; and he hoped that Government would seriously endeavour to give the fullest effect to this arrangement, which would be as beneficial to the people themselves as it would be advantageous to the economical reforms now in progress in different parts of India." You agree in the views so expressed?

I entirely concur in them, with the understanding that the word "admissible" means that they should be appointed as fast as they become qualified, and that we should use our utmost exertions to enable them to qualify themselves. I consider that this precaution is requisite in the interest of the Natives themselves.

6756. In your previous examination, you described the progress of education in India, and you dwelt with peculiar interest upon the progress of medical and surgical education; has not that been remarkable in its developement?

It is remarkable as having been an experiment in a distinct branch of the subject, which has been completely worked out, and has been entirely successful.

6757. Has it not also had the collateral effect of leading, from the nature of the works that were to be studied, and the associations which had to be made, to a great extension of acquaintance with the English language?

Yes, it has had that effect.

6758. Will you have the goodness to tell the Committee how you reconcile with that 87th clause of the last Charter Act, and with the principles which you have laid down with so much clearness and force, the exclusion of every Native of India, from the time of the passing of the Charter Act up to the present time, from the appointment even of an assistant surgeon in India?

I cannot reconcile it; but I make great allowance for the conservative feeling which shrinks from removing established land-marks until the responsible parties think they see their way quite clearly before them. I am entirely in favour of admitting to the service of the Government every native medical student who qualifies himself; I am for admitting them to any medical employment for which they may be qualified.

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

6759. Is there anything in the 87th clause, or in any of the provisions of the last Charter Act, or in the discussions which took place at the time, which intimated to Parliament in any degree, that whilst that clause declared the perfect eligibility of all Natives to all appointments for which they might be fitted, the practical rule to be applied was to exclude them absolutely from that time to the present from any covenanted office whatever?

I do not think that the exclusion has been carried that length, for a great inroad has been made upon the covenanted service, and especially in the Judicial Department. The entire class of Registrars has been abolished, for instance, and Sudder Ameens and Principal Sudder Ameens have been appointed in their place; and the fact, that a much greater amount of judicial business is done, although the number of European servants is smaller, shows that the Natives must have encroached very largely upon the employment of the Europeans.

6760. Is there any covenanted office whatever to which a Native of India is now eligible?

Yes; Deputy Collector, Deputy Magistrate, and the Judicial appointments which answer to the abolished appointment of Registrar; that is, Principal Sudder Ameen and Sudder Ameen.

6761. Were those offices at any time whatever held by covenanted servants?

Yes; the situations of Deputy Magistrate and Deputy Collector were in my time.

6762. Can you give me the date of the creation of those offices; was not that change the creation of new offices, to which the Natives were eligible, and not the admission of Natives into the covenanted service?

When I was in India there was an European class of Deputy Magistrates and Deputy Collectors, and no Natives held those situations. Now there is a large native class of Deputy Magistrates and Deputy Collectors exercising the same functions. They do not receive so much salary, because it is right that the Natives of the country should not receive so much salary as Europeans, who require a larger scale of expenditure for the preservation of their health, and have made a great sacrifice by leaving their own country to serve in India.

6763. Having reference to the date of the creation of those offices to which Natives are now appointed, are they not creations of new offices to which the Natives are eligible, and not the admission of Natives into the covenanted service?

I conceive that both cases have occurred. No doubt there has been a creation of new offices, but I believe that there has also been to some extent a substitution of Native Deputy Collectors and Deputy Magistrates for European officers.

6764. Can you show any covenanted office to which a Native is now considered eligible according to the practice of the East India Company?

I beg to refer to the Act No. 7 of 1840, which expressly authorizes the substitution of covenanted for uncovenanted agency in the offices of Deputy Registrar and Assistant Registrar to the Court of Sudder Dewanny and Nizamut Adawlut at Calcutta and Allahabad respectively; and to the Act No. 15 of 1843, for the more extensive employment of uncovenanted agency in the Police and Criminal Branch of the Judicial Department, which provides that the one agency may be vested with the same powers as the other. Of these two facts there can be now doubt—that in the Police and Revenue Departments an increase of covenanted agency would have been necessary, if there had not been an increase of uncovenanted agency, and that in the Judicial Department a large grade of covenanted officers (that of Registrar) has been discontinued, and native officers under another name (Sudder Ameens and Principal Sudder Ameens) have been substituted for them. It may, therefore, be truly said that the one class of agency has to a great extent taken the place of the other.

6765. Lord *Mont Eagle.*] Is there not a covenant entered into between the civil servants of the East India Company who go to India and the Company?

Yes.

6766. Has that ever been entered into between any native servant and the Company?

No, nor is it desirable. It is an ancient form of contract, founded upon the old commercial character of the Company.

6767. But

6767. But it is still adhered to in the case of European servants who go out to India?

Yes; and so long as Europeans are sent out from this country to assist the Government of India, it will be advisable that some form of contract should be entered into, even for the protection of the young men, because they give up all their prospects in this country, and go into exile in a foreign country, where they have to encounter an adverse climate, and it is right that they should have some protection; and it is right, also, that they should enter into an obligation to serve the Company faithfully.

6768. Lord *Monteagle* of Brandon.] But do you think it is right that, by any rule of distinction between covenanted and uncovenanted servants, the power of selecting prudently from amongst the Natives such as may fairly be considered eligible for appointments under the Government of India should be excluded?

No, I think it would be altogether wrong. In my opinion, if it could be shown that a particular Native, by his experience, his ability, his moral character, and the trust which his character inspires in all classes, is fit for any particular situation, he should be appointed to it; and if it is withheld from him, in order to favour the European civil service, it is contrary to law, and a great injustice.

6769. Supposing it were proposed that a well-selected Native should even be placed in a Supreme Court of Appeal, to be constituted by the consolidation of the Sudder Court and the Supreme Court, would not that break down absolutely, once and for ever, the distinction of covenanted and uncovenanted, and make the eligibility of the man the only question?

If such an appointment were made, it would be a remarkable illustration of that provision of the Charter, and would amount to a proclamation to all the world that we were acting up to our professed intentions; but I consider that such an appointment should be made with great care; and I would refer to some remarks which I made in my former evidence as to the danger to the interests of the Natives of making premature and indiscreet appointments.

6770. Lord *Mont Eagle.*] When a civil servant is sent out under covenant to India, does it not imply that the Company are bound to continue him in their employment, unless he commits some act of very gross misconduct?

Yes; that is necessary, to induce the most highly qualified of the English youth to embark their fortunes in India. Unless they are to have an assurance that they will continue to be employed; unless they forfeit their position by their misconduct, they cannot be expected to enter the service.

6771. They are entitled to an allowance for their subsistence when they are not actively employed?

Yes.

6772. But no Native has ever entered the service in such a way as to be entitled to an allowance for his subsistence when he is not employed?

No. There is less ground for it in the case of the Native, because he is in his own country.

6773. Lord *Wharncliffe.*] Do you know what is the number of European uncovenanted servants?

I do not know the precise number. It has increased of late years. There is, however, a general feeling that it is a strong thing to put an European into a situation for which a Native is ordinarily eligible; and it is not done, except in particular cases, where no qualified Native is forthcoming.

6774. Lord *Monteagle* of Brandon.] Here is a copy of a Return which has been laid before the Committee, showing the number of Natives who were employed in the year 1828, before the last Charter, and the number of Natives employed in the year 1849. From this it appears that in 1828 the total number was 1,197; and in 1849, 2,818; which were thus distributed with respect to the different services:—Revenue and Judicial, in 1828, 1,034; and in 1849, 1,358. Educational, in 1828, 14; and in 1849, 479. Various, in 1828, 149; and in 1849, 990. Taking first the Revenue and Judicial appointments, and viewing the small increase of Natives in that branch of the service, although it appears from the evidence of Mr. Hill, that, in his opinion, almost the whole of the Judicial Service

Sir C.E. Trevelyan, K.C.B.

23d June 1853.

ought to be done by the Natives, is that an increase which, in your judgment, represents the fair action of the 87th clause of the last Charter Act?

No; the increase is much smaller than I expected. I should like to know the standard of salary to which that Return has reference. I think it cannot include all the subordinate officers. It is a much smaller increase than I expected; but I would not form any certain inference from it without knowing more of the details. My impression is, that the employment of the Natives has been carried out much more in the Bengal and Agra Presidencies than it has in Madras and Bombay. And that is one of the illustrations which I would submit of the great desirableness, in the present stage of our Indian progress, of increasing the centralization of the Government of India, so as to extend the systems and modes of proceeding which have been successfully worked out in some parts of India to other parts, and to correct local prejudices and the operation of local interests. The progress of improvement in different parts of British India is very unequal, and the existing relations between the Supreme and Subordinate Governments are not such as admit of free action on the part of the Supreme Government for the purpose of raising the backward parts of the country to the standard of the most improved. The manner in which the Madras and Bombay Presidencies have lagged behind in extending the field of employment for the natives is one illustration of that remark. Another is the land revenue: I believe that in the Bombay and Madras Presidencies they are very much behind the North-Western Provinces of India in the land revenue arrangements. I am not proposing that the land revenue settlement of North-Western India should be transferred bodily to Madras and Bombay, but that the principle of it, with such modification as may be required, should be transferred. Of one thing I am quite sure, that such transactions and such a state of official disorganization as have lately prevailed at Bombay could not have happened if the Bombay Presidency had been under the direct and effective action of the Supreme Government, instead of being a virtually independent Government corresponding with the Home Authorities on all matters relating to discipline.

6775. Earl of *Harrowby.*] But although the North-Western Provinces and Bengal are, to a great extent, combined under a common centre, is it not the fact that a vast number of the improvements in the North-Western Provinces have not yet travelled into the Province of Bengal, notwithstanding that connexion?

There is one circumstance which takes Bengal out of the category of all the other British Provinces in India, namely, the permanent Zemindaree settlement. But some improvements have travelled there. They have carried vernacular education further in the North-Western Provinces than they have below. They have carried the employment of the Natives further than they have below. And those things have reacted upon Bengal.

6776. Lord *Mont Eagle.*] Supposing you wished to introduce into Bombay the better system of collecting the revenue which has been adopted in the other Provinces, would not great difficulty be experienced in consequence of the impossibility of transferring civil servants from one Presidency to another; is not that forbidden?

That obstacle might be overcome to the necessary extent. Supposing the action of the Central Government to be increased to the extent which I recommend, it would be in the power of the Governor-general to take an able revenue officer from the North-Western Provinces of India, and to send him to Madras or Bombay to superintend the formation of a proper revenue settlement; but this would not be necessary. There are men belonging to the Madras and Bombay Services quite as able as the Bengal and Agra servants, and much better acquainted with the peculiar circumstances of their respective Presidencies. A perusal of Mr. Dyke's evidence before the India Committee of the House of Commons will at once prove this.

6777. Could the Governor-general make such a transfer with his present powers? It would be a novelty, but it is quite within the scope of his powers, even now.

6778. *Chairman.*] Will you state what in your opinion has been the effect of the system of education hitherto pursued in British India upon the moral character and religious belief of the Natives?

According to the Native system, all knowledge, sacred and profane, is confined to the Sanscrit language, which is a dead and very difficult language, requiring from 12 to

12 to 20 years to master it, so as to make effective use of that language is confined by the religious institutions of the Hindoos to the Brahmins. All knowledge, sacred and profane, is bound up together in the bond of religion, and false science is irremediably fixed and stereotyped by its union with false religion. There never, perhaps, in the whole history of the world, was such an instance of the key of knowledge being so entirely taken away from the body of the people. What we are doing is not to enter into an unseemly and irritating conflict with the upholders of this ancient system, but to give an entirely new key to the Natives, opening to them a very superior knowledge. The first effect of this introduction to a new system is to destroy entirely the influence of the ancient system upon their minds. In most instances they are never even initiated in it. It is a great truth, that the rising generation becomes the whole nation in the course of a few years, and that if we desire to make any effectual change in the character of the people, we must take them when they are young, and train them up in the way we would have them to go; all our money then will be well laid out; we shall have no prejudices to contend with; we shall have supple minds to deal with; and we shall raise up a class of influential intelligent youth who will, in the course of a few years, become the active propagators of our system, with little or no assistance from us. However, whether they have received the seeds of the ancient system into their minds, or whether they have not, it is entirely superseded by this new system; for as the most gross physical absurdities have become articles of Hindoo faith in the manner I described, it is sufficient to prove that the world does not rest on the back of a tortoise, or is not composed of concentric circles of wine and cake and milk, and so forth, and their religion is gone.

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

6779. Lord *Monteagle* of Brandon.] Therefore, by giving sound scientific education in India, you are, practically speaking, not only making an inroad upon physical falsehood, but undermining also the religious falsehood with which the physical falsehood is associated?

Yes; judging by induction, the whole fabric, sacred and profane, rests on one foundation, and this new system destroys the foundation; and that such is the practical effect is proved by actual experience. Young men, so educated, are not Hindoos in the sense of being followers of the Hindoo religion. Then comes the important question, What is the moral effect of this extraordinary change? That must be solved by a comparison of the moral effect of the old system with the moral effect of the new system. It is well known that Hindooism is a corrupt and impure system. All the vices, from murder down to petty larceny and lechery, have their patrons among the Hindoo gods. The Thugs are a notorious instance. The Thugs are excellent Hindoos. I remember an instance when some of the Approvers, in familiar conversation with an English gentleman, said, "Why do you hang So-and-so?"—(mentioning him by name)—"It is a pity that you should hang him; he is such a religious, good man; so exemplary in all the relations of life; such a good husband; such a good father; you should not hang him." It is notorious that the Thugs, in all other relations of life except that of Travelling Companions, were exemplary. They were good subjects, and good parents. We had one of them as a Chuprassee at the Delhi Residency for many years.

6780. Lord *Wynford.*] You did not know that he belonged to that class?

The Europeans did not, but the Natives did perfectly well. When it was discovered, I sent for the head-man, and said to him, "Were you aware that this man was a Thug?" He said, "Yes; we knew it among ourselves. He used to ask leave of absence when he wanted to go on an expedition, and used to come again and resume his duties again. He never hurt anybody in this neighbourhood." People in this country are very apt to say that doctrine is nothing, and practice is everything. Now, the only difference between one of these Thugs and Mr. Wilberforce is, that Mr. Wilberforce's conscience was rightly informed, and the conscience of the Thug was wrongly informed, but they were both equally under the influence of religion. The Thugs gave tithes of all that they possessed. They gave a tenth of all their gains. They conducted all their operations under the immediate guidance of the deity, supposed to be conveyed to them through omens, and so forth. This is the Hindoo system. I can mention another instance. I remember joining with Mr. Christopher Smith, of the Board of Revenue at Calcutta; Mr. Hæberlin, the husband of the lady from whose letter I read an extract, and two or three other gentlemen, to form a society to discourage and write down cruel native practices, such as the exposure of the sick upon the banks

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

of the Ganges, and the swinging on hooks fastened through the muscles of the back at the Churuk Pooja. But when we went into the subject, we found that all these practices were so mixed up with the Hindoo religious system, and grew so directly out of it, that nothing short of the conversion of the Natives to Christianity would effect any real moral change. Something may be done by police regulation to prevent the outward manifestation of it. We have done all that we can in that way in putting down Thuggee; but the seeds of Thuggee lie deep in the Hindoo religion; and the moment the repressive force is removed, Thuggee will spring up and flourish as much as ever; and the same may be said of Suttee and infanticide.

6781. Whilst you state that no real effect will be produced until Christianity is superadded to other inferior modes of improving the habits and morals of the people, do not you think that education of itself has already shown points of improvement in the moral condition of the people?

To a great extent. The nature of the popular morals is also seen in books, which are of a superior kind to the ordinary Hindoo books; such as the Gulistan of Saadee, which every young native who received a liberal education according to the former system read. I will give one or two instances out of it. It is said, "To strive to think differently from the King is to wash the hands in one's own blood. If he call the day, night, it is prudent to add, 'Yes, and behold the moon and the stars (the Pleiades) also.'" "If a man who is stronger than you throws a stone at you, say nothing to him, but put it in your waistband, and when you see that man fallen into a well, then take it and fling it at his head." In fact, the moral sense is totally perverted. Falsehood and such like conduct, which we regard as vicious, is not habitually so regarded by the Natives of India. Now, the first effect of English education is, as I mentioned, entirely to destroy their faith in Hindooism. You cannot make them Christians until they become persuaded of the truth of Christianity; but it establishes in their minds a new standard of morality. Knowledge and thought must precede action. Now, European education gives that knowledge and that thought—"The Law is a schoolmaster to lead us to Christ;" and this superior knowledge establishes "the Law" in the minds of the Natives. It does not give the effectual motive which a firm belief in Christianity gives; but it creates a conscience. It puts that into their minds which will continually ferment and prick them, until it leads them to a full knowledge of the truth. Those young men who have received English education are notoriously more truthful than the Natives are in general. Everybody who knows them will say so. In my time, they were fervent admirers of truth and virtue in the abstract. Their moral state was this—without precisely knowing on what foundation those principles rested, yet they saw the beauty of them, and professed to be enthusiastic followers of them. Their moral state seems very similar to that of the most enlightened heathen of ancient days; and though no doubt St. John was a very superior character to Socrates, yet everybody must admit that Socrates was a better man than the bigoted idolaters who put him to death. My first position, therefore, is this—that even supposing them to remain in that middle state, still they are very superior to what they were. But they cannot remain in that state. The human being requires the comforts and hopes of religion; he cannot do without them; and Hindoos are even less able to do without them than some Western nations who are made of sterner and more self-relying stuff. These Natives must have some religion. They cannot go back to Hindooism. They will not turn aside to Mahomedanism. They have not shown the slightest disposition to do so. They must, therefore, go on to Christianity; and many circumstances tend to favour their progress to Christianity. In the first place, they are put in a position to form an unbiassed judgment on the subject; and there can be no doubt that an educated Native who sees on one side the evil effects of Hindooism, and on the other sees that our Saviour Christ is the only perfect man, and that Christianity fully carried out would make this world a paradise, an abode of peace and happiness and good-will, must admit the superiority of Christianity, and must soon be convinced of its truth. Then he is taught to think—that alone is a great point. See what has been the effect in Ireland of teaching people to think. His reasoning powers are cultivated; he is better able to appreciate the force of evidence than he was. The tendency of the learning in which he is brought up is highly favourable to Christianity. English literature, although it does not strike us, because we have been habituated to it from our youth, is deeply imbued with Christianity. Milton,

which

which is a favourite class book with those young men, is a highly religious book. Bacon and Locke, which are studied by the more advanced classes, cannot be said to have an irreligious tendency. The Spectator, which was written with the express purpose of reforming the morals of the English, is a very favourite class book with them, and it is their favourite model of style. Johnson's writings, which are known to be deeply religious, are very much studied by them. All those books, and the bulk of our English literature, assume the truth of Christianity, and are imbued with the spirit of Christianity to a great extent. They are also interwoven with the words of the Bible to a great degree, so that without ever looking into the Bible, one of those Natives must come to a considerable knowledge of it merely from reading English literature; and even supposing Shakespeare to be his favourite author, a Hindoo lad who has been nourished upon Shakespeare, and has imbibed the spirit of Shakespeare, will have a far more elevated character than those who have fed upon the impurities of Hindooism. I must add as a contrast to all this, that there is no more impracticable subject, in a religious point of view, than a Hindoo who has been brought up according to the perfect manner of the law of his fathers.

6782. Lord *Monteagle* of Brandon.] Are these statements which you have made, as to the probabilities and the reason of the case, supported by practical results which you yourself have witnessed; have you been able to observe, in your own experience, the progress of the native character under the influence of education?

During the 12 years I was in India, I made native education my particular study and object of attention; I gave a considerable proportion of my time to it. I lived in the days of Bell and Lancaster, and popular education was a favourite pursuit of my family. My father established a school for his parishioners, and he sent me and my brothers and sisters to that school, mainly with the view of encouraging the poor people in the neighbourhood to send their children there. That was in days when popular education was not that fully established and acknowledged thing which it is now. I imbibed that feeling early; and when I went to Delhi, I applied myself to the subject as a matter of course, and I employed my leisure time in the way I described in my former examination; and when I went to Calcutta, I found the subject was in a much more advanced stage there. I became deeply interested in it there also, and studied it, not only by conversing with the Natives—the young men and their parents—but by being on intimate terms with every body who had interested himself in education, and obtaining the full benefit of their experience.

6783. *Chairman.*] Have you found that those Natives who have been educated at these schools have become more truthful, and are better public servants than those who have not had this advantage?

Decidedly so. I may instance my little class at Delhi. That class was the nucleus of the Delhi College. Two of the students have visited this country; I have learned from them and Mr. Taylor, the head master of the college, what has become of that class, and I was interested and gratified to find what useful, and to some extent distinguished, members of society the great majority of them had become.

6784. Lord *Monteagle* of Brandon.] Were you acquainted with Mr. Kerr, who was the Principal of Hooghly College?

No. He was after my time.

6785. But you are familiar with the Report which he made?

I have read the first part of his book.

6786. Will you have the goodness to look at the extract now handed to you, and to state whether you call it to mind?

Yes.

6787. Will you have the goodness to read it?

"It may be asked, are the educated Natives more likely to prove honest men and more useful public servants than the rest of their countrymen. I believe they are. The universal impression among themselves is, that they are; and of this distinction they are not a little proud. English principles are, to a certain extent, engrafted in their hearts. It is becoming a point of honour with those Natives who have received a good education to be more truthful and trustworthy than

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

the uneducated classes. A public feeling favourable to integrity is growing up among them. As yet the feeling may not be strong; but even in its feeble state, it must be regarded as a good sign, and as one of the noblest fruits of the education they are receiving." I entirely concur in that—I entirely adhere to that.

6788. You are aware, of course, of the great extension which has been given to the employment of the Natives in judicial offices of various kinds; now, does the result of that extended employment confirm, or in any degree weaken, the opinion that you have formed of the progress of the Natives in the present state of education?

It greatly confirms that opinion, because, as Lord William Bentinck states in a despatch, of which I submitted an extract to the Committee, that extended employment of the Natives in the Judicial Department commenced under great disadvantages. They were taken from a class who had grown up under a system of depression and discouragement: they belonged to the class of Moonsiffs, or to that of Amlah or administrative officers of the Courts, both of whom had had very low salaries, and had in most cases been obliged to take gratuities from sheer necessity, in order to provide for their wives and families, and to maintain that decent appearance which was expected from them. They had had no previous European education, literary or moral; and, therefore, I consider that the satisfactory manner in which, on the whole, they have acquitted themselves, is a decided support of the opinion which I entertain of their capability for office. And when we advance from this incipient state to that state when they will be regularly educated according to the superior literary and moral instruction obtained in our schools; and when they will obtain a superior profession of education, and imbibe the honourable and independent spirit of our English Lawyers, with whom they will be associated in the Combined Court, I expect the happiest results from this superior developement of the system.

6789. It has been stated to the Committee by the high authority of Mr. Wilberforce Bird, that in this judicial employment the Natives have become very valuable and trustworthy servants, having great advantages over the covenanted service, by reason of their being better able to judge of native testimony, and more competent therefore to come to a right conclusion than the covenanted servants: do you not think that although, thus far, it has led to the successful result described by Mr. Bird, the experiment can hardly be looked upon as being fairly tried until the Native Judges are more adequately paid, and until the Vakeels and subordinate officers of justice are, by education and by proper discipline, improved, so as to avoid corruption in all the inferior officers in the Courts?

The experiment will not be fairly tried until two conditions are satisfied; one, that they shall be adequately paid, sufficiently to save them from the necessity of having recourse to indirect gains; and the other, that they shall be properly trained and educated.

6790. *Chairman.*] Are you of opinion that the scale of remuneration should be different for the Native and for the European servants?

Yes, I think so. The circumstances which require so high a rate of remuneration for the Europeans are quite exceptional, and do not belong to the Natives of the country; and it is not necessary; it would be money thrown away; the Natives themselves do not expect it.

6791. Lord *Monteagle* of Brandon.] Practically, was not the danger which you describe, from the inadequacy of pay, as leading to corruption on the part of persons employed in the public service, felt in the early times of our dominion in India, even in relation to the European servants of the Company; was it not much complained of in the time of Lord Clive, and in subsequent times; and was not that the ground of the increase in the salaries?

It led to the greatest abuses; and when Lord Clive went out to India the second time, to reform the Company's administration, the first thing he did was to establish the salt monopoly, for the purpose of providing a fund for giving adequate remuneration to the European servants; and then he felt himself in a position to exact clean-handedness from them.

6792. Therefore this corruption, such as it may be, so far as it arises from inadequate pay, is a corruption which was manifested amongst the Europeans, as well

well as amongst the Natives; and it would be unjust to attribute it exclusively to the latter?

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

It was manifested quite as commonly, and more avowedly and unblushingly, by Europeans in those days. But the question may be asked, how we are to provide the means of properly educating the Natives, and properly paying them; to which I reply, that the two things are very closely connected. If we do justice to India, and if we satisfy the Natives that we have no object in view except their benefit and improvement, and if we set them on a course of improvement, and give a right bent and direction to the national mind, we shall be able to reduce our military expenditure very considerably. A general increase in the pay of the Moonsiffs; the simplification of the forms of judicial proceeding so as to allow of cheap and speedy justice, such as is given in the County Courts in England, and in the Small Cause Court in Calcutta; the abolition of the Moturfa, and the reform of the Ryotwar system by the abolition of the tax on improvements, and the other abuses which have been imported into it, would give more strength to our Government than many regiments. The fixing of the Land Revenue for a long term of years in all the Presidencies ought to be accompanied by a large reduction of establishment, and at Madras there will be an increase of revenue by the increase of cultivation. The establishment of railways will also have a great tendency to enable us to reduce expenditure. It will benefit the people and strengthen the Government in more ways than it is possible to describe. The whole machinery of society will be quickened and invigorated by it. Whatever may be the advantage derived from commerce, manufactures, schools, missionary societies, the intercourse between town and country, the administration of the Government itself, that advantage will be augmented by it in a very great degree The effect of things which operate in a separate and independent manner may be estimated; but that which acts by giving life and intensity to everything else cannot be brought under any calculation. Railways will also be the greatest destroyer of caste, and the greatest missionary of all.

6793. And the greatest means of diffusing the English language?

No doubt about it; it will create a new state of feeling. "Many shall run to and fro, and knowledge shall be increased."

6794. In a work upon Indian education, you stated, in the year 1838, "The Native functionaries have acquitted themselves extremely well, considering the corrupt school to which most of them belonged, and the suddenness with which they were called to the performance of new and important duties; but enough instances of delinquency have occurred to prove that the country will not reap the full benefit of the change that has been made, until we not only open preferment to the Natives, but also furnish them with the means by which they may merit that preferment, and learn how to use it." Has the experience which we have had since the year 1838, by the more extended employment of Natives which has occurred since that time, confirmed the opinions you expressed at that time?

Of late, in order to prepare myself to be examined, and render my evidence useful, I have employed a great deal of time in reading and conversing, in a manner calculated to give me the best recent information about India; indeed, I have always felt so deeply interested in it, that any leisure I may have had has been in a great degree employed in reading about India. For several years after I returned from India, the only reading I cared for was the Monthly Overland Mail. The result of all my inquiries is, that the Natives have continued to improve in the manner in which they acquit themselves in their superior employments. As the establishment of our policy towards India, so that there may be no longer any question about it. is a matter of vital importance, I would beg leave to hand in to the Committee, for the purpose of being printed in their Appendix, the last chapter of my book upon India. intituled "The Political Tendency of the different Systems of Education in use in India."—[*The same is delivered in.—Vide* Appendix K.] I also beg leave to put in, in support of the last part of my evidence, an extract from the 16th Annual Report of the Calcutta Bible Association. showing the greatly increased demand for Bibles, both in English and in the vernacular languages, caused by the progress of education.

Appendix K.

[The same is delivered in.—*Vide* Appendix L.]

Appendix L.

6795. Have you considered the probable effect of education upon the progress of Christianity in India, and as connected with the duty and the practical obligations of the Supreme Government?

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

I have maturely considered it, under a very deep sense of the responsibility of entertaining and expressing an opinion on such a vital point; and the result of my consideration is this:—The progress of the Missionaries at first was slow and painful; they were looked upon with great suspicion by the Natives. They were considered to be acting under false pretences, and to be really agents of the Government; and the native mind was in a state of great excitement and distrust regarding them, the cause of which was as follows: Government is a far more formidable machine in the East than it is in the West. Here we govern ourselves. Almost everything is done by local government, administered by the people themselves. There everything is done by a great powerful centralised machine, which sweeps into its Treasury nearly the entire rent of the country, besides other large revenues; so that any direction which may be given to such a power must be extremely serious and important. The Natives, generation after generation, have been accustomed to see this great power turned to their forcible conversion. This idea was fixed in their minds. They fully expected that our Government would follow in the course of its predecessors. They believed that the Missionaries were its agents. They were confirmed in this belief by observing that in those early days there were very few Europeans in India who were not servants of the Government. In fact, everybody else was an interloper. It was always assumed, when an European appeared, that he was connected with the Government. By slow degrees the Natives got over this state of feeling. It is a remarkable circumstance, that the timidity of the Government, and the fear and even dislike with which they regarded the proceedings of the Missionaries, and the discouragement which they gave to them, was the main cause which produced this change of feeling amongst the Natives. The establishment of the Serampore Mission is an instance in point. Those poor humble men, Carey and Marshman, when they arrived in Calcutta penniless, and without even any superior education, were considered as dangerous, and they were forced to take refuge in the foreign settlement of Serampore. After that came the American Missionaries, Judson and Newell: they arrived in the year 1808. They were treated in a still more off-hand way, and were sent away. That deportation of the American Missionaries was the foundation of the Pegu Mission, which is one of the most flourishing in India, counting its converts by tens of thousands. Mr. Cincaid's congregation is said to number as many as 15,000; and when his house at Rangoon was burnt down, his native converts clubbed together and built it up again.

6796. Lord *Monteagle* of Brandon.] Do not you think it possible that the great influence which Schwartz acquired was very much connected with his being entirely dissociated from the Government?

No doubt of it; he was a foreigner; he connected himself early with the Native Chiefs; he was tutor to the Raja of Tanjore: in fact, it was a foreign mission. At last the Natives became satisfied that they had nothing to fear from the Missionaries. They felt that they were on an equal footing with them; that they might, if they liked, listen to their preaching, and take their tracts; and that whether they did so or not, there was no possibility of coercion; and the moment the Natives became persuaded of that, their feeling towards the missionaries changed, and they sent their children in numbers to their schools. The rich Natives had recourse to them to supply private tutors for their children, and they looked up to them in their true character of benevolent popular Teachers. That is the stage at which we have arrived. Indeed, I begin to fear that we have done something beyond it. There are also two other circumstances which characterize our present position. One is, that in former times we were merely one power among many. We were struggling for superiority. It is only quite lately that the last independent power in India has been subdued in a violent contest. Now we are altogether strong. There is nobody to oppose us. We ourselves have a feeling of entire strength, and the Natives know that that is our position. Another circumstance is this, that real vital Christianity has made great progress among the Europeans in India; and at every station there is a number, larger or smaller, of gentlemen and ladies, many of them holding most influential situations, who are professed and enthusiastic Christians, taking an active part in Bible and Missionary Societies and in Missionary Schools, and so forth; and although I greatly rejoice in this circumstance, yet it is my duty to state that it involves great danger; and that if we depart from well-defined and established principles, we may give a scope to this enthusiastic religious feeling, which, in obedience to conscience, regards no consequences; which might be

be of the greatest possible prejudice both to the progress of Christianity and to the continuance of our dominion in India, which, in my opinion, are equivalent terms. I think we have by no means passed the period when a violent revulsion of native feeling is to be apprehended. In my own time in India, the Mahomedan feeling in India was stirred from Cape Comorin to Lahore, by a reform of Mahomedanism by the Wahabees, which commenced in Arabia and extended to India. A famous religious Chief, called Syyid Ahmed, passed through all the towns of India, from Madras and Calcutta upwards, preaching a crusade (Hujj) against the infidels, and he led a large Mahomedan force into the Yusufzye country on the frontiers of the Punjaub and Affghanistan, where he considered himself in a favourable position for commencing a religious war; and there he was joined year after year by a great number of Mahomedans from all parts of India, including many persons employed by us; so much so, that we used to be surprised at Delhi at finding that persons who were considered as very quiet common-place people had assumed the green turban, and become Ghazees (a term equivalent to Crusaders). The King of Delhi, who was living on our bounty, used to receive the obeisance of the Ghazees as they passed through Delhi, and to give them his blessing. Runjeet Singh had sometimes considerable difficulty in making head against this religious war. Whenever he gained a victory over Syyid Ahmed, he used to write to Sir Charles Metcalfe, who was then the Resident at Delhi, to congratulate him, because he said we were embarked in the same boat with him; we were both regarded as Infidels; and if the "Lion of the Punjaub" was first swallowed up, we should be the next, and of that there could be no doubt whatever. The same feeling broke out within 15 miles of Calcutta, where a class of ignorant Ryots, who were not even known to be Mahomedans, hoisted the green flag and rose in rebellion, and the Governor-general had to send off his Commandant of Escort with the Cavalry of the Escort to put them down; and I remember seeing upwards of 300 of them crowded together in the gaol of Calcutta; and I was very glad when I got out from among them; I did not like their looks at all.

6797. Lord *Wharncliffe.*] Did that religious movement at all affect the Mahomedans in the Indian army?

Many of them left our ranks, and went on the crusade; but the Mahomedans in the Infantry, which is the main part of the army, are very few. In the Cavalry, the major part are Mahomedans; but they were not tried. It did not break into British India; if it had, we should have seen which side they would have taken. About the same time, Colonel Blair, the Commandant of the Nizam's Horse, was put to death by his own men on parade, owing to his having attempted some insignificant alteration in their dress, which offended their Mahomedan prejudices; and a friend of mine, a grandson of Flora Macdonald, was killed in a religious dispute between the Mahomedans and the Hindoos.

6798. *Chairman.*] Do you apprehend that a religious movement of the same character may be possible among the Hindoos, created in some degree by the apprehension of measures designed for their conversion to Christianity?

I conceive it to be quite possible. There have been local outbreaks of Hindoo religious feelings at Benares and elsewhere; and if we gave them any solid ground to suppose that the Government was disposed to take an active part with the Missionaries, it would give an advantage to the Pundits and other leading religious people among the Hindoos, which might be productive of very disastrous consequences.

6799. You are of opinion that it is very important, as far as the Government is concerned, that in all their efforts to promote education, they should carefully abstain from taking any step that would have the appearance of attempting to convert them to the Christian religion?

I consider it of the highest consequence that the Government should firmly and consistently maintain the ground of entire neutrality and impartiality; that is the principle on which we have been constantly acting, and it has produced excellent fruits. I fear that a disposition exists to go from the extreme of excessive timidity to that of over-confidence; and I have therefore called attention to the great importance of maintaining inviolate the fundamental principle of our Government in India, which is that of complete religious neutrality.

6800. Lord *Monteagle* of Brandon.] Even independently of our having acted upon that principle with respect to education, have there not been at various times,

Sir C.E. Trevelyan, K.C.B.

23d June 1853.

from the Government and from the Governors of India, declarations advisedly made of non-interference with the faith of the people?

Again and again. I will give one which will answer for all. This is an extract from an answer which Lord William Bentinck made to an address which was presented to him by the Missionaries of Bengal on his departure from India: "I have the more reason to feel flattered by your kindness upon this occasion, inasmuch as it proceeds from those with whom, in their public capacity, I have carefully abstained from holding any communication. The professed object of your lives and labours is conversion. The fundamental principle of British rule, the compact to which the Government stands solemnly pledged, is strict neutrality. To this important maxim, policy, as well as good faith, have enjoined upon me the most scrupulous observance; because, besides disarming the disloyal of his most powerful means of mischief, it tends to give contentment of mind to the good, and to form into one firm bulwark of defence the confidence and attachment of the whole population. The same maxim of strict neutrality is peculiarly applicable to the question, now so much agitated, of general education. I venture to give it as my firm opinion, that in all the schools and colleges under the support of Government, this principle cannot be too strongly enforced; and that all interference and injudicious tampering with the religious belief of the students, and all mingling, direct or indirect, of Christianity with the system of instruction, ought to be positively forbidden. It is held I know by many, that the improvement of the human mind in India, if unaccompanied by instruction in a purer faith, is calculated to destroy that which exists, without substituting anything in its place. One of our best and most useful prelates, the late Bishop Turner, thought otherwise. His was an opinion, in which the Moosulman, the Hindoo and the Christian, all in fact who believe their faith to be true, ought to join—that the more the mind is enlightened, the better it will be able to appreciate religious and every other truth. There is, I understand, in England a large class of excellent persons who consider as a compromise the protection afforded to the religious of the country, and would gladly induce more active interference on the part of the ruling power in the diffusion of Christianity. They may be assured that a more grievous error could not be entertained. The recollection of past ages, when conversion, by whatever means, by fire and sword, if persuasion failed, was the first care of the conqueror, is not obliterated from the memory or apprehensions of the people; and the greatest obstacle to the cause they espouse would be the distrust any decided intervention of the supreme authority would inevitably create. The extension of Episcopacy was not without objection, as involving the great principle of neutrality. Known as this great dignitary is to derive his office from the Crown, and bearing always the rank and character of one of the highest officers of the State, it is difficult for the public to see him in his other capacity of head and patron of the Church Missionaries, without having the suspicion that the Government must have some connexion with and interest in their proceedings. We may rely with confidence on the exercise of the greatest caution in this respect on the part of our excellent diocesan, but that caution is now, and will always be, particularly called for. Being as anxious as any of these excellent persons for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advice to them is, rely exclusively upon the humble, pious and learned Missionary. His labours, divested of all human power, create no distrust. Encourage education with all your means. The offer of religious truth in the school of the Missionary is without objection: it is, or is not, accepted. If it is not, the other seeds of instruction may take root, and yield a rich and abundant harvest of improvement and future benefit. I would give them, as an example in support of this advice, the school founded exactly upon these principles, lately superintended by the estimable Mr. Duff, that has been attended with such unparalleled success. I would say to them, finally, that they could not send to India too many labourers in the vineyard, like those whom I have now the gratification of addressing.' I submit these arguments to the Committee in the firm belief that the course I am advocating is the only one by which Christianity can safely and effectually be promoted; and I am perfectly convinced that the greatest danger to which the progress of Christianity in India is liable, the greatest obstruction which it is likely to meet with, is the liability we are under to a panic and reaction in the native mind. It would throw us back we cannot tell how far; we cannot tell how long we should be in recovering the ground we have gained; we cannot tell even what the political consequences, or the personal consequences to the Europeans in India

India might be. And I must submit this additional testimony:—When I went to Delhi as Extra Assistant, there was a gentleman there who was already of some years' standing in the country, and was remarkable for the moderation of his opinions, and his cool deliberate common sense, Mr. Francis Horsley Robinson, a civilian, who then held the situation of Secretary to Sir Charles Metcalfe, in his capacity of Commissioner of the Delhi Territory. He has since filled a variety of situations in the Upper Provinces, the last of which was that of Member of the Board of Revenue at Agra. I saw him a few days ago, after many years; and without my stating to him what my opinions on this point were, he said to me that the only misgiving he had was, that over strength would beget over-confidence, and that our success would alarm the Natives at the same time that it would induce our people to presume upon doing things which would produce a reaction. I was very much struck at the coincidence of our opinions, as his experience was later than mine coming down almost to the present time. So, having every confidence in him, I requested him to give me his opinions in writing, which he did. I will only read a part of the paper, in order that I may not cause unnecessary pain:—"In my early service, the country was very unsettled and disturbed, and we had to depend a good deal on Natives of power and influence to keep things tolerably quiet. We were obliged to be civil and kind to the people then; and civility and kindness produced their usual effect. Lord William Bentinck openly declared that his policy was to bring forward the Natives, and efface the galling distinctions of conquest. Since his retirement, the progress of our strength has increased till we have become perfectly strong; no one dreams of opposing us. We have, in consequence, retrograded in courtesy to the Natives, and have ceased to live at all familiarly with them. Besides, the body of the Civil Service, and many of the Military, have embraced extreme religious opinions, so that too many look on the Natives with increased antipathy as pagans and unbelievers, and enemies of God, in addition to the prejudices of colour and caste. All kinds of imprudences are committed. I have known a civil officer make the native servants of the Government in attendance on him, and his own servants, attend family worship, and that, to complete the absurdity, in English; and an officer commanding a regiment, to prohibit the Hindoos from honouring the colours with incense and garlands"—that answers in the Indian Army to our practice of saluting the colours and blessing the colours by the Chaplain when they are presented to a regiment—"a thing as old as the Indian Army: that regiment subsequently mutinied." It may not have been owing to that particular act, but it may have been owing to a course of conduct which arose from the spirit which dictated that act. "The fountains in the Government Gardens at Agra—a favourite resort of the Natives on Sundays—were stopped from playing on the Sabbath, and made to play on Thursdays." They are beautiful gardens. The tall, dark cypresses, the pure white marble of the Taj, and the play and sparkling of the fountains, make a beautiful combination; and Sunday being the general holiday of the Natives connected with the Courts and Public Offices, as well as of the Europeans, it used to be a place of general resort on that day. "Government have shown a dangerous and marked partiality for the Missionaries. There is a law in full vigour compelling the Board of Revenue to see that all religious endowments are duly administered. The law is unrepealed; but there is an Order of the Home Government prohibiting their servants from having anything to do with religious trusts not Christian. A Mahomedan ruler, and a Hindoo of great wealth, who had been a distinguished soldier in our service, both consulted me as to getting Government to take charge of splendid charitable and educational endowments they propose to make." There is a stereotyped form of native endowments. It includes a hospital, a poor-house (that is, the distribution of alms), and a college or school; and a mosque or Hindoo temple is often annexed. "I had to point out to them that they must strike out respectively an endowment for a temple and a mosque which they had included in the endowments. I shall never forget the surprise, pain and incredulity with which both at first listened to me. The surprise and incredulity soon ceased, but the pain and anger remained. Neither of the charitable and educational endowments were made—the temple and mosque have been endowed." Now, I beg to guard myself against being supposed to entertain an opinion that we ought to concern ourselves with religious endowments of any kind. I am strongly of opinion that we ought to have nothing to do with religious endowments as a Government; but I think, nevertheless, that this statement is important, as showing the present state of native feeling.

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

Sir C. E. Trevelyan, K.C.B.

23d June 1853.

6801. *Chairman.*] Was the Government Official Act anything more than a form for the purpose of giving legality to an act of the Natives?

The Government was to accept a trust for the whole together; and there was a prohibition against accepting Hindoo and Mahomedan religious trusts. So that he was unable to take it; and, consequently, the educational part, which was common to the two, fell to the ground. I think that the prohibition to administer religious trusts is a right regulation; but, nevertheless, those circumstances are important, as showing what is working in the native mind. "In a case where a Missionary was fined by a Magistrate for a contempt of Court, Government interfered, in spite of my protest that the proper course for the Missionary was an appeal to the proper judicial authority. The Home Government also noticed the case. Now, I have known the Government repeatedly refuse to interfere, and very properly, even in cases of extreme wrong, with the regular course of justice; but they departed from this wholesome rule in the case of a Missionary. It is a fact that communications have passed among the Mahomedans, and pledges have been exchanged, to rise if forcible conversion is attempted. The fear is vain; but its existence, however unfounded, is an element of danger. The last riot at Benares was made under pretence of the authorities striving to do away with the caste of the prisoners in gaol, by forcing them to mess together; and this very messing system has caused outbreaks in different gaols, in which I think I compute moderately when I say, that 100 lives have been taken." At Patna, the mass of the population so entirely sympathised with the convicts in gaol, that the troops had to be called out to guard the outside of the gaol against the people. "There were, to my knowledge, sanguinary repressals of mutinies on this score in the gaols of Allahabad and Ghazeepoor; and I have heard of others. If by the imprudence of Government a spirit of religious patriotism is once excited in India, and if it get into the army, our power is at an end. Besides, these things defeat their own purpose. The patronage of Government—a Government of conquerors—will be found fatal to the progress of Christianity. It was while the Missionary was neglected, and almost persecuted, that he laid the foundation of the success that now begins to show itself. This very success adds to the alarm felt by the mass of the people, and calls for more prudence. Our only safe and just policy is perfect impartiality and neutrality in matters of religion."

6802. Earl of *Harrowby.*] Do you conceive it consistent with impartiality to take care that the Native, when he becomes a Christian, shall not be exposed to peculiar disabilities?

Entirely so; and I consider it quite consistent with impartiality to have perfectly equal examinations with a view to admission to public employment of the kind I described in my last evidence, and perfectly equal assistance given to all schools, Christian, Mahomedan and Hindoo, on condition of good secular instruction being given in them.

6803. You would not withhold assistance from a school for the benefit of Indo-Britons because there was some scriptural instruction given in it?

No; nor from a school for the benefit of the Natives. I would give assistance, for example, to Dr. Duff's school in its secular capacity, if it complied with the prescribed conditions with regard to secular education.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday next, Two o'clock.

Die Martis, 28° Junii 1853.

LORDS PRESENT:

The Lord President.	Lord Colchester.
Earl of Albemarle.	Lord Wharncliffe.
Earl of Harrowby.	Lord Wynford.
Earl of Stradbroke.	Lord Ashburton.
Lord Bishop of Oxford.	Lord Monteagle of Brandon.
Lord Mont Eagle.	

THE LORD PRESIDENT in the Chair.

Evidence on the Government of Indian Territories.

SIR CHARLES EDWARD TREVELYAN, K. C. B., is again called in, and further examined as follows:

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

6804. *Chairman.*] TO what class of schools is the use of the Bible restricted?

The Bible is not admitted as a class-book into the Government seminaries. This rule has been objected to as implying hostility to the progress of Christian truth; but no opinion was ever more mistaken. When we formed English libraries in connexion with the different Government institutions on the re-organization of the system of instruction after the resolution of 1835, the Bible was placed in all the libraries; and I understand that it is now desired that Mant's and other Commentaries on the Bible should also be placed there, to which I see no objection; nor is there any objection to the best religious books being placed there. As has been already stated, the books of English literature which are ordinarily studied in the Government seminaries, such as Milton, Bacon, Locke, Addison and Johnson, are replete with allusions to the Bible, and frequent reference to the Bible is indispensably necessary in order to their being properly understood. The Bible is accordingly constantly referred to by the teachers and students in the course of their instruction, and it is often found at the examinations that the young men have in this way, and by reading the Bible out of school, acquired a considerable amount of Christian knowledge. There is no restriction whatever to prevent it. In reference to this part of the subject, I beg to read the following extract from Mr. Kerr's History of Native Education in Bengal and Agra: "In none of the rules recently published is there any such prohibition; and, in practice, the teacher is left at liberty to speak to his pupils on religion, on Christianity, on the distinct Evidences of Christianity, with nearly the same freedom as he might do in a theological seminary. In institutions where Milton and Addison and Johnson are class-books, it is impossible to abstain from all reference to religion. Bacon's works, too, which form one of our text-books; the Essays, the Advancement of Learning, and even the Novum Organum, are full of scriptural illustrations, for the proper understanding of which the student must be referred to the Bible. It may be added, that out text-books on Moral Philosophy are wholly Christian in their spirit and tendency. In Abercrombie's Intellectual Powers, which is carefully studied without curtailment, there is a distinct chapter on the Evidences of Christianity. In the same author's work on the Moral Feelings, which is also studied without omitting any part of it, the existence and attributes of God, the relation of man to God, the probability of a Divine Revelation, the nature and province of Faith—all viewed in a Christian light—are some of the subjects which come under review, and which our students are expected to master. Even Adam

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

Smith's work, which does not directly touch on religion, is full of noble, and what may truly be called, Christian sentiments. I do not presume to say that religion forms as prominent a branch of study in the Government colleges as in the Missionary institutions. But neither is it excluded with that jealous care that is sometimes supposed. The primary design of the Government scheme of education is to advance the progress of civilization in India by the diffusion of useful knowledge, as the phrase is generally understood. The design of the Missionary institutions is to convert the Natives to Christianity. The two objects are distinct, but they are by no means opposed to one another." It is added as a note here, "Addison closes the Essay No. 7 of the Spectator in a strain of serious piety. 'I know but one way,' says he, 'of fortifying my soul against these gloomy presages and terrors of mind, and that is by securing to myself the friendship and protection of that Being who disposes of events and governs futurity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction.' Can any one doubt that it must be improving to Hindoo students, in a religious and moral point of view, to read such passages! When the Essay was read not long ago in one of the colleges, the teacher told his students that, though Hindoos, they might well imitate the example of Addison, 'when they lay themselves down to sleep, recommending themselves to God's care, and when they awake, giving themselves up to his direction.' To this, as they always do when the conversation turns upon religious subjects, they listened with serious attention. It is sometimes said that the education we give makes our students sceptical. It does make them sceptical—sceptical of all those degrading ideas with which the notion of a Deity is associated in Hindoo minds." * * * "In the first place, the efforts of the educational authorities, and of those immediately engaged in the business of instruction, are systematically directed towards the object of communicating truth in historical, philosophical, and scientific subjects. Are the opponents of the Government system prepared to say that the communication of true knowledge on these subjects has a tendency unfavourable to belief in true religion? It would be unreasonable to suppose that it has any such tendency. Secondly, it is stated, that we take from the Hindoos their own belief, and give them nothing in its place. It is true that the knowledge we communicate clears the Hindoo mind of much that is frivolous and false in their own religious system. But it cannot be admitted that it shakes in the least their belief in those principles which form the foundation of all religion, such as the existence of God, the greatness and goodness of God, the providence of God, the probability of a future state of rewards and punishments. So far from these invaluable principles being shaken by our system of education, they are brought into clearer light by it, and belief in them is confirmed. If our system had indeed the effect of depriving the Hindoos of their belief in these principles, and of the hopes built upon them, it might fairly be denounced as most pernicious. Thirdly, if we look at actual results, it will be found that of the well-educated converts to Christianity, nearly as many have come from the Hindoo College and other Government institutions as from the Missionary seminaries. The fact is generally admitted; and perhaps it is not so strange as may at first appear. In the Missionary seminaries religious instruction is commenced at an early age, before the understanding is ripe for its reception. The youths are systematically drilled in Catechisms and in the Evidences of Christianity. They acquire a habit of listening with apparent attention, of admitting everything that the teacher requires, of answering questions on religion by rote, without any exercise of the understanding. In some cases, a habit of dissimulation is formed, unknown to the missionary, who, unconsciously and from the best motives, has been cultivating one of the prominent vices of the Native character. It is surely needless to point out that the youth in whom this habit of dissimulation is formed is most unlikely ever to act with manliness, or to do anything that demands a sacrifice, such as conversion to Christianity very often demands. From all these dangers the Government institutions are free. The principles of a foreign religion are not pressed prematurely upon unripe minds. The pupils are expected on no occasion to express what they do not believe. When they begin, of their own accord, to turn their attention to the Christian religion, to enter into conversation, and to read books upon the subject, it is with a keen relish, and with minds untainted by habits unfavourable to a sincere reception of truth. The consequence is, that some of the most intelligent among them, voluntarily, and from the purest motives, embrace Christianity." I conceive that it would not be for the advantage of Christian truth that the Bible should

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

should be treated as a lesson-book for learning to read. The system of teaching the Bible as an ordinary class-book is now generally rejected by persons who take an interest in education. We would not teach it to our own children in that manner. In order that the Bible may be successfully taught, teachers should be selected who have not only a satisfactory knowledge of the doctrines of the Bible, but who have their heart in the object, and sincerely desire its success. In other words, if the Bible were to be taught in the Government seminaries, it would be necessary to organize them for theological instruction, in the manner in which Dr. Duff's and other missionary schools are organized. If the Bible were taught in a rantive, perfunctory and irreverent manner by a common master as a common class-book, it would have an injurious effect upon the young Natives, by producing a deadness and indifference of feeling; and if, beyond that, the persons employed to teach the Bible were not themselves good Christians, and their life and conduct were not conformable to what they taught, it would have a most pernicious effect upon the young men, for the Native children are extremely acute, and are very good judges of character. I therefore think it would be far better that there should be a division of labour in this as well as in other subjects; that the Government should continue to go, as far as they safely can, in the instruction given by them; that is, that they should give the best possible practical general education, with a friendly feeling towards Christian truth, in common with all other truth; and that the Missionaries and others more immediately interested in the progress of Christianity should take any means they think proper for instructing and influencing the young men so brought up. They might, if they thought proper, establish a lecture-room opposite every one of the Government institutions, as Dr. Duff did opposite the Hindoo College. They might distribute Bibles and religious books, and books on the Evidences of Christianity, to any extent they think proper; and I am satisfied that in this manner, if Christianity has a fair field and no favour, it must ultimately prevail. As long as the old system, according to which it was held to be the duty of the magistrate to "maintain truth," as well as to "execute justice," prevailed, the matter was extremely simple, and the resources of the State were employed in teaching the particular opinions held by those who happened to be in the possession of the Government. But since the principle of toleration has been established, from the Reformation downwards, very considerable modifications have been made in this principle. The Scotch and Irish Colleges are one modification, and it is precisely on that model that the Government seminaries are established; that is, that the young men attend them daily, living at their own homes, or in places provided by their relations or friends, and receive such religious instruction as their relations and others interested in their welfare think proper. The Privy Council system, in its dealing with the Dissenters, is another modification of the original principle. That also I propose to take as the model of an advanced measure for assisting and extending education in India. The extracts from the Bible in the schools in Ireland form another instance; but I do not think it will be proposed to extend that system to India. Now, if it has been necessary that there should be a compromise of this kind in England, and in the United Kingdom, where the religious differences are only minor differences on the non-essential points of Christianity, how much more necessary is it in India, where the difference is between Christianity and its opposites, Hindooism and Mahomedanism. A very plausible *primâ facie* argument might be adduced of this kind. It might be said, suppose that in any particular district of British India, Dacca for instance, two-thirds of the Natives of the place were willing that the Bible should be introduced into the Government College, what solid objection can there be in that case to its introduction? My answer is, that if the Dacca district comprehended the whole of British India, certainly the point ought to be yielded, because it is clearly our duty to give the Natives the best instruction which, on a large and sound view of their prevailing disposition, they are willing to receive. But the Dacca district is not the whole of British India. There are hundreds of other districts which are in very unequal stages of advancement. In most of them the Natives are still, religiously considered, in a very unreformed, unadvanced, and sensitive state; and if the British Government should depart in any one instance from the great principle of religious neutrality upon which it has constantly acted up to the present time, they would become seriously alarmed. And if, besides that, conversions took place in the Dacca district, in consequence of the system contended for being adopted, which is the object aimed at by those who advocate the plan, the

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

the alarm would be still more increased. I mentioned in my former evidence, that one very important feature of the present state of India is, that zealous and vital religion has made great progress among the Europeans, at which I greatly rejoice. But if this element is not properly dealt with, it may be productive of very dangerous and evil consequences. So long as the zealous religious English people have no official footing in the Government seminaries, no harm can ensue, and their efforts find plenty of scope elsewhere. They may promote missionary efforts in any part of the country. They may instruct at other hours the young men who are brought up at the Government seminaries; but if we once, by allowing the Bible to be studied in the Government seminaries as a class-book, give to zealous Christians an official footing in those seminaries, it is impossible to say what the consequences might be. All barriers would then be broken down, and the principle of neutrality, which has hitherto been our great security, and the great cause of our success in enlightening the Natives, both in secular and divine knowledge, would be at an end. In the Madras Presidency, a different course has been followed, and the consequence has been that while the Europeans have been disputing whether religion should be taught by the Government, the Natives have, with certain limited exceptions, remained without any instruction; which is the more to be regretted because there is no intermediate language in the Madras Presidency like Persian, which so long baffled our efforts in Bengal; and English is already in extensive use as a common medium of communication between persons speaking different languages. Lastly, even supposing that every other objection to the employment of the Government seminaries for giving instruction to the Natives in Christianity were got over, the question would immediately arise, What form of Christianity? and then the unhappy and damaging fact of the existence of considerable differences of opinion among Christians would be made apparent; and the spirit of religious controversy, which is happily nearly dormant in India, because Christians of every persuasion are on an equality, and they all pursue their respective objects on the voluntary principle without interfering with each other, would be evoked.

6805. Lord *Monteagle* of Brandon.] From your attention to this question of education in India, and from your knowledge of the present state of the educational institutions in India, can you inform the Committee whether or not, in many instances, Natives of the country do not combine in the management of those institutions with British-born subjects?

It is a rule of all our institutions.

6806. Do you consider that the rule of mixed administration, as in some degree representing the various interests of the Natives and of Europeans, is important in order to the gradual extension and success of education in India?

I consider it very important indeed; because education is entirely a voluntary act; and, in order to carry it on successfully, we must carry the young men and their parents with us.

6807. Supposing that in all the Government establishments there were to be superadded now, as a necessary part of the education, instruction in our Sacred Writings; what effect do you think that would produce upon the co-operation of the Natives as members of the governing bodies of those various educational establishments?

I think it would lead to great alarm on the part of most of them, and to an extensive withdrawal; but even admitting that a certain number remained, it must be remembered that the Natives themselves are in very different stages of progress. In many cases, where they have had considerable opportunities of learning Christian truth by reading and conversation with Europeans, they are very much disposed towards it, and anxious to promote it. In other cases they are perfectly indifferent to religion; and it is quite possible that a limited number even of Natives of high standing might be content to belong to our committees on this new footing, and that a great flame might notwithstanding arise in the body of the Native community.

6808. You think that, even assuming that that alteration of the system, by allowing more liberty of giving religious instruction in the Government establishments, might not lead to the withdrawal of all the Natives attached to them, there would be such a withdrawal as would materially affect the general cause of education, and that it would tend to excite alarm amongst the Natives?

I think

I think there would be a considerable withdrawal. But I also think that the alarm would not be at all in proportion to the number of withdrawals; for, besides the motives which I mentioned just now, it must never be forgotten that the English are the dominant race in India; they are the governing body; and many an influential Native will stand by his Judge or Collector, or his close European friend, in a matter which may be extremely dangerous and objectionable.

6809. An analogy has sometimes been drawn between the instruction of the Hindoo in his Shastras, and other sacred writings, and the instruction of the Mahomedan in the Koran on the one hand, and the instruction of the scholars in the Bible on the other; does it appear to you that that analogy is a correct one, and that there is no greater necessity for studying those Oriental sacred writings in pursuing the secular and philological study of those Oriental languages, than there is for studying the Bible in pursuing the philological and literary study of European languages?

There is this difference, that the Mahomedan and Hindoo religions are founded upon the principle of all learning, sacred and profane, being completely bound up together and identified, and the seal of religion being given to the whole. It is all stereotyped together, and it would be very difficult to obtain a tolerable Sanscrit or Arabic education without learning a great deal of their religion. It is not so to the same extent with English literature; for although our English literature is deeply imbued with the words and spirit of the Bible, yet it is quite possible to obtain a very good secular education without any direct Christian instruction; so that there is a great difference between the two cases. But admitting that the circumstance adverted to in the question is an inconsistency, yet it is one the limits of which are daily contracting. Before many years pass the Sanscrit and Arabic Colleges will cease to be resorted to for the purpose of general instruction; and if they are maintained, it will be merely as literary philological and antiquarian institutions. That is a departing system, while the English system is a growing system; and it is of course of more importance to adhere to right principles with regard to what is daily increasing and germinating, than with regard to what is dying out.

6810. Independently of the considerations to which you have adverted, is not a knowledge of many ancient Oriental books of religion, the Koran for instance, absolutely necessary, in order to acquire a knowledge of the laws which are founded upon them?

It is indispensably necessary. The Shastras, the Koran, the Hidayah, and other Mahomedan books which I might mention, have two characters. They are partly secular and partly religious; and the two subjects are mixed up together in such a way as to be quite inseparable; so that if it is proper to encourage the study of Arabic and Sanscrit learning for philological, historical and antiquarian purposes, it is indispensable that a certain amount of so-called religious knowledge should be received by the students.

6811. Will not that necessity diminish in proportion as the law of India is simplified and reduced to what may be considered an Indo-European system of law, in place of resting upon those more ancient authorities. The question has reference especially to the introduction of the *Lex Loci?*

The codification of the laws of India, and as it were the rescuing of those laws from the Arabic and Sanscrit media, and comprehending them in a single English and vernacular medium, is the key both to the change adverted to by your Lordship and to many other most beneficial changes. When that has been done, although some years may pass before the matter becomes apparent to the world, the Arabic and Sanscrit languages will cease to be of any use, except for the philological and antiquarian purposes to which I alluded, and a smattering of them for religious purposes, so long as those religions prevail, in the case of the Mahomedans especially, with whom it is a point of religious duty to learn a certain number of Arabic prayers by rote, without understanding them; and to that extent, probably, the language will continue to be learnt.

6812. Therefore it is your opinion that those improvements in the law, giving it a British character and the codification of the laws in simple language, will not only produce a direct effect upon the improvement of the law and its administration, but will incidentally tend to open the way for the diffusion of a knowledge of the Christian religion?

 Yes.

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

Yes. It is by far the most important simple measure that can be adopted, not only for the improvement of the judicial system of India, but for the enlightenment and christianization of India.

6813. Lord Bishop of *Oxford.*] Does not the instruction of the Hindoos in the Oriental literature, of which you have just spoken, necessarily imply making them acquainted with the most impure writings probably which exist in the world?

Speaking generally, it does; but there is a difference even in the Sanscrit literature. I have read several Sanscrit books, parts of the great epic poem of the Rāmāyana for instance, and especially a theological metaphysical poem, called the Bhagavat Geeta, which forms an episode of the Mahabharut, with which I was so much delighted that I read it through several times, which have not that impure tendency; but may be said, to a certain extent, to have an elevating tendency.

6814. But speaking of the general and more popular form of this Oriental literature in which those youths are instructed, is it not marked by the very grossest possible impurities?

Yes; the more popular forms of it especially are marked with the greatest immorality and impurity.

6815. Are you at all aware whether the degree of instruction given under our rule in Oriental literature has led to a great increase in the circulation of the worst works of that kind, especially at Calcutta?

I cannot take upon myself to say that.

6816. Can you tell the Committee anything concerning the amount of circulation of those books, as it has been ascertained by the Government?

The most corrupt impure books in the Native languages are extensively circulated at Calcutta, but we did not trace it directly to the instruction in Sanscrit given at the Sanscrit College.

6817. Are you able to tell the Committee whether, coeval with that measure of instruction in Oriental literature, there has been a greatly increased demand for the production of those most polluted examples?

I have no doubt that there has been an increase in the circulation of such immoral books; but I attribute it mainly to the introduction of the Press, for printing is quite a recent art in India. The first printed Bengal book was Halhed's Grammar, which was printed there towards the end of the last century; so that the introduction of this new power of printing has given a stimulus to all kinds of literature among the Natives, good and bad; and so long as the Natives are still under the corrupt influence of Hindooism, the greater proportion of the books are naturally of that corrupt kind. The Missionaries are aware of the potency of this new engine, in its relation to the vernacular languages, and they have with great wisdom turned their attention to the formation of a new vernacular literature based on Christian principles. So that while there is an increase of immoral books in the vernacular languages, there is a much greater increase of moral and Christian books. When the first attempts were made to educate the Natives on correct principles, there was almost an entire absence of suitable books, and the Calcutta School Book Society was established in 1816–17 by Sir E. Hyde East, and the English and Native gentlemen acting with him, to supply this want. Sir E. H. East wrote as follows to Mr. Harrington on the 28th May 1817: "This plan" [the foundation of the Hindoo College] "having taken so well, has encouraged the "formation of another, for providing books of moral and amusing and scientific "instruction for Native youth of all descriptions, in which plan the Hindoos and "Mussulmans have united with English gentlemen. This is the only safe and "practicable method to stop the fearful course of demoralization amongst this "people, and to give them in time better views. In the meantime its immediate "effect is to promote honest, peaceable and orderly habits." The first prospectus of the Society commenced as follows: "A few individuals engaged in establishing "schools for the instruction of Native children having found a great obstacle to "their exertions in the want of lessons and books in the Native languages, suited "to the capacities of the young, or at all adapted to the purposes of enlightening "their minds or improving their morals, &c." And the third rule of the Society was as follows: "It forms no part of the design of this institution to furnish "religious

"religious books: a restriction, however, very far from being meant to preclud "the supply of moral tracts or works of a moral tendency, which, without inter- "fering with the religious sentiments of any person, may be calculated to enlarge "the understanding and improve the character."

6818. Can you state to the Committee whether one of the objections to the education of females in India is not the fact, that they must, if they study Oriental literature at all, study books of this exceedingly debasing character?

It is very unusual for females to cultivate the learned languages; I never knew but of one instance of a Native female who could read or write Persian, the daughter of the late Nawab Ahmed Buksh Khan. I presume that the question does not relate to their studying the learned languages; and as regards the vernacular languages, it depends entirely upon the guidance under which they are. If they are under the guidance of Missionaries or good Christian people, or even of enlightened moral Hindoos and Mahomedans, there is now a sufficient body of vernacular literature of an improving and elevating character to furnish the basis of a system of instruction for them, and it is rapidly increasing.

6819. But my question is not whether they could not be taught in something else; but whether you are cognizant of the fact, that one of the great objections to be made against females studying these languages was the necessity, if they studied the learned languages at all, of their being made conversant with a particular kind of literature which even male Hindoos thought unfit for females?

I never before heard it even proposed that native females should study the learned languages of India; but certainly, from my knowledge of those languages, I should say that it would be impossible for a female to cultivate Sanscrit literature without learning a great deal which would be extremely objectionable for any female to read.

6820. Even in the estimate of a Hindoo?

Yes, even in the estimate of a Hindoo, because, whatever license they may take themselves, they are very careful of the purity of their women.

6821. Lord *Monteagle* of Brandon.] The Committee are aware that the late Mr. Bethune, with great generosity, devoted the sum of 10,000 *l.* for female education; and I believe other persons of piety and earnestness in India have looked with great anxiety to the education of native females. Is there any instance that has ever come to your knowledge of the female instruction so established, or so contemplated, involving that which has formed the subject of the questions that have been recently put to you, namely, the cultivation of the ancient learned languages?

Never. The idea is quite new to me.

6822. You never heard of that either in Asia or in England?

Never. I never heard of any lady studying even Persian, which is much short of Sanscrit in difficulty, except in one instance, the Nawab Ahmed Buksh Khan's daughter. I have seen letters from her. It was known all over the country, and it was considered as a remarkable fact, that a lady should be able to read and write a moderately learned language, answering more to French than to Latin. It is, however, evident from the Sanscrit Plays, that in very ancient times, women of rank, at least, were taught to read and write, and the accomplishments of drawing and music. Urvasi extemporises a verse which she writes upon a birch leaf, and which, falling into the hands of the Queen of Pururavas, is read by her principal female attendant. Malatí draws a picture of her beloved Madhava; and frequent allusions are made to the Sangíta Sālā, or Music Hall. In the Ajunta leave paintings, women are represented as engaged in study with books of palm-leaves.

6823. Lord Bishop of *Oxford.*] Is it not the fact, that it is a principle settled in the Native mind, that females should not be educated?

I do not recollect any precept to that effect in their books. Menu, which is the best seminary of Hindoo law, strongly enjoins that females should always remain in a state of dependence, that is, before they are married, to their father and mother; when they are married, to their husband, and in their widowhood, to their husband's relations: but I do not remember any injunction to keep them in ignorance. That such is the practice, there is no doubt, and I rather attribute it to unreformed human nature. The men are the strongest. They have the upper hand. They have not imbibed the disinterested and benevolent

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

doctrines of Christianity, and, therefore, they keep their females in the state of subjection.

6824. My question was, not what the sacred books of the Hindoos taught, but whether there was not in the Native mind, generally, a settled feeling against the education of their females?

Yes, I think there is a very strong prejudice against it; I do not think it goes the length of a principle: it is a principle among the Natives that the females should live in subjection and seclusion; and the giving them a good education, especially if they are collected in schools for the purpose, is at variance with this principle.

6825. There is a strong prejudice in the Native mind against the instruction and education of females?

Undoubtedly.

6826. That is not of recent date, is it?

No, of ancient date; it is gradually yielding to the progress of enlightenment; and the principal way in which it is made to yield is, that the young men who have been educated in the new and improved learning become dissatisfied with the ignorance of their wives, who are brought up according to the old Native fashion, and find them unfit companions for themselves. I think that is the way in which Native female education will be mainly brought about, by educating the men, who will then educate the women. At the same time, the greatest praise is due to Mrs. Wilson. She is a very remarkable woman. During the time I was at Calcutta she was the manager of a very large and flourishing female school, containing several hundred female children, who received a very good vernacular education; and Mr. Bethune, who gave his attention to the education of females of the upper classes, also deserves great credit.

6827. You have stated to the Committee, that there has been of long standing a strong and great prejudice in the Native mind against the instruction of their females; during the whole time that that prejudice has been growing up, was it not impossible that any one of their females should become learned in their literature without becoming conversant with those abominations which it contains?

There are degrees; but, speaking generally, that was the case certainly.

6828. To be conversant with those abominations would even, according to Hindoo notions, be unfit for females?

If it had seriously entered into the contemplation of a Hindoo to teach his wife or daughters Sanscrit, I have no doubt that objection would have occurred to him.

6829. Therefore, in fact, it was impossible that there could be any teaching of females without making them acquainted with that against which the Native mind itself would have revolted?

Yes.

6830. May we not, in looking back to the long period through which this state of things has lasted, see one reason for the peculiarly strong prejudice in the Native against female education in that fact?

I think so.

6831. If that is the case, is it not exceedingly important, if we wish to break down that prejudice, that we should set the example of educating the men in a literature which would not necessarily bring them into contact with such abominations?

Certainly.

6832. Earl of *Harrowby*.] An Indian female could not make any progress in Native literature without passing through the study of very corrupt books?

With the exception of the nascent vernacular literature, which is principally supported by the Missionaries.

6833. Do you believe that the feeling of hostility to female education which exists in the Hindoo mind arises from the nature of their literature, or from the general notion existing amongst all those nations, that the women ought to occupy a subordinate condition?

I think

I think that the primary and main reason is, that in order to keep the women in subjection and seclusion, it is necessary to keep them ignorant. It arises from the same cause which induces them to keep their women in seclusion; but, no doubt, if there were not that reason, the other would be a sufficient one.

6834. And, therefore, that would be an obstacle to any future progress in female education, unless a literature of a better kind was supplied?

Yes.

6835. Lord Bishop of *Oxford.*] A literature of a better kind, which shall be employed as an instrument of male progress?

Yes.

6836. Lord *Colchester.*] You have stated that the Hindoo women are generally kept in seclusion and subjection; does that apply to the whole of India?

Generally speaking, it applies to the whole of India. There are, however, differences in that respect between different parts of India. I recollect when I was Political Agent at Kotah and Boondee, I used to meet the wives of the principal Hindoos of Boondee, which is a purely Hindoo State, in the street; but when they saw me, they immediately covered up their faces. That shows that there are differences even in India.

6837. In the Rajpoot States, do not the wives of the Chiefs often take a considerable part in public affairs?

They do; and so they do in all the States, Hindoo and Mahomedan, in every part of India, but they remain in seclusion. At this very place, Boondee, where I used to meet the wives of the principal inhabitants of the town in the street, the Rajahs' wives were as closely secluded as those of the King of Delhi.

6838. Was not one of the most celebrated Governors of the Holkar's State a lady?

Yes, Alia Bhye.

6839. Is there not an incident in history, in the time of Aurungzebe, that the wife of a Rajpoot Chief refused to see her husband because he had run away in battle?

I can entirely believe it. The Rajpoots are a very high-spirited people. The case of the Mahrattas is rather an exceptional one. The Mahrattas are a portion of the substratum of society, suddenly elevated to the surface. The father and grandfather of Alia Bhye were probably Potails of villages. The feeling is not so strong amongst the Mahrattas as it is elsewhere. I recollect Colonel Skinner saying, that when he was a young man, holding a commission in Madoojee Scindia's army, he used to see Madoojee's wife galloping across the country, followed by a train of nearly a hundred females. The Delhi family produced several accomplished ladies. One of these was a daughter of the great Akber, whose tomb is to be seen in a garden near Agra, with this inscription on it: "Alas! alas! Gora Begum!" Shah Fehan's daughters, Roshunara and Fehanara, were very cultivated, superior women, and their poetry is still current at Delhi. Roshunara gave great support to her brother Aurungzebe; and Fehanara was the lady alluded to by Bishop Heber as having, in the prime of youth and beauty, when her father was dethroned and imprisoned, "applied for leave to share his captivity, and continued to wait on him "as a nurse and servant till the day of his death. Afterwards she was a bountiful "benefactress to the poor and to religious men, and died with the reputation of a "Saint, better deserved than by many who have borne the name." I have seen her tomb surrounded by a beautiful marble screen in the burying-ground of the Mahomedan Saint, Nizamoodeen Ouliya, near Delhi. Fresh grass is constantly sown on it, and the inscription consists of this couplet:

"Baghair sabzah nah poshad kase mazār-i-marā
"Kih Kabrposhī Gharībān Gyāh bas ast."

"Let no one cover my grave with aught but grass,
"For grass is a sufficient covering for the graves of the humble minded."

6840. Lord Bishop of *Oxford.*] Are the Committee to understand that it is your opinion, that the objection to teaching the Bible in the Native schools is, that it would be an infringement of the religious liberty which is the fruit of the Reformation?

I consider that it would be an infringement of the neutrality which we have

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

professed, and of the principle of religious liberty which we have accorded to our Native subjects in this way. The Government is all-powerful; the whole rent of the country is swept into the coffers of the Government, besides various other taxes; so that, to oblige the Natives to pay taxes for teaching that which they greatly object to, would be an injustice and an infringement of the principle of toleration. Supposing a Roman Catholic minority succeeded in establishing their power in this Protestant country, and that the public revenue of the United Kingdom were converted by this Roman Catholic Government to the purpose of Roman Catholic instruction, the Protestants of this country would consider it a great injustice and a great infringement of the principle of toleration.

6841. Would it be any infringement of the principle of toleration if the parents were left perfectly free to send their children to, or to withhold them from, that particular instruction?

The question so put, no doubt, has somewhat different bearings; but I consider that this modified plan partakes of the same general character. These schools are supported by taxes paid by the people of India. The great majority of the people of India are decidedly adverse to the resources of the Government being turned to Christian instruction; and they therefore would regard it as a great injustice and infringement of the principle of toleration if those resources were so turned. These questions must be decided with reference to the opinions of the majority; for there will always be a small minority in every community who will hold an exceptional position.

6842. *Chairman.*] You stated, in a previous portion of your evidence, that while you considered the promotion of Christianity essential, not only for the spiritual welfare of the people of India, but also as the great civilizing agent, you yet thought it of the greatest importance, even for the promotion of Christianity, that the Government of India should be considered by the Natives as neutral and impartial?

I consider it of the greatest consequence. I was going to add to my last answer, that whatever conclusion we may come to, as to what is required by the principle of toleration, the consideration of grave practical expediency cannot be overlooked. Acting upon the principle of the perfect neutrality of the Government, we have made great progress; and our prospects for the future are very satisfactory; whereas, if that principle of neutrality were once departed from in the manner described, the prospects of the evangelization of the people of India would be very seriously damaged; because, even admitting that the principle of toleration would not be infringed by the course of proceeding proposed, there can be no doubt whatever that the principle of neutrality would be departed from.

6843. Lord Bishop of *Oxford.*] Are the Committee to understand you as meaning to say, that your view of the principle of religious toleration is, that no use should be made of money raised from a country to which the great majority of the people in that country conscientiously object; are the Committee to understand that that is necessary, in your judgment, to religious toleration?

My view of toleration is this, that toleration is founded on perfectly equal treatment. The essence of toleration is equality. If we assisted in teaching all the religions which prevail in India, that would be toleration. If we refrained from teaching any, that would be toleration; but if we selected one or two religions and taught them at the expense of the professors of all the others, that would not be toleration.

6844. Is it not the fact, that the Government now assists schools in India which teach all the various forms of Hindoo theology?

Yes; it is the fact; and it is justifiable on the two grounds before-mentioned by me: that is, the impossibility of teaching Hindoo and Mahomedan law separately from religion, and the circumstance that this is a decreasing, while English learning is an increasing system.

6845. Is it not the fact, that the Government assistance is excluded from any school in which the Bible is taught as a class-book?

It is at present; but I propose that an alteration should be made in this respect.

6846. Is

6846. Is it in agreement with your principle of religious toleration, that schools which teach one religion should be assisted by the Government, and that schools in which the class-books of another religion are taught should be necessarily excluded from Government aid?

No, it is not consistent; and I have proposed in my former evidence a system of conditional assistance to all schools in which a good general education is given, whatever religion may be taught in them.

6847. Are you able to tell the Committee whether the refusal, on the part of the Government, to aid any school in which the Bible is used as an instrument of instruction, has not filled the Native mind with the idea, that the English, as a nation, are altogether careless about their own faith?

Such an opinion formerly prevailed; but it is every year yielding to many obvious evidences to the contrary.

6848. Do you not think that in the present state of India the existence of such a rule must of itself produce something of the same impression in many parts of India?

I admit that if the Government steadily adhered to the principle of giving no assistance whatever to any school except those in which the Bible was not taught, it might have that effect; but I would propose that we should enter upon a more liberal system, including schools of all religions.

6849. Are you aware of any Native Princes having of late years established schools for their own subjects, and having instituted the teaching of the Bible as containing pure moral instruction in those schools?

I have heard that the Rajah of Travancore had done so; but I would by no means infer from that, that it would be safe for the British Government to do it.

6850. Are you aware that in the schools established by the Rajah of Travancore, youths of the very highest caste in his dominions are taught the Christian Scriptures as a book of moral instruction?

I have heard so.

6851. And that it has produced no bad effects in his district?

I have no doubt that it produces excellent effects, as it always will where it is voluntarily adopted by the Natives, whether chiefs or people.

6852. Would not the neutrality of the Government be perfectly maintained if it assisted no school in which there was any enforced learning of Christianity by the Natives?

I think it would not be so regarded by the Natives, unless we also assisted direct religious instruction in the Hindoo and Mahomedan religions, which, of course, I do not advocate. The majority of our subjects, who are decidedly averse to Christian teaching, would consider it a great grievance if the taxes paid by them were converted to Christian instruction, and if no share were given to assisting instruction in the religions which they profess.

6853. Are the Committee to understand that your opinion is, that the best way of using the Government funds would be by approximating the system in India as much as possible to that at home, by which the various religious bodies are assisted under inspection in their separate efforts for education?

That is my opinion. I conceive that we have reached an advanced stage in the progress of education in India, namely, that all schools in which a good general education is given may be assisted, whatever may be the religion taught; and I believe that that plan may now safely be adopted; but far be it from me to say that the time may not come when direct Christian instruction may be given even in the Government seminaries. I conceive that our ruling principle ought to be to give the best education which, on a sound general view, our fellow-subjects are willing to receive. There can be no doubt that all education is imperfect which is not based on Christian instruction; and it follows, that when the greater part of India has been brought to a level with those parts which are most advanced, it will be our duty to give Christian instruction. But I am of opinion that the time has not yet arrived to attempt this very forward and advanced step, which at this stage of our progress would only lead to a violent reaction. We ought never to lose sight of the possible effect upon our native army of any measures that may be urged upon us which would be likely to excite the religious feelings of the

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

Mahomedans and Hindoos. The Rajpoots were to our predecessors the Moguls what the Sepoys are to us; and the alienation of the Rajpoots by religious intolerance was the first step to the downfall of the empire.

6854. Earl of *Harrowby.*] But when through other instrumentality a portion of the population have become Christian, you would think it unjust to them as a portion of the population to withhold from them that assistance in the way of education which you grant to the professors of other religions?

Yes; I would give them free access to the Government schools, with the most improved secular education which is given; and I would also give the same conditional assistance to their Christian schools which is given to all other religious persuasions.

6855. Anything short of that would, in fact, be a want of toleration?

Certainly.

6856. *Chairman.*] As, at present, the Christian religion is the religion of the governing body, but not the religion of any considerable portion of the governed, is it not natural that the Natives should feel some jealousy of Christian instruction being promoted by public funds; whereas they would not feel the same jealousy of grants being made to Hindoos for the purpose of giving instruction in the Hindoo religion, or to Mahomedans for the purpose of giving instruction in the Mahomedan religion?

That is precisely my view. The native sense of justice would be satisfied if they saw that all were treated alike. At present, with the exception of Sanscrit and Arabic instruction, all are treated alike by no religious instruction being given in the Government seminaries; and under the more advanced system which I recommend, all would be treated alike by having certain conditional assistance given to the schools of all persuasions. The introduction of this system will, however, require very careful and prudent arrangements. The regulations must be published and fully understood by the people; and we must take care not to give any priority or preference to Missionary schools.

6857. Earl of *Harrowby.*] In fact, you must take care that the assistance which you render to education is not accompanied with the appearance of any attempt at proselytism on the part of the governing power?

Exactly; that was my meaning.

6858. Lord Bishop of *Oxford.*] Can you tell the Committee what the comparative results in the way of conversions to Christianity have been from the education already given in the Missionary and in the Government schools?

Before I left Calcutta I had a list made of all the converts to Christianity from the educated class, and I found that at that time the majority of this class of converts whose character and cultivation and strength of mind offer the best assistance to Christianity were from the Hindoo College. I think many persons mistake the way in which the conversion of India will be brought about. I believe it will take place at last wholesale, just as our own ancestors were converted. The country will have Christian instruction infused into it in every way by direct missionary instruction, and indirectly through books of various kinds, through the public papers, through conversation with Europeans, and in all the conceivable ways in which knowledge is communicated; and then, at last, when society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, they will come over by thousands.

6859. Lord *Monteagle* of Brandon.] Do you think that that ultimate result will be more assisted by the maintenance of the principle of neutrality on the part of the governing power, that governing power being a foreign power of unrivalled strength, than by any direct interference on their part?

Decidedly; by the principle of neutrality. Speaking merely as a Christian, and setting aside for a moment my former connexion with the Government, and the feelings which I acquired as a Government officer, the thing which I deprecate more than any other as hazarding the entire cause, and tending to produce what is sure to be a great obstruction, and would probably be a great calamity, is the infraction of that Government system of neutrality.

6860. Lord Bishop of *Oxford.*] Do you know anything of the recent conversions in the South of India?

Not

Not from personal knowledge. I have been in the South of India; but it was many years ago.

6861. Lord *Wharncliffe*.] Is there any regular inspection of the Government schools?

They send examiners round periodically now; but it may be very much improved. The system of inspection which I recommend will be very beneficial, even as regards the Government schools.

6862. Supposing that your plan were adopted with respect to schools of all descriptions, how would you deal with the inspection of Native schools in which heathen principles prevail?

I would require, as the condition of any Government assistance, that a good practical general education should be given; so that if schools, such as your Lordship describes, were able to prove to the Inspector that they gave a really useful practical education in the vernacular language of a moral kind (which I would always require), then I would give assistance to those schools.

6863. Would not there be some difficulty in conducting an institution upon that footing, considering that the moral education given in schools where heathenism prevailed, being according to their moral theories, would in many respects differ very much from what was right according to our notions?

The practical effect would be to improve the tone and character of the education given in those schools. The Natives would find that the only schools that would be assisted would be those which give instruction in books of unobjectionable morality, and books of useful instruction, history, geography, astronomy, and other sciences, translations of English books, and so forth.

6864. Then, in point of fact, under that system, although the Government would abstain from declaring any preference for Christianity, or any particular religious persuasion, it would not abstain from a declaration of certain predilections of its own in favour of a particular system of moral instruction?

It would not abstain from laying down those general conditions as to useful practical instruction and pure morality which all classes of our subjects, whatever their religion may be, would admit.

6865. Lord *Monteagle* of Brandon.] On a former occasion you referred to the Indian Charter Act of 1813, and to the provision which was then made for schools, public lectures, or other literary instruction for the benefit of the Natives; you remember that provision?

Yes.

6866. What was the amount to be provided under that statute?

A lac of rupees, equal to 10,000 *l.* a year.

6867. You stated that in your official capacity, connected with the Council of Education; and afterwards you had occasion to consider how far the obligations of that statute had been fulfilled and acted upon; will you state in what year that inquiry took place, and what was the result of that examination?

A Committee of Public Instruction was appointed in the year 1823, and the lac of rupees was accounted for to the Committee from the year 1821; so that a lac of rupees annually is still due from the year 1813 to 1821, with compound interest.

6858. Do you conceive that a lac of rupees will be a sum in itself at all adequate for the performance of the duties contemplated in that section?

It will be totally and entirely insufficient. When an improved system of finance is established in India, there should be a liberal appropriation for education made from the revenue of India; and the sum annually voted for this purpose by the Legislative Council should be fairly allocated among all the Presidencies, and amongst all the districts of each Presidency; and that gives the key to the practical working of the system of conditional assistance which I have proposed. Supposing a grant of a sum of money, say 20,000 rupees, to have fallen to the share of a particular district, the Inspector would have to consider which were the schools most deserving of assistance in that district; and those schools would become the model schools in that district; and all the rest would endeavour to work up to them.

Sir C.E.Trevelyan, K.C.B.

28th June 1853.

6869. But in point of fact, between the years 1813 and 1821, no portion of that 10,000*l.* a year was appropriated for the purposes intended; and up to the period of the inquiry which you have mentioned, no portion of it, except for two years, had been so appropriated?

None, except for two years; but it is just to add, that annual sums of money in addition to the lac of rupees have since been given, but not avowedly in repayment of those arrears.

6870. *Chairman.*] What is your opinion with respect to the effect of the Native Press upon the education of the people?

When I first went to India, the country was suffering under a Reign of Terror on a small scale. There had been deportations of editors, and penalties imposed on those who wrote in the obnoxious newspapers. The consequence of which was that there was a state of general mental restraint and stagnation; and any person who advocated any reform, however desirable, was regarded more or less as a dangerous innovator. The first inroad that was made upon that system was by an announcement which appeared in the public papers, signed by Lord William Bentinck's private secretary, stating that his Lordship was ready to receive suggestions for the improvement of the condition of the Natives, and the development of the resources of the country, from whatever quarter they came. This announcement was so inconsistent with the prevailing state of feeling such as I have described, that at first the authenticity of it was not believed; and it was a long time before the Anglo-Indian community availed themselves of Lord William Bentinck's liberal intentions. The first practical exemplification of a free Press was that remarkable series of letters published by the Honourable Frederick Shore, under the signature of "A Friend to India," in which the detailed administration of the Government of India was criticised with great severity. I remember that, as each letter came out, we used to expect that some severe measure would be taken against Mr. Shore; but probably the circumstance which established the complete mental emancipation of the community was the general blaze of newspaper writing called out by the letters signed "Indophilus," which letters had the merit of inducing all kinds of people who had never before written in the newspapers to enter into a discussion of the public interests of the country in the newspapers. Now it is desirable, as a general principle, that there should be a free interchange of information and opinion between Governments and their subjects. It is desirable that the Government should be possessed of the fullest information as to the state and progress of the country, and the wishes and feelings of the people. It is also desirable that the proceedings of the Government should be known to the people, in order that they may co-operate with the Government, and that unfounded apprehensions as to the conduct and intentions of the Government may be removed; and if this is generally desirable, still more so is it in a country like India, which is governed by a handful of foreigners, who are more than usually liable both to misunderstand and to be misunderstood. Now this object cannot at present be attained in India by a public assembly; but it may be attained by a free discussion in the public papers. That is an arena into which everybody who is qualified may descend, and, in the present state of India, it supplies to a great extent the place of a free Parliament; and this was so obvious at the time I am speaking of, when every subject of public interest was fairly discussed in the newspapers, that we used to call it "The Parliament of the Press." Now several objections have been made to a free Press in India; the first is, that it is inconsistent with the despotic nature of the Indian Government. My reply to that is, that the Government of India is not a despotism. India is administered by a portion of the English people taken from that class of the community in which free principles most prevail; and they are educated in political economy, jurisprudence and history; and it may be said of them more truly than of those of whom it was originally said, that even in servitude itself they preserve the spirit of an exalted freedom. The Government of India is also a responsible Government: it is responsible to those above it, by having to account for all its proceedings in its reports to the Home Government; and it is responsible to public opinion in India, through the medium of the free Press. Local public opinion is extremely regarded by the Governors-general and the Governors in India. It is practically felt by them to be more for their comfort to be well thought of by those with whom they daily associate and transact business, than by people of more power and influence at a distance; and the manner in which they have hitherto spoken of and dealt with the Press shows that they

they greatly regard it. In the next place, it is said that a free Press is inconsistent with the continuance of our dominion in India. Now that depends entirely upon what the nature of our dominion is. The relation of a free Press to good and bad Government has been exactly defined by Divine Wisdom. "Every one that doeth evil hateth the light; neither cometh to the light, lest his deeds should be reproved: but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Now our Government of India is an honest Government. Our intention is to govern the country for the benefit of the Natives, and we endeavour to shape all our measures to that end. Therefore, in exact proportion as we make the principles and proceedings and practice of our Government known to the Natives, shall we obtain a firmer hold upon their confidence and affections, and improve the safety of our Government. And in reviewing the past history of British India, it will be found that our dangers have principally arisen from mistakes and misapprehensions of the intentions of the Government; and when discontents and outbreaks have occurred, what we have done has always been to furnish full explanation. Now it will be far better that those explanations should be normal instead of being exceptional. Through the medium of the Press we should maintain a constant state and course of explanation with the Natives. The last objection I have heard made to a free Press in India is that the Government is not fairly represented in the Press, and that the majority of the writers are against the Government. My answer is, No doubt, if you gag your garrison and bind them hand and foot, the enemy will prevail; but if the servants of the Government are set free to defend the Government on all necessary points, it will stand perfectly well in this respect. In my time it was so. We not only held our own, but we made inroads, when we considered it desirable to do so, into the territories of the enemy; and so it will be again if the European servants are set free to write on their own responsibility in the public papers. The Civil and Military Services of India are a well-informed and cultivated body of English gentlemen, and their interests are completely identified with those of the Government; so that the tendency of their writings will always be conservative. The whole information of the Government, and the knowledge of the business of the Government, resides with them; and they happen to be very apt with their pens. It is the character of the Anglo-Indian community that they are unpractised in speaking, but are very ready with their pen, which makes writing in the newspapers peculiarly suitable to them.

6871. Lord *Monteagle* of Brandon.] At the period to which you refer, when Mr. Shore wrote, was there any paper printed in India in the Native character, or were not all those writings to which you refer purely English?

The public discussion to which I alluded was entirely English.

6872. Would the fact of there being Native newspapers, in which political discussions might enter, lead you to vary the opinion which you have expressed generally upon the question of the liberty of the Press?

Not at all; I conceive that the Native newspapers will always represent the actually existing state of the Native mind. When the Native Press was first introduced, their papers abounded with puerilities; but it has since improved; and as the Natives become more enlightened, and capable of discussing higher subjects, and become interested in higher objects, the character of these public discussions will improve.

6873. You have stated incidentally, that you do not consider the Government of India to be a despotism; but even supposing that other persons differed from you upon that subject, and considered it to be a despotism, still are you of opinion that the freedom of the Press, even under a despotism, might be useful to the Government?

Yes, even under a despotism. A wise, enlightened despot of India would desire to have the fullest and freest possible communication with his subjects. I may be permitted to read a passage from one of my "Indophilus" letters on this subject, to which I entirely adhere to this day: "It is a great mistake to suppose that Governments generally fail in the full performance of their duty from want of good intentions. They much oftener fail from want of the requisite information and assistance. How can three or four individuals form a correct judgment on all the various points which are involved in the complicated business

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

of a great society, unless the society itself lends them its aid? How are matters requiring correction to be brought to their notice at all, unless they are put prominently forward by those who are interested in them? The time of Government is fully taken up in disposing of current business, and it can neither find leisure nor opportunity to detect abuses throughout the whole extent of this great empire, and still less can it afford time to carry through the discussions which the relative importance of each subject demands. How much better is it that the society should do all this; should itself detect abuses, and complete the discussions upon every subject of internal administration, leaving Government to perform only its necessary and appropriate duty of deciding on the pre-arranged matter, and of carrying the decision into effect. India will never be a country until her own dormant spirit is roused into action. Hitherto, it has been the practice for the community to depend upon the Government for everything, and itself to do nothing; as if the whole wisdom and local information of the country, let it be said with every respect to them, were vested in four gentlemen who compose the Council." I would also observe, that at that time, when everybody was at liberty to write in the public papers in India on his own responsibility, it was found that the Press was very effective as a moral police over the public functionaries of all kinds; and it was a common remark, that the civilians in the remote districts of India stood in greater awe of the Press than they did of the Governor-general.

6874. Lord *Wharncliffe*.] Among what classes do the native newspapers circulate?

They circulate principally in Calcutta and its immediate neighbourhood, among the class who have learned to read their vernacular language. They are not much read by those who have received a superior English education, who read the English papers—at least, none except the best of them are read by that class. Most of them are read by the class immediately below that.

6875. By the trading classes in the towns?

Yes, the trading and professional classes, who are very numerous, and other classes.

6876. They do not circulate much in the country districts?

No.

6877. Earl of *Harrowby*.] Are there any papers read at the Courts of the Native Princes?

Yes. There were Persian papers in my time, and I believe there are still. Those Persian papers reflected the prevailing Mahomedan opinion. Some of them were extremely rebellious. We were perfectly aware that they were taken in at the Native Courts; but it did not in the least trouble us.

6878. Are you not of opinion that they were not altogether without use, as showing what was afloat in the Native mind?

They were of very great use. There is a great deal of truth in the Governmental maxim, to let people say what they like, provided they leave you to do what you like. There is a very wide interval between speech and action; and not one in a thousand of those who read those seditious Persian papers would have thought of appearing in arms against the Government. It is almost always the safest course to let discontented people expend themselves in talk.

6879. Do you imagine that, at this moment, the discussions upon the Government of India are matters of interest and subjects of discussion in the Native papers, or at the Native Courts?

I have no doubt they are matters of interest; but I believe that their information is very limited, and that they are seldom able to take an enlightened view of the details of what is now in progress with regard to India. But no doubt they take an interest in it. I will now, with the permission of the Committee, go on to propose certain measures which appear to me necessary in order to obviate the only real objection to the Press in India. The only real objection to the Press is, that we have a free Press with no proper information on the subjects of public interest, which it is the business of the Press to discuss: and, so far as the Press in India assumes an objectionable personal tone, I believe it to be mainly owing to that cause. In England abundant means of diffusing public information exist. There are the Debates in Parliament; there are questions asked in Parliament; and there is the profuse distribution of Parliamentary Papers; but I am confident that,

that, if those means did not exist in England, the "Times" would be reduced to discussing the conduct and character of private individuals. It is also desirable to strengthen the bonds of connexion between ourselves and our fellow-subjects in India, and gradually to educate them to self-government, and to improve the tone of public opinion. With those objects I would propose these measures: In the firstplace, I would arrange for the preservation and consultation of the Records which are no longer of current use, in the manner which has lately been adopted in the Public Records Department, under the Master of the Rolls in England. The old Records of the British Indian Government are extremely valuable and interesting; and except where they have been injured by climate or white ants, they come down in an unbroken series. When I first went up to Delhi, I applied myself to read through the Records of the Delhi Residency, from the first day when Sir David Ochterlony was left as Resident by Lord Lake, after the capture of Delhi. I read them through down to my own time, and found them highly interesting. But the Delhi Records bear a small proportion to the Records at Calcutta, which go back to the earliest period of the establishment of our power in India. Therefore I would propose that all the Records which are now not in current use, and hereafter as they cease to be in current use, should be collected in a repository under the charge of qualified officers, to be dealt with historically, and to be accessible to literary people and to all the world. Then it is part of my plan for the improvement of the financial system of India, to which I have given my careful attention, founded on 13 years' experience of English and Colonial finance, that the Budget of India, consisting of estimates for the expenditure of all the Presidencies, supported by explanatory documents, with an Appropriation Act, and an explanatory statement from the Governor-general, should be annually published in India, and sent home to England, for the information of Parliament and of people at home.

6880. Are not those documents now sent home to the India House, and deposited there?

Very voluminous documents on all subjects are sent to the India House; but the formation of a well-adjusted system of finance, founded on estimate and appropriation, is still to be accomplished.

6881. Even supposing that all those documents were sent home, and were all recorded in Leadenhall-street, do you consider that, for the instruction and information of the Supreme Government of India itself, and of the Governments of the Presidencies, it would be of the first importance to preserve methodically, so as to be available for reference in India, all the public documents to which you have referred?

It would be very desirable indeed. It is true that the Government of India is eminently a Government of record; and that the records go into great detail, and are very complete, in the sense of being very comprehensive, But even the first step has not been taken to make the records available for public information. The next measure I propose is, that an annual body of statistics, of the nature of the annual Colonial Blue Books, should be prepared, in which all matters relating to the existing state and progress of the country, such as the Judicial system, the Revenue, Public Works, Population, Education, increase and decrease of Exports and Imports, Cotton, Indigo, Sugar, and statistical information of all kinds of public interest, should be digested under specific heads. The annual Colonial Blue Books, when they are properly got up, are admirable documents. I propose that statistical returns on this model should be furnished by the Governors of all the subordinate Presidencies to the Governor general, and that they should be printed, with a Report from the Governor himself, making his observations and comments upon them; and that the Supreme Government should go through them all, and send them home, with an annual Report of its own; and that they should be published in India and in England for general information.

6882 Earl of *Harrowby.*] And laid before Parliament?

And laid before Parliament, and published for general information. One object of the measures I propose is to furnish Parliament with the means of habitually acquainting itself with the affairs of India.

6883. Earl of *Albemarle.*] The documents you propose would be much of the same nature as the Reports made by heads of Departments in the United States?

They would be quite of that kind. Without entering into diplomacy and general

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

politics, they would give a summary of the progress which had been made under each of the administrative departments, and the general progress and improvement of the country; and in this manner the relative advancement of the different parts of British India would be brought prominently into light, and a wholesome spirit of emulation would be created; and the systems and courses of proceeding which are found to be successful in any parts of British India would easily be extended to the whole.

6884. Would those Reports extend to the moral and religious education of the people; would they comprise an educational head?

There would be an educational head, going to the full limits of the action of the Government upon education; but in order to carry out the spirit of the principle of Government neutrality, it would not be advisable to make any direct comment upon the different religions professed by our fellow-subjects.

6885. Simply educational progress?

Yes.

6886. Lord *Monteagle* of Brandon.] Considering the positive infliction to which many of Her Majesty's subjects are now subject, from the great accumulation of very voluminous reports and other public papers, do not you consider that it would be of the first importance, that whilst all those documents which are calculated to throw light and supply information, even of a minute kind, respecting India should be furnished, and should be capable of being referred to in verification of facts and opinions, they should be accompanied, if possible, by an authoritative condensed statement, from which the main practical facts could be easily collected?

Yes; a plan of that kind has long been in use in India. Lord William Bentinck, finding that his own time and that of everybody else was consumed to an inordinate extent in reading long papers, desired that every letter should have annexed to it a short abstract of its contents, which enables you to see at once the subjects of the numerous paragraphs, and to judge for yourself whether you will read them or not.

6887. Lord *Wynford.*] Are not the documents sent from India copied four times over?

Yes. That is a separate question. In my evidence before the Commons, I recommended that the correspondence of the Indian Government with the Home Government should be placed on the same footing as the correspondence of the Governors of Malta, Gibraltar, Bermuda, the West Indies, Australia, Canada and the other colonies, with the Colonial Office; that is to say, that the subordinate Government should be trusted to report what is really of importance, leaving the mere routine not to go beyond the spot. Whatever faults there may be in our colonial administration, nobody will allege that the Colonial Office does not possess a full and sufficient control over the subordinate Governments; so that it has been ascertained by actual experience, that in order to the Home Government retaining a very sufficient control over the dependent Foreign Governments, it is not necessary that every official proceeding and transaction, however minute, should be reported. By the adoption of that colonial principle, a very great saving of money, and what is far more important, of time and mental application on the part of the public servants, will be effected. Then the last measure I would propose is, that whenever either the Governor-general or any of the subordinate Governments have before them a Report or other document of more than usual interest, relating to the ordinary administration of the country, such as the annual Reports made by the Courts of Sudder Dewanny and Nizamut Adawlut upon the judicial system of each Presidency, or the annual Reports made by the Boards of Revenue upon the Revenue system, they should be published in the Government Gazettes for general information, according to the practice which prevails in many of our Colonies. One very important colonial institution is about to be engrafted on our Indian system, namely, the Legislative Council; and I would propose that these further improvements should be taken from the same source where they have been fully and successfully worked out. I beg, in reference to all that has passed, to make this general observation, that hitherto the examinations into the subject of India have been as to the machinery of the Government, which, although extremely important, is, after all, only the husk and shell of the subject; but the inquiries of this Committee have lately been directed towards the heart and kernel of the subject, namely,

namely, the enlightenment and evangelization of India. And I think it probable that the results which will follow from the course so taken will be of an extent and importance beyond what even the Members of the Committee anticipate. India is the central country of Asia. It is an extremely rich country. It is rich in actual wealth, but it is still richer in undeveloped resources. It is inhabited by an acute, intellectual and partially cultivated people, among whom learning and learned men have, from the most ancient times, been held in high reputation. So that when our ancestors were clothed with the skins of beasts, and were entirely destitute of literature, and indulged in wholesale human sacrifices, the Indians were a cultivated and learned people. India has in all ages exercised a considerable influence over the surrounding countries. We derive from India our beautiful system of Decimal Notation, commonly called the Arabic numerals, but which really came to us through the Arabs from India, where it has existed from time immemorial precisely as it was transferred to us, the forms of the figures in Sanscrit being almost identical with those which we use every day. The Fables which have for ages been known to the Western world as the Fables of Æsop and Pilpay were discovered when Sanscrit literature began to be studied, under the name of Hitopadesa, the identity being beyond all question, although some stories have been clothed in a Western medium, to suit Western ideas. On the other side, a still more remarkable influence has been exercised by a reformed system of Hindooism, bearing the same relation to the ancient idolatrous system of India, which unhappily is still the prevailing system, which the reformed Mahomedanism of the Wahabees bears to the ordinary Mahomedanism. This reformed Hindooism, which originated in the district of Behar, has spread over the countries to the eastward, over Burmah and Siam and China, and far among the Tartar and Mongolian tribes inhabiting Asiatic Russia; and it includes among its votaries a larger number than any other existing religion; and the ancient vernacular language of Behar, under the name of Pali, and to a certain extent the Sanscrit language, have become the sacred language of many of those countries. So that if the resources of this great Asiatic country are developed, so that it may acquire the strength which properly belongs to it; and if English education and free discussion and Christianity are firmly established there, it will work a change far and wide through the Asiatic countries and islands, which will be productive of the greatest blessings, and will, if I may say so reverently, subserve the designs of Providence. It will be one of the greatest distinctions of our posterity, that they belong to a nation honoured by Providence as the means of working out such a blessed change; and it is a gratifying fact that our brethren, the people of the United States of America, are effectually co-operating with us in this good work, by means of several strong missions, which use our common English language and literature for the instruction of the Natives, in conjunction with their own vernacular languages.

6888. *Chairman.*] Have you any observations to make upon the character of the civil service?

It is only justice to say that the civil service of India is remarkable for its purity in the midst of great temptations to corruption; it is remarkable for its devotion to the public interests confided to it, and for the prevailing public spirit which pervades it; and it is also remarkable for the extent to which the members of it identify themselves with the Natives. I could mention numerous instances within my own knowledge, in which members of the civil service (and although I particularly mention the civil service, I by no means intend to exclude the military service) have laboured in distant parts of India for the benefit of the Natives in many ways besides the transaction of the ordinary Government business, as completely concealed from the observation of the body of their countrymen at home as if they were working in the obscure recesses of a mine in Cornwall or Northumberland, and have persevered in that course for a series of years together, merely for conscience sake, and from a desire to do their duty to the Natives. The members of this service suffer under great privations; one is, that they live a life of exile, which is inevitable; another is, that they undergo a still more painful separation from their children, and often from their wives, who have to go home for their health, or to look after their young children. But there is another privation which is not necessary, which has also a very important public bearing, which is this: It is natural to mankind to love to be esteemed by those among their fellow countrymen whose good opinion they hold in estimation. Now when a civil

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

servant, who has performed the most important functions in India, returns home, he is less known than people of no importance or merit whatever in England; so that he is subjected to the threefold trial of descending from a state of power to a state of absence of influence, from a state of mental activity to a state of inaction, and from a state in which he was held in great consideration to a state of entire obscurity and insignificance. And to this day the Government has taken no effectual or well-considered step for remedying this. The form in which the seal of public approbation is usually given is through honours conferred by the Sovereign, which are a cheap and effectual mode of stimulating and rewarding merit; but those honours are at present conferred upon the members of the civil service in a fitful and exceptional manner; and I doubt whether a single instance can be mentioned, at any rate not for a series of years past, of a civilian having had a public honour conferred upon him for superior activity, ability and success in the ordinary administration of the Public Departments and great territorial and judicial employments in India. On adverting to the cases in which honours have been given of late years, it will be found that they were almost all connected with the Affghan and Sikh wars: Sir Alexander Burnes, Sir William Macnaghten, Sir Henry Pottinger and Sir Henry Lawrence received their distinctions for services relating to those wars. Sir Frederick Currie was Secretary in attendance upon the Governor-general during the first Sikh campaign. Sir George Clerk exercised a very valuable influence in supporting the operations of the Government in that quarter. Now although those distinguished officers fully deserve the honours which have been conferred upon them, there are others, whom I do not think it becomes me to mention, who have done equally good service in conducting and improving our ordinary peaceful administration.

6889. Earl of *Harrowby.*] Should you think it advisable, for the purpose of meeting this deficiency, that the Governor-general should annually report to the Queen such persons from time to time as have distinguished themselves in the administration of the Civil Government in India for notice, either by the institution of an Indian Order, or by admission to an Imperial Order?

I would not propose any separate Indian Order. What the human heart craves for is consideration in Native country, and among fellow-citizens; so that if the Indian service were kept separate in the distribution of honours, this object would not be fully attained, and it would be considered merely as an appendage of the Indian Government. What I desire is that those who have rendered valuable service to their country in India should be brought into the category of those who have performed valuable service in other parts of the world. It should not depend upon the accident of any particular officer being known to a Secretary of State, or even of his having rendered himself personally useful to the Governor-general; but the exigency should be met by a deliberate, well-considered, effective plan directed to the peculiar circumstances of the case. If this object were seriously proposed, there would be no difficulty whatever in accomplishing it. Every Indian servant of any standing could tell you, off-hand who are the men who have most distinguished themselves, for it is a peculiar feature of Anglo-Indian society, that the character, attainments and services of every public officer are known in a remarkable degree to the whole country; and I could mention numerous instances of civilians and military men whom I thoroughly knew without having ever seen them, and knew them a great deal better than many others of whom I have seen a great deal. We live before all the world; we meet each other in public and private correspondence, in the public newspapers, and in the intercourse of society. We are thus brought out very powerfully and very prominently; so that there would be no difficulty whatever in coming to a proper relative estimate of the claims of the civilians. And in all that I have said, *mutatis mutandis*, I include military men; but as rewards and honours have been freely conferred on military men for military service both in the Company's and the Queen's army in India, the exigency is not so great in regard to them.

6890. You consider that it would be a matter very grateful to a civil servant in India to see his conduct noticed by his admission to an Imperial Order, as one whom the Crown had thought fit to honour?

It would be highly appreciated. It would bring an entirely new, and powerful, and pure, and elevating influence to bear upon Indian service. The efficiency and virtue of this influence are, at present, either wasted or turned into objectionable channels. I am confident, from my knowledge of the circumstances and of the character

character of the men, that among the secondary causes of that most unfortunate Affghan war was a desire to satisfy the craving after European distinction. Those who were so influenced in the matter saw that an opportunity had arrived for bringing themselves before the European public. The interest taken in the subject by the Home Government and the people of England brought them into direct connexion with it. I have often heard my fellow-servants say, "Whatever sacrifices we may make; however many years we may suffer the inconveniences and risk of a bad climate; whatever good service we may do: when we go home we are nobody, we are utterly unknown." So that when an opportunity occurs like the Affghan war, in which the attention of people at home is directed to Indian affairs, the Indian servants are forward to avail themselves of it, and may be even unconsciously betrayed by this prevailing feeling into a course of conduct prejudicial to the interests of the country; while, as regards the ordinary administration, they have no hope of obtaining distinction, even by the most beneficial and successful exertions. The distribution of Honours is at present one-sided; and undue importance is given to those exceptional cases which are often of a questionable character.

6891. Undue importance is given to those cases which will bring them before the European eye?

Yes.

6892. Might not something be done to remedy this defect in the annual review of the Government of India, which you have suggested in a former answer? Might it not be made part of the duty of the Governor-general to bring to public notice, in a short review of the transactions of the previous year, the character and conduct of those who have peculiarly distinguished themselves by the administration of the provinces committed to their care; so that their names should be in the mouths of men as persons who had distinguished themselves by their service?

No doubt that is one very effective mode by which the object may be accomplished. When any public servant in India has acquitted himself in a more than usually meritorious manner, he should be mentioned with credit in this annual despatch, with the understanding that it will not be held to disparage a great many others, perhaps equally deserving persons, who have not had the same opportunities.

6893. Lord *Wynford.*] Would you not extend those honours, whatever they may be, to distinguished Natives also?

Yes, undoubtedly. When I belonged to the Political Department under Lord William Bentinck, a great deal was done in that direction, and the matter was reduced to a system. I recollect myself drawing up, under Lord William Bentinck's directions, a scale of Titles. As regards the Hindoos, it commenced with Row, or Rai, and then went on through all the successive steps of Rajah and Maharajah, and so forth. Then, as regards Mahomedans, it was Bahadur, and Khan, and Nawab, and so forth; the intention being to render available for the service of the Government, and the improvement of the country, this natural disposition which has been implanted by God in the human heart. One instance occurs particularly to my mind, of my assisting in conferring the title of Rajah on an independent Prince in Bundlecund, who had been more than usually meritorious, and had shown more than the usual disposition to improve his people. It was done with great ceremony in the face of the whole country, highly to the gratification of the chiefs and people of his country, and of the surrounding states, to whom it afforded a very useful example. And I recollect that, after it had been done, he said he had one more favour to ask, which was, that he might be allowed to assume the British flag as the ensign of his dominions; which was acceded to; and the union jack was hoisted on the towers of his castle under a salute of 100 guns. This was the Rajah, formerly the Rao of Jhansee.

6894. Are you aware that it was proposed by Mr. Wynne to make the King of Oude a Knight of the Garter?

I have never heard it, but it is quite conceivable. The love of distinction is a disposition which cannot be eradicated from the human heart; and I believe that God intended that, like all our other natural dispositions, it should be used and cultivated, and turned to good account.

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

6895. Do they attach any particular importance to those Native titles?

They attach more importance to them than we do to ours. The title of Bahadur answers as nearly as possible to that of Esquire in the ancient sense, before that title was adopted in common. It is extremely sought after by our Native officers and servants. It is considered to designate them as belonging to the class of gentlemen.

6896. Earl of *Harrowby.*] From your experience of the civil service of India, do you conceive that its members might be more largely employed in the Government of our colonies after they return from the Indian service?

I do not think that Indian training is specially adapted to fit a man for successful Colonial Government. The people of India are a plastic mass, except where we interfere with their religious prejudices—a plastic mass which we can form to our hand; whereas in most of our colonies there is a stout independent Anglo-Saxon spirit. It was a remarkable proof of Sir Charles Metcalfe's superior ability that he was able to adapt himself to this new condition of Government, and to succeed in it as well as he had done in India. Nevertheless, there is so much in common between all kinds of public business, and our Indian officers are so thoroughly trained, that if a proper selection were made, able Colonial Governors could always be obtained from the Indian service. The experiment of choosing the best men from among those actually serving in India has never yet been made. Indian officers are tried in so many different situations, that the extent and nature of their qualifications are thoroughly known, and there is therefore no such thing as discreditable failure. Without this advantage, every new appointment is more or less of a speculation.

6897. Do you think that anything more can be done to gratify the feelings of the civil servants after they return to England?

I consider that one of the best features of the proposed scheme for the Government of India is that of the admission of returned Indians into the Home Government of India, without being dragged through the dirt of a canvass of the Court of Proprietors. That will bring them at once into a situation of honour and activity in which their previous experience will become available. There is one other subject on which I should be glad to say a word. My experience of public life, which has now extended over twenty-seven years, has shown me that public affairs oscillate from one extreme to the other, like the pendulum of a clock. Now the previous training of the civil and military servants is a most important element of the good government of India. No doubt too much attention has been given to the Oriental languages of late years at Haileybury; but, judging from all I have seen and heard, I believe that we are now going into the other extreme. I am strongly of opinion that there is a certain extent of instruction in the Oriental languages, especially the vernacular languages, which may be better communicated in this country than in India—I mean the written character, the grammar, the construction, and so forth. I believe that those may be acquired better under a well-instructed and enlightened European Teacher than they can be from a Native Teacher, or from conversation with the Natives; therefore I would propose that the Oriental instruction at Haileybury should, as a general rule, be limited, as above described, but that it should be conducted in an exact and *bonâ fide* manner within those limits. I attach the highest value to Sanscrit; I derived the greatest advantage from it myself; it enabled me to pass from one district of India to another; and wherever I went, having the key to all the languages, after the first few months I became familiar with the language of the district. A knowledge of the original language gives you a mastery over the original institutions, and the sources of thought of the Natives, which cannot easily be acquired in any other way. But Sanscrit is a very difficult language; it cost me very hard study for a considerable period to acquire the knowledge of it which I did; and I think it so unlikely that the majority of young men will apply themselves to it so as to obtain any real advantage from it, that I would not recommend its being adopted as a compulsory study; but I would leave young men to cultivate it if they think proper, and would give rewards for the successful study of it, taking care they do not give themselves up to it to the neglect of Western learning, which is, no doubt, still more important.

6898. In a former part of your evidence you told us that Sanscrit is a language that can only be acquired by very great and continuous labour for many years?

I was

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

I was speaking of the manner in which it is acquired by the Natives. The manner in which I acquired Sanscrit at Haileybury is an instance of the advantage of acquiring the elements of a language under enlightened instructors. The way I did it was this: I had the most ordinary declensions and conjugations pointed out to me, and did not trouble myself with the grammar at first beyond that. Then I took up a portion of Ramāyana, called Nal Damayanti, which is an easy epic poem, with a literal Latin translation, and plunged boldly into it. I did not stop for any difficult word which was unknown to me, but read on to the end; and when I had read to the end, I began again; and I found as I went on, that what were difficulties to me at first became easy, from their re-appearing in a variety of forms. Then I went to Menu, which is their great standard book of law and religion, and read that several times: and with the assistance of my excellent master, Mr. Johnson, I was able to produce at the examination at the end of the first term an amount of Sanscrit which caused considerable surprise. I have a very high opinion of the course of study at Haileybury. The Company has thoroughly done its duty in that respect. It has provided a course of instruction well adapted to the special exigencies of India, and taught by the best instructors procurable.

6899. Lord *Monteagle* of Brandon.] Assuming the facts as you have stated them, do you think that the system can be as effective as it ought to be, as long as so large a portion of time at Haileybury is given to Oriental studies, and withdrawn from European instruction?

A great deal too much attention has been given to Oriental studies.

6900. Would you adopt this principle, which has been laid down by many high authorities who are familiar to you, that the great object of the English portion of instruction ought to be to teach that which England can best furnish, and that the object of the Oriental portion of the instruction should be to teach that which the East can best furnish?

Yes; speaking generally, I entirely concur in that: but I have previously stated my opinion, that within certain limits, the elements of the Oriental languages can be better learnt under the instruction of Europeans than from the Natives of India. But there is another most important function of Haileybury, which has not been properly carried into effect, which is its function as a Probation. It will be quite as necessary to attend to this under the proposed new mode of selecting the young civilians as under the old system; because, although a competing examination is the best test of intellectual proficiency, and every practicable guarantee of good conduct will no doubt be obtained, yet it is impossible to judge of the habitual character and conduct of young men from testimonials.

6901. Supposing two systems, one which determined the result by a mere examination, and the other system which, in addition to an examination, accompanied the test by one or two or three years of settled and continuous instruction in a place of education; do you see reason to prefer the one over the other?

I should greatly prefer the latter. The two processes are distinct, and have different objects in view. The process of examination, whether it be by a fixed standard, or on the principle of competition, is to test the attainments and intellect; but no test of conduct and character is provided for by it; and it is in that point of view that I consider Haileybury as of such peculiar value. Haileybury properly worked, or (to use a familiar expression) with the machine properly screwed up, is a very effectual test of conduct; because, during four whole Terms of half a year each, the Heads of the institution have full experience of the conduct of the young men; and the actual state of things at Haileybury in my time was this, and I believe it is so still: the Terms, that is, all who entered in one half year, consisted of from 15 to 20 young men. There were generally three or four among them who gave themselves up entirely to study, and were very distinguished. There were a varying number, six, eight, ten or twelve, as it might be, who obtained very fair advantage from the institution; but there was always a tail and fag-end of bad bargains, reprobates, and professed idlers and men of pleasure. Now those men were perfectly well known. They were as well known to the Professors as they were to myself and to the other students, and that fag-end ought to have been cut off.

6902. Earl of *Harrowby*.] But they equally went out to India?

The great majority of them went out. The cases in which students were finally dismissed were very rare indeed.

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

6903. Lord *Monteagle* of Brandon.] You are aware of the provision that was introduced in the last Charter Act, by which the system of direct appointment to Haileybury was changed, and a system of four-fold appointment, subject to examination and selection of the best, was substituted for it; are you aware that that was well considered at the time?

I entertain no doubt that it was.

6904. On the second reading of the Bill, Mr. Macaulay said, in reference to that change, "Surely from motives of selfish policy, if from no higher motive, we ought to fill the magistracies of our Eastern Empire with men who may do honour to their country; with men who may represent the better part of the English nation. This, sir, is our object; and we believe, that by the plan now proposed, this object will be accomplished. It is provided that for every vacancy in the civil service, four candidates shall be named, and the best candidates elected by examination. We conceive that, under this system, the persons sent out will be young men above par; young men superior either in talents or in diligence to the mass." Is that your opinion?

I consider that that was a great improvement on the state of things which previously existed, and which unhappily has since been returned to. It was an imperfect carrying out of the principle of competition; but yet, as far as it went, it was a great improvement. It must be said that there is always a presumption in favour of a young man who carries off the prize in a competing examination being the best-conducted young man, because it supposes some considerable moral qualities. It supposes industry, perseverance, self-denial and courage.

6905. You said that that system is better than the system which has since been returned to; what do you refer to?

I meant the system of direct appointment, every body appointing his own son or nephew, or his friend's son, and leaving as the only public security for a proper appointment a very moderate examination, proceeding upon a fixed standard, which young men could always be crammed up to; and those who were turned back in consequence of having made such poor proficiency in their studies as not to attain even to this low standard, when they had gone through the requisite amount of stuffing, were allowed to come up a second time, and were afterwards passed. I will not trust myself to state my opinion of that course of proceeding, and of the course of proceeding which I previously described, of permitting the fag-end of every Term to go to India.

6906. Do you not think that the system of four-fold recommendation so described by Mr. Macaulay would have had the effect of greatly lessening, if it did not altogether strike off that fag end?

It would have greatly lessened it. Recalling to mind the young men who composed the fag-ends in my time at Haileybury, I should say that it would have prevented them altogether; because the best and most uniform test of good conduct in a young man is diligence. The great duty of a young man is to pursue his studies with diligence, so as to get the full advantage of the education provided for him. The idle and ignorant are generally the worst conducted; and habits of dissipation are necessarily accompanied with idleness.. So that any system which keeps out the idle and ignorant will, in the great majority of cases, also keep out those of inferior moral character.

6907. When you stated that, in your judgment, the four-fold system so recommended was better than the system which has been since returned to, was it present to your mind that in point of fact the direct appointment system has never been departed from?

Yes; I had in my mind the state of the law at that time, which required that there should be a competing examination within those limits; but, unfortunately, the law was not obeyed.

6908. Earl of *Harrowby*.] Would you require an examination on going out to India, as well as one for admission to Haileybury?

Yes. I consider that the provision made in the present Bill for having an examination by independent Examiners in the last Term is of the greatest value; it will not only rule and influence the studies of the young men during the Term immediately preceding this final examination, but it will also exercise a powerful influence over their conduct and character during the whole period of their stay at Haileybury; and it will also have a good effect on the Professors.

6909. Lord

6909. Lord *Monteagle* of Brandon.] Have you had opportunities of considering whether the association at the same college of young men all intended for the same civil service of India, vast as the country is in which their services are to be rendered, is of any advantage by making them acquainted the one with the other, and giving them an *esprit de corps* in the performance of their duties?

It is certainly of some advantage, but I think that it would not of itself amount to a justification for Haileybury. The real uses of Haileybury are, that it furnishes a very satisfactory system of special instruction for the Indian Civil Service, and, if it is properly administered, a satisfactory test of conduct. Grave objections exist to educating our young Indian civil servants in common with those who are to enter into the various walks of life, and the various professions in this country. One obvious consequence would be, that we should lose all the best young men, the flower of the young men, who would prefer to remain in this country. Those who had tried their powers, and found that they were likely to succeed at home, would remain here. Then, again, the plan is open to this objection, that if the young civilians participated in the general course of instruction at the Universities or other seminaries where they might be put, the advantage of a special training for India would not be gained; whereas, if the special training were carried out at the University, then the advantage of sending them to the University would be lost.

6910. From your knowledge of our general University courses here, do you think that it would be possible to carry on at Oxford or at Cambridge those extended and practically applied courses of jurisprudence, law, and political economy, which are introduced at Haileybury, and which, possibly, under a freer system, might be carried advantageously further?

The two cannot be united, and this may be proved by a single instance. Attention is already given to legal instruction at Haileybury, and an increased attention must be given there to Anglo-Indian law, which could not be expected at the University. This is another example of the great and manifold advantage of codifying the laws of India. As soon as we have got any part of the law of India into the form of a comprehensive and intelligible code, copies of it will be sent to Haileybury, and it will form the text-book of the students there. It may be illustrated from the English law, the civil law, and other sources of information; but the subject-matter of their studies will be the Anglo-Indian law, and many of them will go out to India very advanced Anglo-Indian lawyers.

6911. Taking Haileybury within your own experience, and comparing it with what you have seen or heard of the University of Cambridge, with which it has been so intimately allied, do you think that Cambridge has ever exhibited at the same time a collection of men so distinguished in the special branches of instruction given at Haileybury as Malthus, Empson, Professor Jones and others?

No. I may be biassed; but according to the most impartial consideration which I have been able to give to the subject, I should say that the proportion of distinguished Professors and Students is larger at Haileybury than it is at the Universities. I mentioned just now that in every Term out of from 15 to 20 young men, there are three or four who are really distinguished and remarkable men. That gives you a proportion of 20 per cent. of distinguished men. Your Lordship will be able to judge whether that proportion exists at Cambridge.

6912. Earl of *Harrowby*.] Is it not some credit to the East India Company that they have chosen such eminent men as teachers in their service?

Yes; it is certainly to their credit that they have so fairly and honourably exercised the important function of selecting Professors for Haileybury. I would mention as an instance of the advantage of it, that had it not been for the very admirable and interesting lectures of Mr. Malthus, and the attention which I paid to them, it would never have entered into my head to work out the abolition of the Indian Transit and Town Duties. If you will read my report upon that system, you will find in it the spirit, and a great deal of the letter, of the notes which I took from Malthus's lectures, which enabled me to carry off his prize.

6913. Lord *Monteagle* of Brandon.] Independently of all other considerations, is it your belief that, if the education for India were fixed at Cambridge, at Downing College, for example, the attractions of the peculiar studies of the place, classics and mathematics, and the honours of the Senate-house would divert the

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

attention of the young men from the studies to which you have referred as necessary to qualify them for Indian service?

The greater would absorb the less. The prevailing spirit of the University would overlay the spirit of the Indian College. The best of our men would go up for academical honours, and turn their backs upon India. I think it exceedingly desirable that a similar system of competing examination and subsequent special instruction and probation, with the necessary modifications, should be applied to the whole of the officers of the Indian army. Although, no doubt, it is of less importance that they should be able and well-instructed men than the civilians, still it is second only to that. Looking at them merely as regimental officers, the continuance of our dominion in India depends in an essential degree upon their conduct and character and attainments; and it is specially desirable that they should all go out with some knowledge of the vernacular languages. From my experience in India, I know that the consequence of not being acquainted with the Native language is to nourish feelings of prejudice and dislike to the Natives. I remember many a young man, who was too idle to face the difficulties of the Native language, excusing himself by saying that they were all a set of black rascals together. And then many higher attainments, bearing on their usefulness in India and their moral character, might be superadded, such as military and civil engineering, surveying and other acquirements.

6914. Are not the principles which you have laid down illustrated and strengthened by the character of many of the young Indian officers who have gone out in the scientific departments as engineers after the admirable education which they had received at Addiscombe?

Yes; the corps of Royal Engineers in England and the Company's Engineers in India are a very satisfactory and decisive illustration of the advantage of the combined system of selection by merit and special training. I consider the corps of Engineers a more remarkable instance even than the civil service; because although there are more distinguished men in the civil service, that is to be attributed to their superior advantages. But the general average of ability and conduct in the corps of Engineers is higher than it is in the civil service. There are none of the Fag-ends and Bad Bargains there.

6915. In your judgment, if time permitted, would it not be advantageous in the instruction of the young men for the civil service, if to the course of pure mathematics which they now pursue there were added instruction in mixed mathematics, and in their application to mechanics and to civil engineering, and to the practical purposes of life?

It would be of the highest consequence. An Indian civilian ought to be enlightened and accomplished at all points. Whether he is in the Judicial or Revenue Department, he has constantly to deal with surveys. He has public improvements of all kinds to initiate and superintend. He has to encourage and develope the resources of the country in agriculture, and mines, and navigation, and railways, and manufactures, and in every other way; so that a knowledge of natural philosophy, chemistry, metallurgy, geology, civil engineering, mechanics and surveying will all be of use to him on numerous occasions throughout his career, and will be of the greatest consequence to the improvement of the country, both by enabling him to originate improvements, and by enabling him to assist and superintend others.

6916. Are you aware that in the course at Cambridge, in addition to the highest development of mathematical knowledge, according to the French system and according to the highest analytical powers, we have lectures of the Jacksonian Professor, Professor Willis, upon mechanics applied to matters of industry, in which models of all the improved machines are exhibited and explained; do you not think that that also would be useful to the young students intended for the Indian service?

It would be of the highest use.

6917. Especially as applied to cotton and sugar?

Certainly. I entertain that opinion so strongly that I have often deliberated whether it would not be advisable to extend the period of instruction at Haileybury from two to three years in order to embrace those subjects; and the decided inclination of my mind is, that it ought to be done.

6918. Looking

6918. Looking at historical precedents as well as the reason of the case, do you think that the dominant race of English in India would have still greater power and influence over the Natives than we now possess, if our officers went out so highly educated and accomplished as to be able to aid the Natives, and lead the way in the prosecution of their physical well-being?

They would have much greater power and influence, and probably the continuance of our dominion would be greatly extended. I may mention as an additional reason for having the ordinary securities for the proper appointment and training of military men, that they are selected in great numbers for civil and diplomatic appointments, and that in their individual character as Englishmen, each of them represents, in a great degree, the moral power of his country; and it is of the greatest importance that every Englishman in India, especially those in the service of the Government, should be as cultivated and well conducted a man as possible, both for the continuance of our dominion, and for the benefit of the Natives. But besides the new advantages to be attained by putting this important matter on a proper footing, much positive evil has to be obviated. "Direct appointments" to the Company's army in India, as they are called, that is, appointments which enable young men to be sent out direct to India without any check except that of passing a slight examination, are much sought after as a convenient mode of providing for young men, who, owing either to misconduct or incompetency, are unfit for the English professions. In other words, although the great majority of the Cadets are well conducted and honourable young men, India is a sink towards which the scum and refuse of the English professions habitually gravitates. This is an abuse which can only be effectually prevented by extending the competing examination and special training to the whole body of the Cadets, which would also be attended with this additional advantage, that it would give us a larger field of selection for the officers of the scientific corps. Another prevailing evil is, that when families are assured of appointments for their younger members, either in the civil or military services, they are apt to consider it unnecessary to give them an expensive education; and it will be found that the great majority of the young men so circumstanced have been educated at cheap proprietary or private schools, and not at those which are generally admitted to be our first-class seminaries. This can only be remedied by substituting competition for nomination; but the tests of superior fitness for the young men intended for the military service should, of course, be adapted to the career for which they are destined.

6919. Do you remember the evidence given by Lord William Bentinck before the Committee upon Steam Communication with India, of which he was the Chairman, in which he states, that every establishment for manufacturing industry, and every establishment for commercial enterprise, and every establishment for improved agriculture, forms, in point of fact, a school of education and advancement for the Indian population?

Yes.

6920. Will not the additions which have been suggested in preceding questions to the course of instruction at Haileybury have a tendency to realize the aspirations of Lord William Bentinck?

Unquestionably, every such establishment is a model school of the business or art which is carried on in it, whether it be agriculture in its primary form, or the working up of the products of agriculture, or more advanced manufactures, or any other industrial establishment.

6921. Viewing the career of the young men educated for India as a career not of contemplative philosophy but of active and honourable exertion, do not you think that those additions to the course of instruction designed to fit them for the performance of all those active practical duties would be a great incentive to them in their studies, as well as tending to make them generally more useful to the country in which they are to serve?

I have no doubt of it whatever. If that plan were carried out at Haileybury, it would be impossible for them to waste their time in debasing and enervating dissipation: the standard both of conduct and attainment would be raised, and the character of the civil service much improved. Although I have conscientiously given a high character to the civil service, we must not be misled by its present high standard into the supposition that it cannot be still further improved; for

Sir C. E. Trevelyan, K.C.B.

28th June 1853.

the truth is, that the influence of the circumstances in which the civil servants are placed in India is such, that unless they are very inferior indeed, they must become respectably efficient. The Indian service is such a forcing system that it will make a man out of a block of wood.

6922. Do not you also think, that in proportion as we raise the standard of Native education in India, it behoves us likewise, not merely as a matter of duty, but as a matter of expediency, with the view of maintaining our real supremacy, which is founded upon intellectual and moral superiority, concurrently and proportionately to raise and improve the character of our civil service?

Yes, I entirely concur in that. I consider that we shall not acquit ourselves of this remarkable trust in the eyes of the nations of the world, nor perform our duty to God who gave it, unless we take that course.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Thursday next, Two o'clock.

Die Jovis, 30° *Junii* 1853.

LORDS PRESENT:

Marquess of Salisbury.	Lord Mont Eagle.
Earl of Harrowby.	Lord Colchester.
Earl of Stradbroke.	Lord Wynford.
Viscount Gough.	Lord Stanley of Alderley.
Lord Bishop of Oxford.	Lord Monteagle of Brandon.

LORD STANLEY of Alderley in the Chair.

THOMAS ALEXANDER WISE, Esquire, M. D., is called in, and examined as follows:

6923. *Chairman.*] WILL you inform the Committee what situations you have held in India?

I went out to India in the Company's Medical Service in the year 1827, and I returned to this country in 1850. During my residence in India, and while Civil Surgeon at Hooghly, I organized the college there, and was Principal for upwards of three years. I was afterwards Principal of the Dacca College for two years; and Secretary to the Committee of Public Instruction in Calcutta for about three years.

6924. Will you inform the Committee of the course of education which was pursued in Hooghly College during the time you were connected with it?

We formed a general code of rules, that was followed there; they consisted in teaching the junior scholars both the vernacular and the English language together for a certain period; and afterwards we diminished the time that was occupied in the vernacular, and increased the time that was employed in the English Department.

6925. Will you state to the Committee what was the object and intention of the formation of the Hooghly College, and what description of Natives chiefly availed themselves of the opportunities for education which that establishment presented?

The funds were derived from a Mussulman endowment in the neighbourhood. A Mussulman had left valuable property, and in his will he directed the proceeds to be employed for various benevolent purposes; one of these objects was for educational purposes; and it was determined by the Government that a considerable portion of these funds should be employed in extending education, and in particular, English education to the Natives, who were very eager for it in that part of the country.

6926. Who were the class of Natives that chiefly availed themselves of that education?

They were Natives of all classes. At first there was nothing paid; it was a free school; but the numbers were so great, that it was found necessary to require a fee from those who could afford it.

6927. Lord *Monteagle* of Brandon.] Were there persons of the higher class of Natives?

Of every class.

T. A. Wise, Esq. M.D.

30th June 1853.

6928. Were they confined to Mahomedans?
No; those that studied English were chiefly Hindoos.

6929. Did you find any difficulty in consequence of the mixed reception given to Hindoos and Mahomedans at the Hooghly College?
No; there was no particular difference except this, that it was very difficult to get the Mahomedans to attend in any numbers to learn the English language.

6930. You found the Hindoos more eager for the English?
Much more eager.

6931. Which were the most easy to instruct?
The Hindoos.

6932. Did you find, comparing the Hindoo boys with Europeans, that they had more or less facility of acquiring knowledge, applying the question specially to the English language?
We found that the Hindoo had very considerable facility in acquiring knowledge, even beyond the European. The Hindoo precocity was very remarkable, and their memory was in many instances most astonishing.

6933. In those points they had an advantage over the Mahomedans?
Yes, a considerable advantage.

6934. Were there amongst the Hindoos youths of different castes?
Of various castes; a great many from the Brahmin caste down to the lower classes.

6935. Did you find any difficulty arising in the common system of education that you gave them, by reason of the scholars being of different castes?
No, no difficulty whatever.

6936. Had you any means of ascertaining what effect was produced upon the Indian prejudices or feelings in favour of caste by this combined education?
It was a very favourable feeling.

6937. By "favourable" you mean that it tended to obliterate the great lines of distinction that at present exist?
Yes, completely so.

6938. Lord *Wynford.*] It operated to the obliteration of caste?
Yes, to the obliteration of caste; there was no caste acknowledged in the college; they were all mixed, and there was no advantage given to one caste over another.

6939. Lord *Monteagle* of Brandon.] Did you give prizes?
Yes.

6940. Had you any instances in which persons of different religious persuasions or different castes were competitors for the same prize?
Yes; they were all competitors for the same prize. There were Hindoos, Mussulmans and Christians.

6941. And there was no jealousy expressed as to any difference being made by reason of the religious faith in relation to the distribution of the prizes?
I think not; it was all done in an open and fair manner.

6942. *Chairman.*] Were there any apprehensions on the part of the Natives that this education would lead to the abandonment of their own faith and the adoption of Christianity?
I never heard of any great apprehension.

6943. Lord *Monteagle* of Brandon.] To what do you attribute that absence of apprehension or alarm on the part of the Natives with regard to their own religion?
To the well-known declarations of the Government to remain neutral.

6944. Speaking of the faith of the Natives; what has been the result of that system of education, as far as you have been able to observe, upon the religious convictions of the scholars?
Their faith was completely shaken, and they improved very much in intellect and in their sense of moral truth. That was inculcated in the books that they got,

got, and of course that had great influence upon them. Some were converted to Christianity; and a very considerable proportion, more than were generally supposed, believed without making an open confession.

6945. Independently of those who might be converted to revealed religion, did it come within your observation that there were many more of the pupils whose minds were severed and dissociated from Hindoo superstitions?
Yes, a great many.

6946. Of course you carried out at the Hooghly College instruction in matters of physical science?
Yes.

6947. Did you find that instruction in physical science and in mathematical truth had a tendency to affect the religious faith of the Hindoos?
A very great tendency.

6948. To what do you attribute that?
To its proving the falsity of their own religion.

6949. Do you mean proving the falsity of the religious part of their faith, or proving the falsity of those erroneous physical theories which are associated with the Hindoo religion?
I believe that it extends further than that. It shook their whole faith in their religious principles.

6950. Lord Bishop of *Oxford.*] Are not the physical and the religious systems of the Natives so one and the same, that you cannot shake their views of physical truth without shaking their religious faith?
Yes; I think it is quite impossible to do the one without the other.

6951. Lord *Monteagle* of Brandon.] Therefore, assuming education of a purely secular kind to be given, but that education wisely directed and carried on to the fullest developments of scientific truth, that, in your judgment, would lead to a very considerable alteration in the religious faith of the Natives of India?
It would have a very great influence upon their faith.

6952. This Hooghly College is partly a Mahomedan College?
Yes, partly a Mahomedan College.

6953. What extent of instruction was given in the ancient classical Oriental languages?
There are some 12 or 15 Moolavies who instruct in Arabic; and seven Pundits who taught the Bengalee; there was likewise a Sanscrit class which I tried to form; but it met with no encouragement, and the consequence was, it was given up.

6954. You did not find that, on the part of the pupils in the Hooghly College, there was any very earnest desire to pursue the learned languages of India?
No, none whatever in themselves.

6955. Did there appear to be a greater disposition on the part of the Mahomedans than of the Hindoos in that respect?
To learn the Arabic language there was, to fit them for law offices.

6956. Is not the absolute identity of the Koran with the Mahomedan law a circumstance which makes the acquisition of Arabic more important to the Mahomedan than the acquisition of Sanscrit is to a Hindoo?
Yes, it would. And there is another strong influence, which has, I conceive, a very pernicious effect, by inducing numbers of them to attend much more to Mahomedan and Sanscrit learning than they otherwise would do, and that is the "Futwah," or legal opinion, required in the Native Courts in India. The Moolavie and Pundit sit with the Judge on the Bench, and give their opinion as to the Mahomedan or the Hindoo law in particular cases; and the consequence is, that a great many are aspirants to these high offices, of which there are but one of each sect in a district.

6957. What number of pupils had you under your care and guidance at the Hooghly College?
The first day that the college was opened, I think there were 1,200 who

T. A. Wise, Esq. M.D.

30th June 1853.

enrolled their names for the English department; and since that, there have been about 700. The Mahomedans are, perhaps, from 200 to 300. The college was originally formed from a Mahomedan endowment; and the Mahomedans have very considerable advantages there over those in other institutions of the country.

6958. Were the studies of the Mahomedans that were admitted to the college confined to Arabic and to the Mahomedan and Oriental course, or did they apply themselves to any extent to English?

There were very few who joined the English classes. I got up two classes in order to induce them to learn English, and got a very experienced and excellent Mussulman to be their teacher; but it never succeeded to any extent.

6959. To what do you attribute that?

I conceive it was owing to listlessness, and a want of desire to learn the English.

6960. Lord Bishop of *Oxford*.] What is the distance of the Hooghly College from Calcutta?

It is about 24 miles from Calcutta.

6961. Lord *Monteagle* of Brandon.] Was there a greater disposition on the part of the Hindoos to learn English?

A much greater disposition.

6962. To what would you attribute that difference between the Mahomedans and the Hindoos?

The Hindoos are fonder of gain, and other lucrative employments that require an English education.

6963. *Chairman*.] You think that the Hindoos are more sensible of the advantages to be derived from a knowledge of English than the Mahomedans?

Yes.

6964. You do not attribute it at all to the apprehension that the English education given at the college would be likely to lead them to become Christians?

I do not think so.

6965. You do not think that that is likely to have had a greater influence upon the Mahomedans than it had upon the Hindoos?

No.

6966. Lord *Monteagle* of Brandon.] Had you any medical class at the Hooghly College?

No; there was no medical class connected with it.

6967. Had you any instruction in the law, save the reading of the Koran?

Yes; the higher classes read the Arabic and Persian law books. The reason was, that they were aspirants for situations in the Courts, at the time the Persian was the Court language, which caused a great many of them to look forward to be employed in that way.

6968. Was it by these means that any portion of the Vakeels got their education?

A great many.

6969. Was the education given to them of a character to enable them to look up to the appointment of Moonsiff and advancement of that description?

Yes.

6970. We have spoken of the learned or ancient languages; did you teach the vernacular languages, properly so called?

Yes, with a great deal of effect; so much so, that on one occasion, one of the most respectable and intelligent of the Hindoo community of Calcutta went with me upwards of 40 miles, to prove whether or not it was possible a Hindoo youth could compose in the Bengalee language with such grace and purity, without any assistance. It was found to be as it had been represented. On another occasion, I sent some written translations, prepared without any assistance, to Mr. Marshman, who approved of them highly; and of one of them he stated, "Some of the most difficult passages have been rendered with an accuracy, and just appreciation

of

of the beauty of the original, which is surprising. The style is remarkable for purity and classical excellence, which is rarely met with in young men whose time is devoted to English studies."

6971. Was it the Oordoo that you taught?
No, it was the Bengalee; that was the ordinary language in that part of India.

6972. What books were used for teaching the Bengalee?
They used the books that were prepared by the School Book Society in Calcutta.

6973. Will you tell the Committee what description of books this School Book Society printed for the Oriental pupils?
They are chiefly books prepared by Missionaries, and some of them by the Natives themselves.

6974. *Chairman.*] Are they translations from English books?
They are generally compilations.

6975. Lord *Monteagle* of Brandon.] Do you consider that the instruction of the Natives of India in schools and in colleges in the vernacular language forms any bar or obstacle to their future progress in learning English, or that it rather forms an introduction to it?
I consider that when taught alone, according to the Native methods, it is an obstacle to getting on with the English; a very considerable one.

6976. Will you state why?
If they are taught the vernacular by the Natives themselves, they are taught the language in a manner that is extremely slow and imperfect. They thus consume a great deal of valuable time in learning a smattering of their own language.

6977. Your answer applies not to their learning the vernacular language in these higher schools or colleges, but to their learning it in the ordinary Native schools; but my question referred to your teaching the vernacular language in the college, with the books you have described; does that lead them on to English?
No; I do not think it leads them much to English, if taught by itself; we taught them the two languages simultaneously; I found that infinitely the best system, and led to the gratifying results I have already mentioned.

6978. You found that instruction in the vernacular, in connexion with English, was better than separate instruction in one language alone?
Very much better.

6979. Were the books which they read in the vernacular language of such a character as to excite their desire and ambition to know more of European literature, which they could only accomplish through English instruction?
Certainly they had that tendency.

6980. To what age did the young men remain with you?
It was very different; in many cases they came too late; made slow progress, and soon left; we consequently tried to get them as early as possible; and they often went away much too soon; frequently only remaining a couple of years. This was found so disadvantageous, that during the time that Sir Edward Ryan was President of the Education Committee, he prepared rules defining the age and course of study at the Government schools and colleges, and organized a system of scholarships, which entitled a boy to diet money to enable him to remain four or six years longer at school.

6981. Was that given to the most eminent of the scholars who received those scholarships as prizes?
Yes; to those who rose to a certain specified degree of knowledge; they were given as prizes.

6982. *Chairman.*] Do you consider the establishment of these scholarships to have been of much advantage?
Yes; of the greatest advantage.

6983. What was the number that were established?
I cannot say the exact number; some 140 or 150, perhaps, altogether.

T. A. Wise, Esq. M.D.

30th June 1853.

6984. By the Government?
By the Government.

6985. Lord *Monteagle* of Brandon.] Do you recollect the annual amount of them?
The aggregate of them I am sorry to say I do not recollect; but each of them got four or five rupees a month, diet money, to 30 or 40, for the senior scholarships.

6986. *Chairman.*] Were any conditions attached to those scholarships; such as, that they should employ their time in the study of the English language?
There was an annual examination of those scholars, and they were required to make a considerable advance before the scholarship was continued. If they had not made a considerable advance, the scholarship lapsed.

6987. Was there any attempt to establish a sort of normal school for preparing schoolmasters, to send out to the different education establishments in India?
That was attempted, I have understood, since I left India; but it did not appear to have succeeded; I do not know for what reason. I conceive that it is of the greatest possible importance to have good masters, which can only be obtained by their being properly trained. I think it would be a great improvement to allow the senior scholars, like the Queen's scholars in this country, to employ themselves in acquiring the art of teaching, others in attending the Courts, or the Medical or Engineering College. In such cases, however, an annual examination should always be required, to see that they make a satisfactory advance in knowledge.

6988. Is there great difficulty in obtaining the services of properly qualified persons for schoolmasters?
Yes, very great difficulty. We were often obliged to employ as teachers men imperfectly educated, both Natives and Europeans, from the small salaries allowed, and from their not having any of the privileges of other branches of the service, by a furlough, leave on sick certificate, or a pension for old age; in consequence, we were often obliged to employ men who had not had a good education, and knew nothing about the difficult art of teaching. To ensure a regular supply of these teachers requires a liberal scale of allowances, and a considerable proportion must be obtained from Europe.

6989. Lord *Monteagle* of Brandon.] How far did you carry your mathematical instruction?
We carried it to the calculus, and to its application to astronomy and other practical subjects.

6990. Did you give them any instruction in the various branches of mixed mathematics; for instance, mechanics and civil engineering?
Yes; in the various branches of mixed mathematics we got instruments, and gave them instruction, to a certain extent, in civil engineering; but since that time this important branch of knowledge has been carried to a much greater extent, more particularly in the College of Roorkie.

6991. Do you approve of that addition being given?
Very much.

6992. Had you occasion to observe whether, so far as that extension of mathematical study was given, it operated as a considerable stimulus to the boys to pass from abstract analysis to applied mathematics?
Yes; it was of great use in that way.

6993. Do you think that there is in India any considerable demand for that description of skilled and educated men; so that, if educated for those practical purposes, they would be absorbed in the labour-market of the country, and obtain the means of subsistence and advancement?
Most certainly; and there are daily-increasing opportunities for such employment.

6994. What extent of instruction had those young persons generally acquired when they came as candidates for admission to the college?
Very frequently they knew only the simplest elements of their own language, and nothing more; indeed, they usually had to acquire the elements again, as they

they had been taught so imperfectly. They had thus wasted, perhaps, two or three of the most valuable years of their educational life in that way.

6995. Have you turned your attention to the effect that might be produced upon the higher education of India with which you have been connected, by instituting an earlier course of education, even commencing with an infant school?

Yes; it would be of the greatest consequence. I had some experience of it; for, at Hooghly, it was found of so much importance, that I established a school there, with the permission of the Education Committee. It went on remarkably well, and turned out very superior youths, who had acquired a very considerable knowledge of the elements, not only of their own language, but likewise of the English language; they had got over some of the most difficult and disagreeable parts of learning English; they had a good pronunciation, and a good stock of ideas. As they had not entered their caste, they associated more intimately with each other.

6996. Did you find those scholars in your college much easier to deal with than others who had not had that early instruction?

Yes; they were more docile, and generally held the head of their classes.

6997. So far as you had an opportunity of following up, in their after-life, the condition of any of those educated Natives, especially those who earned scholarships or acquired distinctions, how did you find that they succeeded in the Indian world when they entered into more advanced life?

A considerable proportion of them advanced to a state of independence; that is to say, they acquired offices of importance and trust. I could mention a good many most excellent and able men who had passed through the Government colleges.

6998. Can you mention any cases in which, independently of advancement in the service of the public, the education acquired in the college has been shown to produce beneficial results in private employment, in connexion with merchants or proprietors?

Yes; I could mention cases of that kind too. There are several merchants in Calcutta, and I know one in particular, who has distinguished himself as a merchant, and has retired with an ample fortune, acquired in a comparatively short time.

6999. *Chairman.*] Is there a medical class at the Hooghly College?

No.

7000. Lord *Monteagle* of Brandon.] What state of opinion did you find in India on your arrival there, with respect to medical and surgical studies?

There were only a very few at that time who studied medicine, and that was in the most elementary manner; they were employed in the Government military service.

7001. At the first introduction of medical studies, what was the general state of opinion with respect to the possibility of instructing the Natives of India—we will say in anatomy especially?

It was generally considered quite impossible to introduce it.

7002. What has been the result, as exhibited by the extension of medical education and surgical study?

They have not only become good anatomists, expert surgeons, but also sagacious practitioners; many of them are employed with great advantage in the large cities of India.

7003. Have their prejudices with respect to caste, and their views with respect to pollutions by approaching and touching dead bodies, disappeared altogether, as far as the medical students are concerned?

As far as the medical students are concerned, they have disappeared entirely.

7004. They no longer exist?

Quite so.

7005. Do you not think that the disappearance of any one class of ancient prejudices, under the influence of the progress of a practical science, in which the whole

T. A. Wise, Esq. M.D.

30th June 1853.

whole community have a direct interest, has a great tendency to shake their confidence in the principles of caste, and the principles of Hindoo superstition in all other cases?

Most certainly.

7006. Have you any means of judging whether, in the progress of knowledge with which you have been connected, that has been the result?

Yes, I have.

7007. You went also to Dacca?

Yes, I did.

7008. What were your functions at Dacca?

I was, in the first place, Principal of the College for a considerable time; and I afterwards was Civil Surgeon, and *ex officio* a member of the Local Committee of Education.

7009. Will you describe the College of Dacca; upon what principle was it established?

Very much the same as Hooghly, with this exception, that as there was no separate Mussulman endowment, there were no classes for the Persian or Arabic, or for Sanscrit.

7010. Therefore the education was confined to the vernacular and English?

Yes.

7011. How was it originally founded, and from what funds was it supported?

It was supported by Government funds. At first a school was formed from the Education Fund, which was enlarged in consequence of the encouragement it met with at Dacca.

7012. Lord *Wynford.*] It was never a Mahomedan or Hindoo foundation?

No.

7013. Lord *Monteagle* of Brandon.] Will you describe the classes of persons that attended that college, especially with respect to their stations in society?

They were of all classes, the same as at Hooghly; they were chiefly Hindoos, with a sprinkling of Mahomedans, Armenians and Christians.

7014. Was the result the same as at Hooghly in respect to the absence of any religious contentions amongst them, and were the prizes fairly awarded, without respect to the religious opinions of the scholars?

Yes; completely so.

7015. Was there anything that distinguished the experience which you had at Dacca from that which you have already described at the Hooghly College?

No; there is no particular difference.

7016. Was there the same anxiety for education?

The same anxiety.

7017. Was there an equal desire to enter upon the cultivation of European knowledge and English literature?

Perhaps in Dacca there was a greater anxiety to learn English whilst I was there, in consequence of the late Mr. Donnelly, the Abkaree Commissioner, employing only those students who had passed through the college in his office, the duties of which they performed with the greatest correctness and propriety. On one occasion I was requested to examine the officer, on the unexpected return of the Commissioner after an absence of six weeks, during which they had, unaided, performed all the work of the office. I found they had performed their official duty with the greatest propriety; and the books were brought up to the day, with the neatness and exactness of a banking-house. This example proves the justness of the principle laid down by such men as Sir Thomas Monro and Mr. Elphinstone, that there is no situation in India for which a Native should prove himself qualified, from which he should be debarred.

7018. Did that give a stimulus to education?

A great stimulus.

7019. In what year did you leave India?

In 1850.

7020. Then

7020. Then you were in India at the time of the publication of Lord Hardinge's declaration with respect to preference being given to students?
Yes, I was.

7021. Do you think that that declaration of Lord Hardinge's was well calculated to give a stimulus to the education of the Natives?
Yes; it had the best possible effect. Between the years 1845 and 1850 there were 41 students from different colleges who got employment, of 100 rupees or upwards a month; which is equal to upwards of 100 *l.* a year; and there were many hundreds besides who got employment of an inferior description, but who will in all probability rise to larger salaries and more important employments.

7022. It appears upon the Evidence before the Committee, that in many cases the want of high moral feeling, and the want of a perception of the difference between truth and falsehood, are amongst the complaints made of the Oriental character. Have you been able to observe whether the education given to the Natives has had any effect upon those defects of character and of principle?
Yes; it has had the very best effect. It has removed many of those false ideas of morality.

7023. Do you trace that to the different character of the instruction which they obtain in these schools from that which they would otherwise have received?
Yes; I entirely attribute it to that.

7024. Are there any principles connected with these defects of character which you can trace to the actual ancient literature of the Orientals?
Yes; those principles are in many respects entirely different from the principles that we uphold. I might mention many which are inculcated by their teachers of morality, which the young men are taught before they come to the Government schools: thus, that revenge is to be cherished; and truth is not regarded as a virtue, or falsehood as a crime. These precepts, inculcated by parental authority, are easy and agreeable in their application, and are rarely abandoned throughout life. When a Native is detected in the commission of such crimes, the culprit is more pitied for his want of adroitness, than condemned for his wickedness. It was of such uneducated officials employed by Sir Thomas Monro, that out of 160 only two, three or four were found out eventually not to have committed acts of peculation and dishonesty.

7025. The instances which you have now given are examples, that these faults which are commonly attributed to the Natives are faults resulting from their previous education and their habits?
Yes; and it is on that account that I conceive it is so preferable to have boys at the English schools at as early an age as possible, to separate them from their ignorant and superstitious mothers and Native teachers. It likewise proves the great importance of a superior class of teachers who have had a good moral education, and are instructed in the art of teaching.

7026. In the Hooghly College and in the Dacca College there was no instruction given in the Christian religion?
No, there was none.

7027. But with regard to the instruction that was given, what is your judgment as the result of your experience, both at Hooghly and at Dacca, as to the result of the teaching; does it tend to advance, or does it retard, or is it entirely neutral in its effect with respect to the progress of Christian truth?
It has the strongest tendency to increase their desire to know something of the Christian religion. For instance, many of the books which are used as class-books, such as Addison, Bacon, Abercrombie's Intellectual Powers, Smith's Moral Sentiments, and Milton's Paradise Lost in particular, all those require a knowledge and an examination of the Bible before they are able to understand them properly.

7028. Lord *Colchester*.] You state, that in order to understand those books properly, they require some knowledge of the Bible; do any of them ever read the Bible?
They have it in the library of each of the colleges, and frequently at their own homes. I had opportunities, when I was at the head of those establishments, of proving the extent of knowledge, as Clergymen and Missionaries occasionally visited,

T. A. Wise, Esq. M.D.

30th June 1853.

visited, and examined the students; the upper class in particular; and on these occasions they frequently requested permission to permit them to see what knowledge they had of Christianity; and I never saw any of those gentlemen rise from the examination without expressing their astonishment at the accuracy and extent of the student's knowledge of Christianity.

7029. Then I understand you to say, that although you did not allow Christianity to be taught as a religion in the school, you allowed them to read the Bible as a historical work?

They are led to read the Bible in consequence of the books which they read to get prizes. For instance, Milton is one of the chief books they read; and they are led to read the Bible to understand Milton.

7030. Lord *Monteagle* of Brandon.] Then this study of the Bible is entirely voluntary on their part?

Quite so.

7031. Earl of *Harrowby.*] Do you think that it is necessary to continue to withhold Government assistance from any school in which the Bible is taught?

I conceive that there should be no necessity for that indirectly.

7032. *Chairman.*] Would not the fact of Government assistance being given to schools, in which it was matter of obligation and necessity that the pupils should be instructed in the Bible, be likely to lead the Natives to suppose that there was an intention on the part of the Government to disturb and tamper with their religion?

It might have that effect. But the assistance which the Government in those cases ought to give would be this, that they would permit the students from all those different colleges, and from all the different institutions of education of a certain rank, to be examined; for instance, for degrees at the university, if there should be an university, or for scholarships in the Government colleges.

7033. Is it not of the greatest importance that the Natives should not be led to suppose that there is any wish on the part of the Government to interfere with their religion?

I conceive that it is of the greatest importance; that is to say, that the Government should not interfere by direct assistance.

7034. Lord *Wynford.*] Would it not rather check the progress of religious advancement than otherwise?

I think it would.

7035. Earl of *Harrowby.*] Do you think it necessary, with that view, that a school which would be otherwise entitled to assistance (supposing the Government to afford assistance more widely than it does now) should lose that assistance, or have assistance withheld from it because the Bible was taught within its walls?

I conceive that assistance ought not to be given in that case directly, and that the neutrality that has been always held by the Government should be continued.

7036. Is there any religious book of any persuasion taught in any schools now supported by the Government?

I am not aware of any Christian book that is directly taught.

7037. Is the Koran not admitted in some of those schools?

Yes, it is.

7038. Lord Bishop of *Oxford.*] Are not the Vedas and Sastras admitted?

Yes.

7039. Earl of *Harrowby.*] Is it consistent with neutrality to permit the religious books of one sect to be taught, and to exclude those of another?

I see the truth of that; but still I think it would be impolitic at present to admit Christian teaching. I know the paramount importance of religion; but I conceive that it is progressing so advantageously just now, that education is advancing so rapidly, that it would prove rather an obstacle than otherwise to introduce any system of that kind.

7040. *Chairman.*] Is there not this main distinction between the two cases, that the religious books in question which are admitted in the school, and are used as class-books by the Natives, are books of the religion of which those persons

persons are members when they first come to the school; whereas the introduction of the Bible, or of Christian books, would be the introduction of a new religion to which the parents of those children do not belong?

Yes; certainly.

7041. Lord *Colchester.*] Are there no Christian children attending those schools?

Yes; there are Christian children.

7042. Earl of *Harrowby.*] Then the result is, that if a child becomes converted to Christianity, he is not allowed to learn religion in the Government school, or in any school receiving Government aid?

Yes; in school.

7043. Have there not been instances of children being turned out of the school in consequence of being Christians?

I have never known any in my experience.

7044. Lord *Monteagle* of Brandon.] Neither at the Hooghly College, of which you were the Principal, nor at the Dacca College, of which you were the Principal?

Certainly not.

7045. Nor did you ever hear of such a case during the years that you were Secretary to the Education Committee?

No.

7046. Lord *Wynford.*] You said that in the first instance it was a Mahomedan endowment at Hooghly; that institution was wholly Mahomedan in the first instance?

The endowment was wholly Mahomedan, to which assistance is given from the Government grant as required.

7047. Then, when you altered the system of instruction, the Government came forward and gave assistance for the purpose of promoting education in science and in the English language?

Yes.

7048. You were understood to say, that after this new system of instruction was introduced, the number of pupils fell off?

No; there were 1,200 applicants for admission.

7049. But when you left the college the number was reduced?

They were very probably reduced in number, for we found such difficulty in organizing the college and getting good masters. There is no regular means of obtaining good masters there, and in consequence of that, we were obliged to employ men who really were not fit for the duty.

7050. I want to understand what the reasons were for this, that having had 1,200 students at one particular time, they afterwards fell down at the time of your departure from the college to the number of 700?

It was entirely owing to the difficulty of organizing the system, and likewise to the removal of many that were too advanced in age to learn, and came expecting very probably to get some allowances, or something of that kind; in short, it was from various reasons, but I do not consider that it was from any particular instruction being given that they fell off.

7051. It was in consequence of the disappointment of their hopes that they would get advancement in consequence of their attending the school?

Yes, in consequence of that, and of the age of many, and the disinclination to study of others.

7052. Lord *Monteagle* of Brandon.] Was not the former system, before the regulations that were made giving an impulse to English and vernacular instruction, one in which the Natives were paid, and paid largely, for the study of Sanscrit and Persian and other Oriental languages?

Yes, it was.

7053. So that in the one case the students were paid for their attendance in many cases, and in the other the students paid for their instruction?

Yes.

T. A. Wise, Esq. M.D.

30th June 1853.

7054. Were you in India at the time of Mr. Bethune's generous bequest of 10,000 *l.* for the education of females?

I was.

7055. Was the wisdom of that gift as well appreciated as its generosity and benevolence?

By the European community it was appreciated; and the institution is now supported by the present enlightened Governor-general; by the Natives it was only partially appreciated.

7056. To what do you attribute that difference of feeling between the Natives and the Europeans?

They have always been accustomed in India to give no education to their females, and they were jealous of any instruction being given to them; I believe that was one cause; and another was, their being obliged to go to a public school, which is quite contrary to their ideas of propriety.

7057. Lord Bishop of *Oxford.*] Have you ever speculated upon the reason why the Natives are so hostile to the education of their females?

I believe they have a dread of their being converted to Christianity; that is one cause; and another is, their feeling of the impropriety of teaching females.

7058. What do you mean by "the impropriety" of teaching them?

They conceive that a female ought not to receive instruction.

7059. Earl of *Harrowby.*] Have they the Turkish feeling about the inferiority of women?

They have.

7060. Lord *Monteagle* of Brandon.] Do you think that the usage and practice of the Zenana is quite adverse to the principle of the instruction of women?

Quite adverse, certainly.

7061. Have you ever been able to trace the cause of the disinclination in the Native mind to female education to the immoral character of some of their ancient writings; do you think that consideration entered into it?

Yes; I have no doubt that is partly the cause, but that cause is diminishing. Perhaps your Lordship is not aware that there has been lately a grant of 20,000 rupees given by a Native gentleman at Bombay to establish two female schools; they have met, however, with only partial success.

7062. Earl of *Harrowby.*] Is he a Parsee?

He is a Hindoo.

7063. Lord *Monteagle* of Brandon.] Do you consider that if the education of Hindoo women can be carried forward effectually, it will be a very great aid to the general system of instruction, more particularly in the preparation of the children for the school instruction which they may afterwards receive?

Yes, of the greatest consequence.

7064. Lord Bishop of *Oxford.*] Did you yourself, while you were in India, see anything of the practice of any of the Missionary schools?

Yes; I visited them frequently.

7065. Which of the Missionary schools did you see yourself?

I have seen them at Hooghly, at Chinsurah, and at Dacca.

7066. Did you ever see Dr. Duff's school at Calcutta?

Yes, I have seen it occasionally.

7067. Will you state to the Committee your impression of the success which those schools had in introducing the Christian religion amongst their scholars?

I was at considerable pains in trying to discover the difference between the Hindoo College and one of the most successful Missionary schools; I mean Dr. Duff's school. It was perhaps a year or two after its establishment. There were about 600 attending at the school, and there were about 400 attending the Hindoo College; and it was remarkable that there were more converts from the Hindoo College than there were from Dr. Duff's school. Dr. Duff mentioned to me, that for several years he was not allowed to baptize the converts, and very possibly that may have been the cause of the smaller number. In making that examination, I had the assistance of Krishnoo Mohun Banarjee, a most intelligent

intelligent gentleman, who informed me of the result; and I need not mention, that not only he, but a great many other converts are most able and most excellent men.

7068. Lord *Monteagle* of Brandon.] He is a clergyman of the Church of England?

He is now a clergyman of the Church of England.

7069. Lord Bishop of *Oxford*.] Can you state, shortly, the difference between Dr. Duff's system and yours?

It is mainly this, that he employs the Bible as a text-book; and in the Government schools and colleges the Bible is merely used as a book of reference.

7070. He does not teach the Bible in his school directly as an instrument of proselyting; does he?

No, I think not.

7071. But merely to enlighten the heathen upon the religion of the English?

Yes.

7072. Does that differ in any respect from the system of the other Missionary schools?

I think they generally follow nearly the same system.

7073. Did you see any Missionary schools in which they directly taught the Christian religion, with the view of bringing their scholars to adopt it?

Yes, that was the general plan.

7074. Those schools, then, would differ from Dr. Duff's?

Very little, so far as I am aware.

7075. Do they not differ in this respect, that in Dr. Duff's school they do not profess more than the Government schools, to teach the Bible with a view to proselyting; whereas in the other schools they teach it with the professed view of making them Christians?

It may be so; but I cannot speak confidently on that point.

7076. *Chairman.*] Would the opinion which you have expressed, as to a larger number of the pupils who have been trained in the Hooghly College having been converted to Christianity, as compared with those who have been trained in Dr. Duff's school, apply equally to those educated at those Missionary schools in which religious instruction is more directly given?

I left the Hooghly College three years after its institution, so that I had not any proper opportunity of judging upon that point. When I left, I am not aware that there had been any converted to Christianity from the Hooghly College. I was speaking with reference to the Hindoo College at Calcutta, which has been established by the Natives, and is supported by the Hindoos themselves, and in which now there are many young men who carefully examine the Bible. A general opinion prevails, in India, that there are as many converts to Christianity from the Government institutions as from the Missionary schools.

7077 Earl of *Harrowby*.] The Bible is examined by them as a private study?

Yes.

7078. Without the assistance of any teacher or missionary?

Without the assistance of any teacher or missionary, unless when the student applies to them for assistance.

7079. Lord *Monteagle* of Brandon.] I understood from you that you thought that without any abandonment of the principle of neutrality adopted by the Government, it would be advisable to establish at Calcutta, and I presume also at the other Presidencies, a University for the examination of the scholars from all schools, whether Government schools, Missionary schools, or any other schools, to ascertain their proficiency?

Yes.

7080. Do you think that would have the effect of raising the standard of education generally, and causing an active competition between the schools of all classes?

It would be of the greatest possible advantage; for you would be able to

T. A. Wise, Esq. M.D.

30th June 1853.

form a class of men possessing degrees, who might be employed in Government offices of trust, as well as in the medical profession, in law, and in civil engineering.

7081. As long as the present system prevails by which candidates from the Government colleges and schools alone are admitted to competition under Lord Hardinge's regulation, is there not a large class of Natives educated at the Missionary and other schools of that description, who are excluded from the benefit of Lord Hardinge's regulation?

When I was in India there was no exclusion of any kind; scholars from the Missionary schools, from Dr. Duff's school as well as others, were allowed to compete for the scholarships: we did not consider it necessary to confine it to the Government schools; and I presume that in the proposed University there would be the same general admission for degrees and honours.

7082. Lord Bishop of *Oxford.*] Is the Hindoo College, of which you spoke, entirely maintained by Natives, or does it receive any assistance from Government?

It receives assistance, as required, from the Government.

7083. Earl of *Harrowby.*] Have they different rules about the admission of the Scriptures from those which exist in the Government schools?

No, there is no difference in the Hindoo College; there neutrality is kept up.

7084. They teach their own Sastras, but they do not admit the Scriptures?

They are taught the Mahomedan law books and the Koran in the Calcutta Madrassa, and the Hindoo Vedas and Purans in the Sanscrit College, but it is for secular purposes that that is done. The law officers, both the Molavies and the Pundits, sit on the bench by the Judge: they have large salaries, and they give their decisions as to the Mahomedan and Hindoo law. It is in order to raise up these law officers that that instruction is given in the Mahomedan and Sanscrit Colleges of Calcutta.

7085. Then their sacred books are only taught in so far as they are connected with the laws of the country?

Yes, but that goes to a very considerable extent; the two are so interwoven.

7086. Have you seen the result of female education in Calcutta, in the case of Mrs. Wilson's schools?

Yes, I have seen her school.

7087. What has become of the young women who have been educated there; what class of society do they fill?

They are usually married to converts to Christianity, who are generally employed in respectable situations.

7088. Are you aware that there was a considerable sum subscribed by the Anglo-Indians for the establishment of a place of education for themselves?

No, I am not aware of any subscription or institution of that kind; there is LaMartiniere, and several other institutions.

7089. What is La Martiniere doing now?

It is always full, and many applicants cannot be admitted; it bestows an excellent education, and affords instruction in religion, modified in a certain degree.

7090. Generalised so as to meet the views of the different sects of Christians?

Yes. Martin was a kind of Roman Catholic.

7091. What is the result of that education in a religious point of view?

I believe many religious persons have been educated in that institution.

7092. Do they pursue the religion of their parents, or is any particular religious character given to the institution?

They generally pursue the religion of their parents.

7093. Lord *Wynford.*] They are not necessarily Roman Catholics?

No; there are many of the Church of England.

The Witness is directed to withdraw.

WILLIAM

WILLIAM WILBERFORCE BIRD, Esquire, is called in, and further examined.

W. W. Bird, Esq.

30th June 1853.

7094. Lord Bishop of *Oxford.*] WILL you be kind enough to state the general principle upon which the Government schools in India are established?

The principle on which the Government schools in India are established is for the cultivation of European, Hindoo and Mahomedan literature, and European science, together with the English and Vernacular languages professedly for all classes of persons, but proscribing in all its institutions the study of the Holy Scriptures.

7095. Will you explain to the Committee the exact attitude which they assume with regard to religious teaching of every kind?

There is no Christian teaching of any kind in the Government schools.

7096. Is there a teaching of any other religion?

Yes; in the Hindoo Colleges religion is so mixed up with everything else, that it is taught conjointly with other things, and in the Mahomedan institutions the same.

7097. Will you state to the Committee the ground of the proscription of the Scriptures?

Perhaps the best thing I can do to explain exactly how the matter originated is to read a very interesting paper which bears upon the subject. It is from Sir Edward Hyde East, who was Chief Justice in the Supreme Court, and it contains extracts of letters addressed by him to Mr. Harrington, who was the Senior Judge of the Sudder Dewanny and Nizamut Adawlut at Calcutta, then absent in England. It is dated the 18th of May 1816, and gives an account of the origin of the Hindoo College. It was given by Sir Edward Hyde East to Sir Charles Trevelyan a short time before his death, in order, he said, that having been principally instrumental in establishing that institution, the information it contained might not be lost to the world. Sir Charles Trevelyan, hearing that I was summoned to-day to be examined, put it into my hands, and I should be glad to read it if the Committee will give me leave.

7098. *Chairman.*] Will you have the goodness to read it?

The same is read, as follows:

Calcutta, 18 May 1816.

An interesting and curious scene has lately been exhibited here, which shows that all things pass under change in due season. About the beginning of May, a Brahmin of Calcutta, whom I knew, and who is well known for his intelligence and active interference among the principal Native inhabitants, and also intimate with many of our own gentlemen of distinction, called upon me and informed me, that many of the leading Hindoos were desirous of forming an establishment for the education of their children in a liberal manner as practised by Europeans of condition; and desired that I would lend them my aid toward it, by having a meeting held under my sanction. Wishing to be satisfied how the Government would view such a measure, I did not at first give him a decided answer; but stated, that however much I wished well, as an individual, to such an object, yet, in the public situation I held, I should be cautious not to give any appearance of acting from my own impulse in a matter which I was sure that the Government would rather leave to them (the Hindoos) to act in, as they thought right, than in any manner to control them; but that I would consider of the matter, and if I saw no objection ultimately to the course he proposed, I would inform him of it; and if he would then give me a written list of the principal Hindoos to whom he alluded, I would send them an invitation to meet at my house. In fact, several of them had before, at different times, addressed themselves to me upon this topic, but never before in so direct a manner.

After his departure I communicated to the Governor-general what had passed, who laid my communication before the Supreme Council, all the members of which approved of the course I had taken, and signified, through his Lordship, that they saw no objection to my permitting the parties to meet at my house.

It seemed indeed to be as good an opportunity as any which could occur of feeling the general pulse of the Hindoos, as to the projected system of national moral improvement of them recommended by Parliament (and towards which they have directed a lac to be annually laid out), and this without committing the Government in the experiment. The success of it has much surpassed any previous expectation. The meeting was accordingly held at my house on the 14th of May 1816, at which 50 and upwards of the most respectable Hindoo inhabitants of rank or wealth attended, including also the principal Pundits; when a

W. W. Bird, Esq.

30th June 1853.

sum of nearly half a lac of rupees was subscribed, and many more subscriptions were promised. Those who were well acquainted with this people, and know how hardly a Hindoo parts with his money upon any abstract speculation of mental advantage, will best know how to estimate this effort of theirs. It is, however, a beginning made towards improvement which surprises those who have known them the longest, and many of themselves also. Most of them, however, appeared to take great interest in the proceedings, and all expressed themselves in favour of making the acquisition of the English language a principal object of education, together with its moral and scientific productions.

I first received some of the principal Hindoos in a room adjoining to that where the generality were to assemble. There the Pundits, to most of whom I was before unknown, were introduced to me. The usual mode of salutation was on this occasion departed from; instead of holding out money in his hand for me to touch (a base and degrading custom), the chief Pundit held out both his hands closed towards me; and as I offered him my hand, thinking he wished to shake hands in our English style, he disclosed a number of small sweet-scented flowers, which he emptied into my hand, saying that those were the flowers of literature, which they were happy to present to me upon this occasion, and requested me to accept from them (adding some personal compliments). Having brought the flowers to my face, I told him that the sweet scent was an assurance to me that they would prove to be the flowers of morality, as well as of literature, to his nation, by the assistance of himself and his friends. This appeared to gratify them very much.

Talking afterwards with several of the Company, before I proceeded to open the business of the day, I found that one of them in particular, a Brahmin of good caste, and a man of wealth and influence, was mostly set against Ramohun Roy, son of the Rajah of Burdwan, a Brahmin of the highest caste, and of great wealth and rank (who has lately written against the Hindoo idolatry, and upbraids his countrymen pretty sharply). He expressed a hope that no subscription would be received from Ramohun Roy. I asked, why not? "Because he has chosen to separate himself from us, and to attack our religion." "I do not know," I observed, "what Ramohun's religion is"—(I have heard it is a kind of Unitarianism)—"not being acquainted or having had any communication with him; but I hope that my being a Christian, and a sincere one, to the best of my ability, will be no reason for your refusing my subscription to your undertaking." This I said in a tone of gaiety; and he answered readily in the same style, "No, not at all; we shall be glad of your money; but it is a different thing with Ramohun Roy, who is a Hindoo, and yet has publicly reviled us, and written against us and our religion; and I hope there is no intention to change our religion." I answered, that "I knew of no intention of meddling with their religion; that every object of the establishment would be avowed, and a committee appointed by themselves to regulate the details, which would enable themselves to guard against everything they should disapprove of; that their own committee would accept or refuse subscriptions from whom they pleased." I added that, "I being a Christian, upon my deliberate conviction, would, as a man, spare no pains to make all other men such, if any persuasion of mine could work such a change; but being sensible that such a change was wholly out of my power to effect, the next best thing I could do for them was to join my endeavours to theirs to make them good Hindoos, good men, and to enlighten their nation by the benefits of a liberal education, which would enable them to improve themselves, and judge for themselves." The Brahmin said he had no objection to this; and some of the others laughed and observed to me, that they saw no reason, if Ramohun Roy should offer to subscribe towards their establishment, for refusing his money, which was as good as other people's.

This frank mode of dealing with them, I have often before had occasion to remark, is the best method of gaining their personal regard and confidence. Upon another occasion I had asked a very sensible Brahmin what it was that made some of his people so violent against Ramohun. He said, in truth, they did not like a man of his consequence to take open part against them; that he himself had advised Ramohun against it: he had told him, that if he found anything wrong among his countrymen, he should have endeavoured, by private advice and persuasion, to amend it; but that the course he had taken set everybody against him, and would do no good in the end. They particularly disliked (and this I believe is at the bottom of the resentment) his associating himself so much as he does with Mussulmans, not with this or that Mussulman, as a personal friend, but being continually surrounded by them, and suspected to partake of meals with them. In fact, he has, I believe, newly withdrawn himself from the society of his brother Hindoos, whom he looked down upon, which wounds their pride. They would rather be reformed by anybody else than by him. But they are now very generally sensible that they want reformation; and it will be well to do this gradually and quietly, under the auspices of Government, without its sensible interference in details.

The principal objects proposed for the adoption of the meeting (after raising a subscription to purchase a handsome piece of ground, and building a college upon part of it, to be enlarged hereafter, according to the occasion and increasing of funds), were the cultivation of the Bengalee and English languages in particular; next, the Hindostanee tongue, as convenient in the Upper Provinces; and then the Persian, if desired, as ornamental; general duty to God; the English system of morals (the Pundits and some of the most sensible of the rest bore testimony to and deplored their national deficiency in morals); grammar, writing (in English as well as Bengalee), arithmetic (this is one of the Hindoo virtues), history, geography, astronomy, mathematics; and in time, as the fund increases, English belles lettres, poetry, &c. &c.

One of the singularities of the meeting was, that it was composed of persons of various castes,

castes, all combining for such a purpose, whom nothing else could have brought together; whose children are to be taught, though not fed, together. *W. W. Bird, Esq.*

Another singularity was, that the most distinguished Pundits who attended declared their warm approbation of all the objects proposed; and when they were about to depart, the head Pundit, in the name of himself and the others, said that they rejoiced in having lived to see the day when literature (many parts of which had formerly been cultivated in their country with considerable success, but which were now nearly extinct) was about to be revived with greater lustre and prospect of success than ever. 30th June 1853.

Another meeting was proposed to be held at the distance of a week; and during this interval I continued to receive numerous applications for permission to attend it. I heard from all quarters of the approbation of the Hindoos at large to the plan; they have promised that a lac shall be subscribed to begin with. It is proposed to desire them to appoint a committee of their own for management, taking care only to secure the attendance of two or three respectable European gentlemen to aid them, and see that all goes on rightly.

21st May.—The meeting was held to-day, and all going on well. I wrote to you last, by the Indian dak which sailed in June, an account of the Hindoo meeting here for the purpose of establishing a college or school for the English language and literature; nearly a lac of rupees has been subscribed by the Hindoos, of which more than half has been paid in, and the rest is in the course of collection. The completion of the institution has been retarded in deference to the opinion of one of the members in Council, who thought that the Government should not show any outward marks of countenancing any plan of this description, by giving patronage, land or money (all of which the subscribers wished), which might give umbrage to the Hindoos in the country, though it was desired by all the principal Hindoos in Calcutta. The intervening time, however, since the plan was set on foot, has shown how groundless this apprehension was; for not long after, the Rajah of Burdwan, one of the greatest Hindoo landowners under the Company, sent in a subscription of 12,000 rupees, with an offer of much more if the plan succeeded; and other sums have been subscribed by the Hindoos in the different provinces, who have their agents in Calcutta; many, indeed, of the principal Hindoos in Calcutta who were the promoters of the institution, are themselves considerable landowners, by purchase, in different parts of the country. The committee appointed amongst themselves have framed their general rules, and take the active management of it on themselves, and intend opening their under school in January next. They still hope that the Government will patronise their endeavours, and assist them, either with land or money, to build their college, and encourage their efforts to acquire something more of a classical knowledge of the English language and literature than they are able individually to acquire in general by private instruction. When they were told that the Government was advised to suspend any declaration in favour of their undertaking, from tender regard to their peculiar opinions, which a classical education, after the English manner, might trench upon, they answered very shrewdly, by stating their surprise that any English gentlemen should imagine that they had any objection to a liberal education; that if they found anything in the course of it which they could not reconcile to their religious opinions, they were not bound to receive it; but still they should wish to be informed of everything that the English gentlemen learnt, and they would take that which they found good and liked best. Nothing can show more strongly the genuine feeling of the Hindoo mind than this clinging to their purpose, under the failure of direct public encouragement in the first instance. Better information as to their real wishes, and accumulating proofs of the beneficial effects of an improved system of education amongst them, will, I trust, remove all prejudices on this subject from amongst ourselves, with some of whom they actually exist in a much stronger degree than amongst the Hindoos themselves.

Calcutta, 28 May 1817.

I SEND you the enclosed rules of our Hindoo College as a curiosity (*see* Paper marked A.); it is making progressive improvement, and is very popular with the Hindoos, who have subscribed nearly a lac of rupees, and have paid up above two-thirds of the subscription. If it be approved at home, the Hindoos will consider themselves much honoured by the subscriptions of their friends in England. *Vide* Paper (A.), p. 250.

This plan, having taken so well, has encouraged the formation of another for the providing books of moral and amusing and scientific instruction, for Native youths of all descriptions; in which plan the Hindoos and Mussulmans have united with English gentlemen. I send you also a prospectus of this society (*see* Paper marked B.). This is the only safe and practical method to stop the fearful course of demoralization amongst this people, and to give them in time better views. In the meantime its immediate effect is to promote honest, peaceable and orderly habits. *Vide* Paper (B.), p. 252.

Calcutta, 28 April 1818.

WHEN I wrote to you in May last, I enclosed the printed rules of our Hindoo College, and also those of the British, Hindoo, and Mussulman School Book Society. That they will do good I have no doubt, but it will be imperceptible for a time. There are some few well-disposed and sensible Hindoos with whom one of these institutions has brought me into close and frequent contact. They wish much for improvement, but this cannot come at once. They have difficulties to overcome much beyond the sphere of their personal feelings and influence; in respect to which latter, I have generally found them ready to give a liberal confidence, which it has been my wish to encourage by friendly advice, and as far as I can,

H. W. Bird, Esq.

30th June 1853.

by prudent counsel. I have always dealt frankly and candidly by them; and I believe that the course we are pursuing is nearly the best practical course which the state and condition of them and of ourselves will allow of. It is noiseless at least, though it is slow.

I have not much intimate acquaintance among the Mussulmans, excepting with a very few of rank; but the General School Book Society has made me acquainted with a few more of them amongst their learned; generally speaking, they are a much more enlightened race than their neighbours, but with much stronger prejudices, and greater bigotry. No person who has not lived amongst and familiarized himself with either class can judge at all of their present state, and, therefore, the lucubrations in the English reviews upon the Hindoos and Mussulmans are, for the most part, very superficial. The knowledge of their feelings, and the view of their difficulties, can only be comprehended well by personal intercourse and observation; you must make great allowance, therefore, for all the expectations which different sets of men are apt to raise from particular examples before their own eyes, and still more from the relations of others.

I mention these things, not to repress hope of future or even of some present amelioration, but to regulate it, and keep it within the sober bounds of experience. In the actual state of the human sense of these countries, moral and useful education will be the best handmaid to sounder doctrine. As the heart is made to feel and enjoy domestic relations and social virtues, and the intellect is exercised in useful knowledge, the mass of the people will be naturally lifted above their gross and puerile superstitions, and be led to the true knowledge of God. Let each class of persons, therefore, lend its aid in its own vocation to this happy result. The most that any person can contribute is, after all, but as a grain of sand; but by patience in such well-doing, a soil will at last be formed fit for the reception of the good seed, to which God only can give the increase.

In a general point of view, the late political events in India cannot fail to be very interesting, inasmuch as they will greatly accelerate the civilization and national happiness and prosperity of the whole Indian peninsula, and greatly improve the condition of the people at large, who have been for many ages the prey of rapine and cruelty. The very principle of the Mahratta rule was founded in barbarism, and many of its military hordes subsisted systematically upon plunder. It cannot be expected that this spirit can be immediately extinguished; but the body of its power is broken, and it remains only for our Government at home to consolidate and improve that which has been so ably achieved here.

Calcutta, 11 September 1818.

I WROTE to you in April last, giving you some account how matters are going on here; since which time they have been progressively improving, both morally and politically. Peace is re-established under the best auspices of future prosperity to the country. The general desire of the people (with the exception of a few ambitious chiefs) is to come under the British rule throughout all Hindostan; and the school system is spreading every day, and requires only prudence and patience to perfect good instruction. England has a high destiny to fulfil.

7099. Lord Bishop of *Oxford.*] Then the Committee are to gather from the paper which you have read, that the Government objection at the time to having anything to do with Christianity in the colleges arose from a fear of alarming the Native mind as to their entertaining intentions of proselyting?

It was not, perhaps, so much from the fear of creating alarm; I should rather say that the Government, on the application of the Hindoo community, having agreed to establish an institution for the promotion of English literature and science, without any reference whatever to Christianity, it was expected by the Hindoos that Government would take no direct part in turning them from their own religion; and that it was on this understanding that the Hindoo College was originally established.

7100. Are not the Committee to understand that the reason of our abstinence was the apprehension of alarming the Native mind by Government taking part in the work of conversion?

The reason was, I had rather say, that the object could, it was thought, be better accomplished without any interference with the religious prejudices of the people, who would come to a college so constituted much more willingly if Christianity did not form part of the system of instruction.

7101. Are the Committee to understand that, from your knowledge of India, you think that that was a wise decision?

I think that at the time, if the decision had not been so come to, the object would not have been accomplished.

7102. Do you think that the changes which have since that time passed upon the Native mind in India have at all altered the state of the case?

I think that a great change has taken place in the Native mind in India; but I am not prepared to say that the time has yet arrived when the Government could

could with safety take an active and direct part in the propagation of Christianity in India; there are other modes in which the Government can more effectually interfere, without in the least alarming the prejudices of the people, or running those risks with which the attempt to teach Christianity in the Government colleges would unavoidably be attended.

7103. Will you state to the Committee whether you think the proscription of the Bible in all the schools which the Government helps, a necessary part of that wise neutrality which you regard as at present desirable?

It is too strong an expression to say that the Scriptures are proscribed; I believe that the Holy Bible is in all the colleges, at least I know it to be so in the Hindoo College, the principal institution; and I also, myself, presented to the library Sharon Turner's Sacred History of the World, and I requested that it might be allowed to remain in the college for the use of any one who might wish to refer to it; but Christianity is not taught; there are no professors for the purpose of teaching it, and I think that to this the success of the college is to be attributed in a great measure. If a different course had been taken, it might, throughout the vast extent of India, have led to misinterpretation; and, considering the small proportion of Europeans to the immense number of Native inhabitants, both Hindoos and Mahomedans, it might have led to catastrophes of a very serious description. The time no doubt will arrive, perhaps in a few years, when the Government might with safety be less cautious; but it would be attended with considerable danger if anything were done which could make the public suppose that the Government were interfering authoritatively for the conversion of the Natives; it might lead in some parts of the country, perhaps among the Sepoys, to very unpleasant consequences.

7104. Lord Bishop of *Oxford.*] Will you explain to the Committee what you meant by the Bible being proscribed in the Government schools?

I meant that Christianity was not taught in any of the Government schools; that the teaching of Christianity was proscribed. I did not mean to say that the Bible was not permitted to be in the colleges, for I know the fact to be otherwise.

7105. Earl of *Harrowby.*] When you say that the Bible is in the college, you mean that it is on the shelves of the college, accessible to any one who desires to read it?

Yes.

7106. Lord Bishop of *Oxford.*] Can you state to the Committee what is the principle upon which the various Missionary schools are established, as distinguished from the Government schools?

The various Missionary schools teach European literature and science in the same way as the Government schools, with this distinction, that it is made a point, that the Holy Scriptures should also be taught in them. Therefore, the distinction between the two is, that the Government institutions do not teach Christianity, and that the various Missionary schools invariably do.

7107. Earl of *Harrowby.*] In the Missionary schools are they taught the Bible as an authoritative exposition of religion, or are they only taught it as a book of general instruction?

It is taught as a class-book, and with a view to conversion. I believe that the Committee have heard from Dr. Duff a description of the way in which his pupils are instructed; and I know from recollection, that they are a great deal better instructed in the Bible there than the generality of Europeans.

7108. Are they better instructed in the Bible in Dr. Duff's school than in the Missionary schools?

It is considered generally as the best Missionary school; it is on a system different from that of the Missionary schools in general.

7109. Lord Bishop of *Oxford.*] Can you tell the Committee the numbers by which those two descriptions of schools are attended respectively?

I cannot; but according to my information there are about 22,000 scholars, of all classes, in the Government schools in India, and 113,000 scholars in the various Missionary schools.

W. W. Bird, Esq.

30th June 1853.

7110. There are vastly more in the Missionary schools than in the Government schools?

Vastly more.

7111. Are not the Missionary schools better attended at each place than the Government schools?

I fancy so; I know very little, except in the Bengal branch of the Indian Empire.

7112. Does this teaching of the Scriptures in the Missionary schools tend to prevent the attendance of Hindoo children?

Not in the least.

7113. No jealousy is shown by their parents of their being instructed in the Scriptures?

There is a little jealousy felt; they do not perhaps quite like it; but the advantage of learning European science and English is considered by them so great, that they run the risk of the consequences.

7114. Lord *Monteagle* of Brandon.] Do you consider that in respect to religious instruction the Government stands in a different relation from a single individual, or a combination of pious individuals; and that in India things may be safely done by private individuals, which could not safely be done by the Government wielding the supreme power of the State?

Private individuals have no public responsibility, and they are allowed to do as they like; but it would be quite a different thing were the Government to take a part. Anything happening in those schools that might be offensive to the general feeling of the Hindoos or Mahomedans might set all India in a flame; whereas anything may be done by the Missionaries, who are known not to be under the control of Government, and for whose proceedings the Government are not held responsible, without exciting any disturbance whatever.

7115. Earl of *Harrowby.*] Is it not almost requisite for the Government to show a slight tendency to disfavour towards Missionary operations, for the purpose of preventing any general impression that they desire to favour them?

It is supposed that before the Government took any part in education, the Missionaries were in so little favour, that the Natives generally had rather a feeling of sympathy towards them, and resorted to their schools more than they otherwise would have done had they considered them to be under Government influence.

7116. Lord *Monteagle* of Brandon.] Do you consider that the Missionaries are more likely to be successful in the pious objects to which they have devoted themselves, by reason of their recognized independence of and separation from the Government?

Yes, I think so.

7117. Lord Bishop of *Oxford.*] Can you state to the Committee anything as to the respective effects of the Government and of the Missionary schools upon the literary and social character of the scholars?

The Committee have heard, I believe, from Dr. Duff the effect which his schools, and the Missionary schools in general, have had upon the character of the people. As far as my observation goes, the Missionary schools have certainly improved them very much. The Native Christians are considered to be an inoffensive, harmless, well-disposed people, and the instruction given in these schools has certainly raised them very much in their literary and social character. Among those who have embraced Christianity, there is one very remarkable person, Chrishn Mohun Banajee, who was at one time selected by the Bishop to be the Rector of St. Paul's Cathedral; he has since been appointed one of the Professors of Bishop's College, and lately he has been taken by the Government to be Examiner of the Students of the College of Fort William.

7118. He was not educated in a Missionary school?

No, he was not at first; he was originally educated in the Hindoo College; but he fell afterwards into the hands of Dr. Duff, as many of the scholars do. On leaving the Hindoo College they go to Dr. Duff, who teaches them, and in that way several have been led to embrace Christianity. In the Hindoo College, the young men are certainly very much advanced in regard to secular knowledge; they

they have thrown off idolatry, and live like Europeans, whose habits in many respects they have adopted. They conduct themselves extremely well as public officers; but in point of character, the young men from the colleges under the Government are inferior to those educated in the Missionary schools.

7119. You think them inferior?

Yes, they are inferior; I do not mean in classical attainments, but generally in character; they are like what young men would be in this country, if educated under similar circumstances, without any sound principles, having thrown off all the trammels of Hindooism, and having, in short, no religion whatever; but having passed through the college, and having their minds enlightened by the knowledge obtained in it, they go to the Missionary schools, and there learn Christianity, by which many of them become Christians. Others, though they do not become Christians, yet it is impossible to go through the course of instruction they there meet with, without being socially improved by it.

7120. You mentioned, in one of your first answers, that there were many other ways in which you thought the Government might aid the spread of Christian education; will you state to the Committee some of those?

The first which seems to me most advisable to adopt is to follow the example of this country. The educational funds in India ought to be very much enlarged, and distributed, not merely among the Government institutions, but among all institutions where education is afforded, to an extent which the Government would think sufficient to warrant pecuniary assistance being given to them, whether religious establishments or otherwise. Inspectors should be appointed, as they are here, to ascertain the standard which should be the limit at which assistance is to be afforded; and all educational establishments in which general instruction has reached the standard prescribed should share in the benefit of the Government grant.

7121. Lord *Monteagle* of Brandon.] Do you consider that it would be advantageous, in filling up the great design which you have described, if there were at each of the several Presidencies, as has been established here in the British Empire, an institution of the nature of a university, bringing in scholars from all the different descriptions of schools to compete for the highest prizes, which would have the effect of showing their relative excellence, and would thereby act upon the general course of education throughout the country?

Undoubtedly it would be advantageous; it was one of the things I was going to recommend; but I believe it has been recommended by Mr. Cameron, and, therefore, I consider that as his proposition rather than my own.

7122. But it becomes very important to know how far it meets with the assent of one possessing your experience and knowledge?

It meets with my assent entirely; I think that the time has arrived when such a plan would be attended with great advantage.

7123. Do you think that it would not only act usefully upon the scholars who so claimed the benefit of that general competition, but that it would also re-act most usefully upon the directors of the education in the schools and institutions from whence those scholars came?

No doubt it would do both.

7124. Lord Bishop of *Oxford*.] Are there not now many Native Hindoos who are converts to Christianity, and whose children need the aid of education?

Yes, there are.

7125. Could the Government, in any manner that you can suggest, assist in providing a Christian education for the children of those Christian converts?

I consider that the converts of every class have been greatly neglected; the Government has done nothing in any way to assist them. There are a great number of Native Christians now in different parts of India, who have become so in various ways: the soldiers belonging to the regiments at different stations have married Natives, and have Native families; there are a great number of Native Christians who are attached to the Commissariat, and other branches of the army; there are also many who have been converted by the Missionary establishments, and are left in a great measure to themselves, without anybody to look after them.

W. W. Bird, Esq.
30th June 1853.

7126. Do you consider that the Government has duties and responsibilities towards them?

Yes.

7127. Are they at present discharged?

Not at all. The European public servants are, generally speaking, taken great care of: Churches are built, Chaplains are sent from home; and there is scarcely a station of any size throughout India where the Europeans are not provided for; but for the Native Christians there is nothing of the kind, neither Churches nor Chaplains. As for the European Chaplains, they cannot speak to the Native Christians in their own language, much less perform the duties which devolve upon them, of burying, baptizing and visiting them, or giving them instruction, so that the Native Christians are totally neglected. What I would propose is, that the Chaplains at the different stations should have Native assistants, who have had Christian education at Bishop's College, or elsewhere, and have been ordained in consequence of their qualifications; they should be appointed by the local Government, at the recommendation of the Bishop; and as the English Chaplain attends to the Europeans, the Native Chaplain should do the same to the Native Christians.

7128. Earl of *Harrowby.*] Is there generally a number of Native Christians attached to every station?

A considerable number at most stations.

7129. Lord Bishop of *Oxford.*] The expense of those Chaplains would not be nearly so great as that of European Chaplains?

It would not be more than half as much as the expense of the lower class of European Chaplains. It appears to me that it is a part of the duty of the Government to provide that the Native Christians attached to our establishments should have, like the Europeans, their religious wants attended to.

7130. *Chairman.*] Have there been many Native Christians as yet who have been ordained?

Several; the very person of whom I have spoken, Banajee, is one: there have been several others.

7131. Lord Bishop of *Oxford.*] Are there not in India many who would be fit for that kind of work?

A considerable number; if the Government would employ them, there would be many more who would come forward to be educated for the purpose.

7132. Earl of *Harrowby.*] What would be a fair salary for a Native assistant to a Chaplain?

Two hundred rupees, which is 20 *l.*, a month; the lower class of European Chaplains get 400 rupees a month, and the upper class of Chaplains receive 700 or 800 rupees.

7133. Lord Bishop of *Oxford.*] Has not Native agency been adopted in every other department of the Indian Government?

In every other department of the Indian Government, except the ecclesiastical, and the latter is one in which it is particularly required.

7134. Whenever it has been adopted, has it not been attended with the greatest success?

With the greatest success. There is no question about the utility of what I propose, but there is a fear that it might alarm the prejudices of the Natives; I am perfectly satisfied, however, that it will not; they have no objection whatever to a person observing his own religion; on the contrary, we are ourselves frequently reminded by them that we are not doing what we ought. I have known a Native servant remark to his English master, that such a thing could not be done by him, because it was Sunday.

7135. *Chairman.*] Do you think that the European inhabitants of India would accept the ministration of Native ordained Christians?

I have no doubt they would. I have myself attended, with a numerous English congregation in Calcutta, the preaching of Banajee, of whom I have spoken; but my object is not for the sake of preaching to Europeans, but solely for the purpose of taking care of, and doing our duty to, those who have become Christians by our means.

7136. Lord *Monteagle* of Brandon.] Do you not think that in the event of the formation of such a class of Native assistants to the Chaplains as you have described, it would be essentially necessary that it should be distinctly understood, that their object was the teaching of the Christian Natives, rather than their being active Missionaries in seeking conversions?

Certainly; but they would only be assistants to the Chaplains at the different stations, who are appointed for the purpose of discharging those duties to Europeans, which, I think, ought to be discharged towards the Native Christians.

7137. Have we not, in some respect, in the evidence given by yourself amongst other witnesses, of the prudent manner in which the Natives have discharged the judicial functions to which they have been appointed, some degree of pledge, that if they were charged with clerical functions, they might likewise acquit themselves advantageously and prudently in that capacity?

I am perfectly sure that they would, and that is the ground upon which I make the recommendation.

7138. Do you think, also, that the fact of such employment of educated Natives for such a purpose would, in itself, be a great stimulus to education, and that it would tend to obviate the suspicion that education, without a subsequent direction of it to practical purposes, might be found inconvenient, if not dangerous?

I do not know whether the Native would be able to draw such a conclusion; but I think that, as we employ Natives in other capacities to assist us in the performance of general duties, we might with perfect safety employ those who have been converted to Christianity, and who have attained a certain position by education, in looking after their brother Christians, without the smallest fear that any misconstruction would be put upon it. No doubt it would also afford great encouragement to education.

7139. Lord Bishop of *Oxford.*] Are there any other points to which you would call the attention of the Committee, in which you think the Government might safely aid in the Christian education of India?

I do not recollect any beyond what I have already stated, namely, the increase of the Education fund, and its appropriation to all the educational establishments of India without discrimination, together with the appointment of Native clergy to superintend and visit the Native Christians, under the control of the European Chaplains and the Bishop. There ought also to be an increase of European Chaplains, as the British dominions of late have been considerably extended.

7140. Earl of *Harrowby.*] You have spoken of the duty of the Government towards the Native Christians; do you think that in every place where a body of Native Christians is established, not in connexion with the Government stations, but promiscuously over the country, the Government should maintain a Native Chaplain for their benefit, so as to follow in the rear of the Missionaries, and to establish what they have set agoing?

My proposition was merely with reference to large stations, where Native Christians have accumulated in consequence of our dominion in India. I know, from having been resident at Cawnpore, where there is a number of Native Christians, and at other places, that a Native assistant Chaplain would be of the utmost utility; that it would, perhaps, save them in many cases from falling back into idolatry, or, in fact, degenerating into the lowest state of human nature.

7141. Were those Christian congregations the result of Missionary efforts?

No; they are chiefly camp followers of various descriptions, and the result of the intercourse carried on between the Europeans and Natives. From various causes, wherever there are large European stations, a great number of Natives become Christians. Very few of the Chaplains are familiar with the Native language, and at a large station he is employed, whenever he can go out, in attending the Europeans, so that the Natives are not thought of. I do not understand why ordained Natives, perfectly qualified in point of education, and recommended by the Bishop, should not be employed as assistants to the European Chaplains. It could give no dissatisfaction to any party.

7142. *Chairman.*] Are the Committee to understand that your proposition is intended only to apply to those cases where there are already Chaplains existing; and that you propose that Natives should be appointed as assistants to the Chaplains?

That is my proposition ; it might be extended afterwards. In India we should proceed as carefully as possible ; any mistaken step which would alarm the people might put the lives of the Europeans in jeopardy, and produce the most serious consequences.

7143. Lord *Monteagle* of Brandon.] Independently of the risk to life or to property, is there not, viewing the matter in its religious bearings, great danger of throwing back the progress of Christianity amongst the Natives by an injudicious or imprudent step ?

There is danger of such a consequence ; but what most influences the Government is their responsibility for the quiet and safety of the country. They do not like to take any step that would endanger the safety of so important a charge as that with which they are invested.

7144. But viewing it solely in reference to the progress of religious truth in the existing state of India, do you think that the neutrality of the Government upon these questions is likely to advance or to retard the progress of revealed truth ?

I am inclined to think that the less the Government interferes authoritatively, the greater the probability that religious truth will progress ; but I would not hesitate to adopt any measure for the promotion of it, which, without endangering the public peace, might be attended with success.

7145. Earl of *Harrowby*.] Your experience has shown you that unreasonable apprehension upon this point has occasionally been entertained ?

I think that unreasonable apprehension is liable to be entertained ; but the Government has pursued so cautious a course that there has been no real ground for apprehension. It has always endeavoured to avoid doing anything that could excite the alarm of the Natives, and has succeeded. Every Governor-general has taken the same view, and acted accordingly.

7146. At one time there was an unwillingness that Missionaries should tread upon the soil of India ?

There was at first.

7147. Was it not at that time objected that the abolition of Suttee would be regarded as an interference with the religious opinions of the Natives ; and at another time, that the abolition of the practice of throwing children into the Ganges would be so considered ; so that at various times such apprehensions as to the effect of our interfering in this manner upon the Native mind have been expressed, which in the result have not been found to be well grounded ?

The apprehension has been in some cases greater than there was any occasion for. Before Suttees were done away with, there was a regulation passed, in the hope of diminishing their frequency, that they should be continued only under certain restrictions ; the result was, that the sanction thus given to the performance of the rite had the effect of encouraging rather than preventing it. When Lord William Bentinck came out, he inquired what was the general opinion ; and finding that the rite might be put an end to without difficulty, he had the courage to attempt it, and there has been no opposition raised from any part of the community.

7148. And so with regard to the withdrawal of support from some of the idols, those of Juggernaut and others, has not great apprehension occasionally been expressed that the Natives would regard it as not acting fairly by them ?

We abolished the taxes that were paid at Juggernaut and elsewhere, and withdrew all interference.

7149. And we do not interfere any longer to regulate or provide for the idol temples ?

No, we do not.

7150. But at the same time we have the lands appropriated to such purposes, to be managed by trustees of their own appointment ?

Yes. There has been some misunderstanding with regard to the Juggernaut temple : we wanted to discontinue the amount that we contributed towards its support ; but it was objected to, and the contribution still continues to be paid.

7151. Marquess of *Salisbury*.] That continues to this time ?

Yes ; it has not been done away with, although I did all in my power to put a stop to it.

7152. Lord *Wharncliffe.*] Has any such proposition as that which you have explained to the Committee, with reference to Native Chaplains, ever been regularly brought under the consideration of the Indian Government?

Yes; it was brought under the consideration of the Indian Government by myself on the arrival of Lord Hardinge; Lord Hardinge sent it home, with a recommendation that it should be adopted.

7153. Was it a unanimous recommendation from the Council?

I think it was; at all events, it had Lord Hardinge's consent; but I am not quite sure that it was unanimous. It went home with the recommendation of the majority.

7154. What was the result of the recommendation?

I do not know officially, because the answer arrived after I came home; but it was not agreed to. Some objection was made to the appointment of a lower order of Chaplains; but if the Chaplains of a higher order are unable to speak Hindostanee, they can be of no use to Native congregations.

7155. Earl of *Harrowby.*] Did you learn whether that objection came from the Board of Control, or from the Court of Directors?

I do not know; I suppose it was approved by the Board of Control, because nothing can be sent out to India without its approval.

7156. Marquess of *Salisbury.*] Was there any question about expense in the answer?

No: it would have been a saving of expense. By employing men who receive only 200 rupees a month, instead of Chaplains at 400 rupees a month, there must have been a great saving of expense. The Ecclesiastical Establishment must be increased in proportion to the wants of the people, both Native and European; so that sooner or later the means of doing so must be provided.

7157. Lord Bishop of *Oxford.*] Has not the Indian Government at home been remarkably free from any imputation as to withholding anything which it considers to be for the good of its subjects, on the ground of expense?

It has been as liberal as it could afford to be.

7158. Lord *Wynford.*] Is not the Ecclesiastical Establishment of the East India Company very liberal?

Very liberal; but it must be recollected that as we enlarge our territory, our wants increase, and that an establishment which was suitable to the state of things when there are only 60,000,000 inhabitants, will not be sufficient for the country when there are 150,000,000.

7159. The deficiency of ecclesiastical assistance has been mentioned; has not the East India Company increased the staff?

It has been increased; but according to the letters which I receive from the Bishop of Calcutta, not to the extent required. The Home authorities have refused to authorize the appointment of Native Chaplains; so that the whole of the Native Christians of India are left unprovided for; and more are required for the Europeans.

7160. Marquess of *Salisbury.*] Have they not refused a sufficient number of Chaplains for the Military Establishment?

The Chaplains are all sent out on that establishment; they are called Military Chaplains.

7161. Are they sufficient for the duty?

They are hardly sufficient: the Company have sent out a great many, but not to the extent required.

7162. Lord Bishop of *Oxford.*] Will you proceed with what you were about to say with respect to a necessary increase in the number of Chaplains?

An increase of Chaplains is necessary, particularly now that we have the Punjaub; also, more churches are required to be built, in which Government should aid; and I would further suggest, that for the smaller stations, where Chaplains cannot be supplied, grants might be made by Government, in aid towards the support of clergymen who are dependent on the voluntary contribution of societies formed for the purpose of procuring them.

W. W. Bird, Esq.

30th June 1853.

7163. In your experience, is the character of the Chaplains generally such as one would desire to see it?

It is vastly improved since the establishment of the Episcopacy; before that time, the Chaplains were under no ecclesiastical control; some of them were not all what could be wished; but since the establishment of the Episcopacy, not only the conduct and character of the Chaplains, but the condition of the Europeans at large has greatly improved.

7164. Do you consider that the present number of Bishops is sufficient to secure that oversight which is required for the whole country?

I think that there should be a Bishop at Agra; now the Punjaub is in our possession, that part of the country is much too distant for the Bishop of Calcutta to superintend. The large number of Chaplains who must necessarily be there, require more immediate superintendence than can be exercised by the latter; and I think it is the expectation and the hope of all the Christian inhabitants of that part of the country, as well as of the Bishop himself, that a separate Bishop for Agra should be appointed.

7165. Do you consider that the addition of one new Bishop at Agra would suffice for the present wants of India?

I think that it would. I know there is a proposition that there should be a separate Bishop for Tinnevelly; but the Bishop of Madras is a very active and energetic person; and I do not see why he should not superintend, at present, at all events, whatever there is to be done in his diocese; but there are others who think that if a Missionary Bishop were appointed there, he would be of service.

7166. Have there not been very large conversions in the neighbourhood of Tinnevelly?

There have.

7167. Is there not in that part of the country an appearance of great readiness in the Native mind to adopt Christianity?

There is.

7168. Might not a resident Bishop there, directing such missions with care and prudence, be greatly instrumental in bringing the whole population over to Christianity?

I think it might be so if Dr. Dealtry finds that he cannot exercise the necessary superintendence; but Tinnevelly is not anything like so distant from Madras as the Punjaub is from Calcutta.

7169. Earl of *Harrowby.*] With regard to the outlying parts of our Indian empire in Tenasserim, and Singapore and the Straits, which are at present under the Bishop of Calcutta, would it not be desirable that he should be relieved of those?

They are nominally under the Bishop of Calcutta; but there are not many Christians in those parts.

7170. *Chairman.*] Do you think that there is any feeling on the part of the Natives that it is an unjust application of the taxes paid by them to apply them in part towards the support of a religion which is hostile to the religion of the country?

I do not think that there is any feeling of that sort in the Native mind; if there is, it has been put into their heads by Europeans, because that is an European idea altogether; they are ready to adopt anything suggested by a European. I have often been inclined to think, that whatever mischief there is in the country, Europeans are generally at the bottom of it. I do not know why the Natives should have any such idea, because certainly their well-being depends very much upon the character of the Europeans who are there; and whatever improves the one is of benefit to the other.

7171. Earl of *Harrowby.*] Is it not of infinite importance that if the people are to be governed by a handful of Europeans, those Europeans should be men of character?

Undoubtedly.

7172. Would they not be much worse off if the Europeans in the country were left as they used to be, without any moral or religious training?

Unquestionably;

Unquestionably; and on that account I think there is no soundness in the argument which has been referred to. What a miserable state the country was in when we had no clergy, and followed our own inclinations. Look at the European character now; how much better the people are governed; how much they have gained in all respects by the improvements in their European conquerors.

7173. Is there not a much higher tone of public and private morals at the different stations than there used to be?

Much higher. Those practices which were common when I first arrived in the country, people would now be ashamed of being suspected of.

7174. Lord *Monteagle* of Brandon.] Does not a Native respect more an European, who appears to him to act consistently with the dictates of his religion, than one who appears to neglect them?

Undoubtedly; of that I have seen various instances; they hold in the greatest respect those whose character is what it ought to be.

7175. *Chairman.*] Do you think that there is no probability that there might be a feeling of great injustice on the part of the Natives if they saw the proceeds of the public taxes directed in part to the support of a religion hostile to their own religion, and no Government support given to the religion which they themselves profess?

No; I do not think they reason in that way. The Government has discontinued levying taxes on their religion; and at the colleges there is provision for instruction in Hindoo and Mahomedan literature. The Hindoos, I think, are less bigoted than they used to be; and in a short time the progress of English instruction will put all Native superstition out of their heads. The Native institutions should be kept up for the sake of preserving what little good there is in them; as antiquarian establishments they are of some value, though not for the purpose of perpetuating their religion; it appears to me to be merely a question of time, and that all we have to do is, not to be in too great a hurry, but rather to let the reform which is taking place quietly work itself out.

7176. Lord *Monteagle* of Brandon.] You were asked just now whether, with respect to all these matters, involving the moral and religious improvement of the people, there was not a liberal disposition shown by the Government to meet whatever is required, and you said that they did as much as they could afford; how do you reconcile with that answer the fact, that by the Act of 1813, no larger sum than a lac of rupees was appropriated for the purposes of education, and that that lac so appropriated by the Act of 1813 was never paid till the year 1824, and then that only the arrears for two years were given?

My answer had no reference to the grant by Parliament; it had reference to the supply of Chaplains, not to the allowance for education. I said that the Court were as liberal in sending out Chaplains as they could afford to be.

7177. Then you would not apply that observation as to their liberality of money for such purposes to educational purposes?

Not in the least; my opinion is that it was a paltry sum, which was perfectly inadequate to the object for which it was intended. I have already said that the grant should be enlarged to a very considerable extent.

7178. Are you at all aware how it happened, that from the year 1813 to the year 1824, that lac of rupees was never paid or applied for the purposes which it was intended?

I think it was because there were no educational establishments. From the paper which I have read, it appears that it was only in the year 1816 that the Hindoo College was thought of, or any scheme adopted for the promotion of general education.

7179. If you look at the statute of 1813, you will see that the clause providing for the application of this sum states it to be for the purpose of the establishment and encouragement of educational establishments for the benefit of the Natives; therefore the previous non-existence of such institutions does account for the failure in establishing them?

Apparently there was no idea of establishing anything of that kind till application was made to Sir Edward Hyde East for a meeting, with a view to organize it. It is probable that the knowledge, by the Natives of the existence of such a grant led to that application. I do not think the Government adopted earlier any active measure whatever for the purpose.

W. W. Bird, Esq.
30th June 1853.

7180. But still, up to the year 1824, although Parliament in the last Act but one had expressly directed the application of this sum, nothing was done upon the subject?

No, nothing was done; it was a great oversight, no doubt, in the Government of that day.

7181. Do you think there was any apprehension in those days of the consequences of education; that is to say, that the effect of educating the people of India would be to endanger British domination?

I do not think there was any apprehension then as to the consequences of education; it was never thought of. I was then young, but I recollect that there was some apprehension in regard to the proceedings of the Missionaries. I have since heard that Martyn and Brown, and the Missionaries of those days, used to hold their meetings as privately as possible, from fear of exciting alarm.

7182. You have no apprehension with respect to the progress of education and knowledge in India, as endangering British dominion?

Not the least.

7183. You look upon that apprehension as a vision?

Quite as a vision. The Natives have an idea that we have gained everything by our superior knowledge; that it is this superiority which has enabled us to conquer India, and to keep it; and they want to put themselves as much as they can upon an equality with us. Therefore they come to us, and are desirous of obtaining this knowledge on any terms; they do not mind the consequences; they go to the Missionary schools, where they learn the Bible, and run the risk of being converted for the sake of obtaining the knowledge which they obtain there.

7184. With such a desire on the part of the Natives for the acquisition of knowledge, and with the fact that knowledge and civilization are bound together, and that that civilization is European civilization, will not the tendency of education be to attach the educated Natives to European interests, rather than to revolutionary and adverse interests?

I have no doubt upon the subject; especially if they are allowed a fair and just proportion of public employment. Until lately they have been too much excluded. For some time past they have been admitted on the Judicial and Revenue Establishments; and the whole of the Courts of First Instance are now in their hands; as they improve in character, they will of course be employed more extensively, except in the very highest offices. There is no intention, I suppose, of giving up the Government to the direction and control of the Natives; and I am quite sure that if we were to do so, they would be unable to manage it.

7185. You are familiar, of course, with Lord William Bentinck's 87th clause in the last Charter Act, declaring the eligibility of Natives of all classes for all offices whatever. Do you conceive that the exclusion of a Native from the office of Assistant Surgeon is consistent with the spirit of that clause?

Your Lordship is aware that there is a college in Calcutta for teaching the art of Medicine and Surgery, and it is a very successful institution. So desirous are the Natives of enjoying the advantage of it, that even the young men, while they are being educated at the college, are sent for by the Hindoos for advice and assistance in medical matters: there is a great desire all over India that the college should prosper. As the young men are sent out they are sought for by the Natives themselves, and offered situations where they may have considerable private practice, and be prevented from going into the public service. We are doing the greatest possible good in providing India with a class of scientific men for medical purposes. We do not want them yet as substitutes for the European Medical Establishment, but in addition to it: superior men in a country like India are sure to rise as their services are required. At present, our object is to supply the wants of the Native community at large. If they were to be taught to look at once for those higher official situations, they would be discontented with the lower ones, and then our main object in maintaining that institution would be frustrated. Those considerations appear to me to justify the Home authorities in not prematurely breaking through the established rules of the service. An instance has occurred in which a Native surgeon educated at the Calcutta College was put in charge of a civil station. We had no European surgeon available, and consequently a Native was employed as the only alternative. It is in this way that all other branches of the uncovenanted service look for promotion; and I do not see why it should be departed from in the case of Native Assistant Surgeons.

7186. Do not you think that it is of the first importance that in that profession, above all, our *detur digniori* should be the rule; and that the surgeon who is best qualified should be the person first employed?

Yes; if it can be taken for granted that no other person is equally qualified, or has a better right to obtain it.

7187. Are you not aware of the fact, that a highly educated Indian surgeon, who also passed through all the honour and reaped all the benefits of a British education in addition to Indian education, yet found that he was excluded by an arbitrary rule, which prohibited his employment in the Company's service?

Yes; but there are many other considerations which require to be attended to. A man would have in his position of Civil Surgeon to attend Europeans as well as Natives; now, it can be easily understood, that an English lady would feel some repugnance to being attended by a Native.

7188. Do not you think that it would be her choice to be attended by the best, the surest, the safest, medical man rather than to make it a question of colour or caste?

I am afraid not.

7189. Marquess of *Salisbury*.] Do you think that when increased knowledge is given to the Natives, they will be satisfied with being kept in the inferior position in which they now are?

The fact is, that at present it is much more difficult to find a Native qualified for a responsible situation than it is to find a situation in which if qualified he might be placed; and it will be a long time before there will be a sufficient number of Natives who are qualified to hold high situations; therefore we need hardly look into what will happen generations to come; but at present there is no danger of there being a demand such as we should not be able to satisfy: there are very few who are fit; I know the difficulty from personal experience; I was most anxious to give the Natives all the promotion in my power; but the difficulty was to find them sufficiently qualified.

7190. Lord *Monteagle* of Brandon.] In the 43d section of the Act of the 53d of George the 3d, it is provided, "That it shall and may be lawful for the Governor-general in Council to direct that out of any surplus which may remain of the rents, revenues and profits arising from the said territorial acquisitions," and so on, "a sum of not less than one lac of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned Natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India; and that any schools, public lectures or other institutions for the purposes aforesaid which shall be founded in virtue of this Act, shall be governed by such regulations as may from time to time be made by the Governor-general in Council," and so on; does not that amount to a Parliamentary recognition as long back as the year 1813 of the obligation, and in consequence, it may be inferred, of the usefulness of education in India?

It does.

7191. Has it ever come to your knowledge how it happened that that was never carried into effect till the year 1824?

The only reason I can suppose is, that the Government did not see their way how it was to be carried out until the application came from the Natives, which afforded them an opportunity of establishing the Hindoo College.

7192. But it did not receive any help from the Government out of that fund till 1824?

No, for this reason, that the Hindoo College was first established with their own funds, and they did not apply to Government for assistance until their funds failed, when I suppose it was given out of the grant in question.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday next, Two o'clock.

W. W. Bird, Esq.

30th June 1853.

(A.)

RULES of the VIDYALAYA, or HINDOO COLLEGE of CALCUTTA, approved by the Subscribers, 27 August 1816.

TUITION.

1. THE primary object of this institution is the tuition of the sons of respectable Hindoos, in the English and Indian languages, and in the literature and science of Europe and Asia.

2. The admission of pupils shall be left to the discretion of the Managers of the institution.

3. The college shall include a school (páthsál) and an academy (máhá páthsálá); the former to be established immediately, the latter as soon as may be practicable.

4. In the school shall be taught English and Bengallee reading, writing, grammar and arithmetic, by the improved method of instruction. The Persian language may also be taught in the school, until the academy be established, as far as shall be found convenient.

5. In the academy, besides the study of such languages as cannot so conveniently be taught in the school, instruction shall be given in history, geography, chronology, astronomy, mathematics, chemistry and other sciences.

6. The Managers will determine at what age students shall be admitted to the school and academy. The English language shall not be taught to boys under eight years of age, without the permission of the Managers in each particular instance.

7. Public examinations shall be held at stated times, to be fixed by the Managers; and students, who particularly distinguish themselves, shall receive honorary rewards.

8. Boys who are distinguished in the school for proficiency and good conduct shall, at the direction of the Managers, receive further instruction in the academy free of charge. If the funds of the institution should not be sufficient to defray the expense, benevolent individuals shall be invited to contribute the amount.

9. When a student is about to leave either the school or the academy, a certificate shall be given him, under the signature of the Superintendent, stating the period during which he has studied, the objects of the studies, and the proficiency made by him; with such particulars of his name, age, parentage, and place of residence, as may be requisite to identify him.

FUNDS AND PRIVILEGES.

10. There shall be two distinct funds, to be denominated "The College Fund," and "The Education Fund," for which separate subscription books shall be opened; and all persons who have already subscribed to this institution shall be at liberty to direct an appropriation of their contributions to either fund, or partly to both.

11. The object of the college fund is to form a charitable foundation for the advancement of learning, and in aid of the education fund. Its ultimate purpose will be, the purchase of ground, and construction of suitable buildings thereupon, for the permanent use of the college, as well as to provide all necessary articles of furniture, books, a philosophical apparatus, and whatever else may be requisite for the full accomplishment of the objects of the institution. In the meantime, until a sufficient sum be raised for erecting a college, the contributions to this fund may be applied, as far as necessary, to the payment of house-rent, and any other current expenditures on account of the college.

12. The amount subscribed to the education fund shall be appropriated to the education of pupils and expense of tuition.

13. All subscribers will be expected to pay the amount of their contributions to the Treasurer, either at the time of subscription, or at the latest within a month from that time; the payment to be made in cash, or what the Treasurer may consider to be equivalent to cash.

14. All subscribers to the college fund, before the 21st day of May 1817, being the anniversary of the day on which it was agreed to establish this institution, shall be considered founders of the college, and their names shall be recorded as such, with the mount of their respective contributions. The highest single contributor at the close of the period above mentioned, viz., on the 20th day of May 1817, shall be recorded chief founder of the college; and all persons contributing separately the sum of 5,000 rupees and upwards, shall be classed next, and distinguished as principal founders. Under their subscriptions shall be registered those of the other subscribers to the college fund, arranged according to the amount contributed by each individual, and the dates of subscription.

15. Every single contributor of 5,000 rupees and upwards to the college fund, before the aggregate sum of a lac and a half of sicca rupees may have been subscribed to that fund, shall be an Heritable Governor of the college. He shall be entitled, on payment of his subscription, to act in person or by an appointed deputy, as a member of the Committee of Managers. He may leave his office of Heritable Governor, with all its privileges, by a written will or other document, to any of his sons, or other individual of his family, whom he may wish to succeed thereto on his demise. Should he fail thus to appoint a successor, his legal heirs shall be at liberty to nominate any one of his family to succeed him. Should a question arise among them concerning the right of succession, it shall be determined by the Managers.

16. Subscribers

16. Subscribers to the college fund who are not Governors, and whose joint or separate subscriptions to it, made before a lac and a half of sicca rupees shall have been contributed to it, shall collectively amount to 5,000 rupees, shall be entitled to elect any one of their number to be a Director of the college. After paying their subscriptions, amounting to 5,000 rupees, they shall transmit a written notification to the Secretary of the Committee of Managers, bearing their respective seals or signatures, and specifying the name and designation of the person elected by them to be a Director for the current year. A statement of their several contributions to the college fund shall also accompany the notification, to be included in it, for the purpose of showing their title to make the election.

17. The persons so elected, after the regularity of their election has been verified by the Committee of Managers, shall be considered Director till the 21st day of May next; on or before which date a similar election and notification to the Secretary shall be made for the ensuing year, and so on successively from year to year; provided, however, that on the death of any joint or separate subscriber, the privilege of election shall be considered extinct, with respect to his proportion of a joint subscription, or the amount of any separate subscription made by him, and included in the aggregate sum of 5,000 rupees, which must consequently be supplied by an additional contribution, or the union of an additional subscriber, in order to maintain the privilege of electing a Director for the ensuing year.

18. An individual contribution of 5,000 rupees and upwards to the college fund, made subsequently to the aggregate subscription of a lac and a half of sicca rupees to that fund, shall not entitle the contributor to become a Heritable Governor, but he shall be a Governor for life, and be entitled, on payment of his subscription, to act in person or by an appointed deputy, as a member of the Committee of Managers during his life.

19. The Managers will determine what shall be the privileges, with regard to the election of annual Directors, to be enjoyed by the contributors to the college fund of further sums of money subscribed after the completion of a lac and a half of sicca rupees.

20. The subscription to the education fund shall be restricted for the present to the admission of 100 scholars into the school of the institution, that being calculated to be the greatest number which can be admitted during the first year, without detriment to the good order of the school and progress of the scholars. The subscription will, however, be extended as soon as a greater number can be admitted.

21. A subscriber of 400 sicca rupees to the education fund shall be entitled to send a pupil to receive instruction in the school, free of any expense, for the term of four years. The subscription, with a corresponding privilege, may also be made for any shorter period, not being less than one year, at the rate of 120 rupees per annum.

22. If the pupil for whose tuition a subscriptions hall have been made be found on examination qualified to leave the school before the expiration of the period subscribed for, he shall be entitled to receive a proportion of the sum paid by his patron, corresponding with the term unexpired.

23. If a pupil die before the expiration of the period subscribed for, his patron may, at his option, send another for the unexpired term, or receive back a proportion of his subscription, or have a proportionate credit for making a new subscription.

24. In all calculations of time relative to the education fund, the English calender shall be observed; and fractional parts of a month shall not be reckoned against the institution.

25. Any number of contributors to the education fund (not being Governors) before the completion of 100 scholarships mentioned in the 20th Article, and the aggregate of whose subscriptions may amount to 5,000 rupees, shall have the same privilege of electing an annual Director as is given by the 16th and 17th Articles to subscribers of the same amount to the college fund, except that their privilege, instead of extending to the life of the subscriber, shall be restricted to the period for which the subscription is made; with this limitation of privilege, they may also unite with subscribers to the college fund in electing Directors.

Government of the College.

26. The government of the college shall be vested in a Committee of Managers, to consist of Heritable Governors, Governors for life, and annual Directors, or their respective deputies.

27. The Managers shall possess full powers to carry into effect the whole of the rules now established; they may also pass additional rules.

28. The Managers shall be Trustees of the funds, and shall be empowered to issue any requisite instructions to the Treasurer, as well as to pass all accounts of receipts and disbursements, after causing the same to be audited in such manner as may be found most efficient.

29. The Committee of Managers will appoint an European Secretary and Native Assistant Secretary, who shall also be Superintendents of the college, under the direction and control of the Committee. The appointment and removal of teachers, and all other officers whom it may be necessary to employ in any department of the college, shall be vested in the Managers.

30. The ordinary meetings of the Managers shall be held on stated days, and as often as may be found necessary. When extraordinary meetings may be requisite, they shall be convened by the Secretaries. The attendance of at least three members shall be required to constitute a meeting on common occasions; and when a new rule, or the abolition of an existing rule, is to be considered, notice shall be given to all the members or their deputies in or near Calcutta, that a full attendance of the Committee may be obtained.

W. W. Bird, Esq.

30th June 1853.

31. All questions shall be determined by a majority of voices of those present.

32. Any member of the Committee, who from not residing in Calcutta or its vicinity, or from any other cause, may be unable to attend its meetings in person, may, by a letter addressed to the Secretary, appoint a fit person, residing in Calcutta or its suburbs, to act as his deputy; and such person, if approved by the Committee, shall be entitled to attend its meetings, and vote on all questions before it, in like manner as the member represented by him.

33. The Managers may delegate to one, two or more of their number, any particular duty which can be more conveniently performed by such delegation; and are empowered to direct and execute all matters of detail not specially provided for by the rules now established; in such manner as they may judge best for the institution entrusted to them.

34. There shall be an annual general meeting of the subscribers, at which a report shall be made to them of the state of the funds and progress of the institution.

N.B.—At a meeting of the Managers on 8th February 1817, it was ordered, that 17 free scholars should forthwith be admitted, under the patronage of the Committee, into the school of the institution.

Managing Committee of the Hindoo College:—Heritable Governors, Dhee Raj Purtab Chund Buhadoor, Zemindar of Burdwan; and Gopee Mohun Thakoor.

Directors for the current year, 1816-17:—Baboo Gunganarain Doss, Baboo Radhamadub Bonerjee, Baboo Joykishun Sing, Baboo Gopeemohun Deb, and Hureemohun Thakoor.

European Secretary, Lieutenant F. Irvine.
Native Secretary, Baboo Buddeenath Mookinjee.
Treasurers, Messrs. Jos. Barretto and Sons.

(B.)

CALCUTTA SCHOOL BOOK SOCIETY.

A few individuals engaged in establishing schools for the instruction of Native children having found a great obstacle to their exertions in the want of lessons and books, in the Native languages, suited to the capacities of the young, or at all adapted to the purposes of enlightening their minds, or improving their morals, proposals have been circulated for a subscription, for the publication of elementary books in the Bengallee and Hindostanee languages. The favourable reception which the plan has met with, has encouraged its friends to propose an immediate extension of it, so as to include the several languages, English as well as Asiatic, which are or may be taught in the provinces subject to the Presidency of Fort William.

At a meeting of the subscribers on Tuesday the 6th of May 1817, W. B. Bayley, Esq., in the chair, the following preliminary rules for the institution were agreed on:—

Preliminary Rules for the Calcutta School Book Society.

1. That an association be formed, to be denominated "The Calcutta School Book Society."

2. That the objects of this society be the preparation, publication, and cheap or gratuitous supply of works useful in schools and seminaries of learning.

3. That it form no part of the design of this institution to furnish religious books,—a restriction, however, very far from being meant to preclude the supply of moral tracts, or works of a moral tendency, which, without interfering with the religious sentiments of any person, may be calculated to enlarge the understanding and improve the character.

4. That the attention of the society be directed in the first instance to the providing of suitable books of instruction, for the use of Native schools, in the several languages (English as well as Asiatic) which are or may be taught in the provinces subject to the Presidency of Fort William.

5. That the business of the institution be conducted by a Committee of Managers, to be elected annually, at a meeting to be held in the first week of May.

6. That all persons, of whatever nation, subscribing any sum annually to the funds of the institution, shall be considered members of the society, be entitled to vote at the annual election of Managers, and be themselves eligible to the Committee.

7. That a Secretary and Treasurer be appointed, who shall be ex-officio members of the Committee of Managers.

8. That the names of subscribers and benefactors, and a statement of receipts and disbursements, be published annually, with a report of the proceedings of the Committee.

9. That Lieutenant Irvine be appointed Provisional Secretary; and E. Mackintosh, Esq., Treasurer.

10. That the following gentlemen be elected a Provisional Committee:—Honourable Sir E. H. East; R. Rocke, Esq.; J. H. Harrington, Esq.; W. B. Bayley, Esq.; Rev. T. Thomason; Rev. Dr. Carey; Captain J. W. Taylor; Captain T. Roebuck; Captain A. Lockett; W. H. Macnaghten, Esq.; and E. S. Montagu, Esq.

11. That

11. That the Provisional Committee forthwith take measures to make the institution more generally known, in order to procure it the pecuniary support of all classes of the community, and the aid of the labours and advice of learned men, both at the Presidency and in the provinces.

12. That the Provisional Committee add to their own body such a number of respectable Natives of India as they may judge convenient.

13. That a further general meeting of the subscribers assemble on Tuesday the 1st of July, to receive the Report of the Provisional Committee, and to elect a Committee of Managers for the remainder of the year.

Resolved,—That the foregoing rules be translated into the Native languages, under the superintendence of the Provisional Committee, and published for general information.

In pursuance of the 12th rule, the following Native gentlemen took their seats on the 13th of May, as members of the Provisional Committee; viz.—Mowluvee Moohummud Umeenoollah, Mirtyoonjuy Bidyalunkar, Mowluvee Kurum Hoosyn, Baboo Tarinee Churun Mitz, Mowluvee Ubdoolwahid, and Baboo Badhakant Deb.

It has been suggested that a subscription in England, and a Committee to correspond with these important institutions, might be productive of great benefit, in giving encouragement and energy to the exertions which are now making for the intellectual and moral improvement of sixty millions of our fellow-creatures in India. It is understood that such a proceeding would be highly gratifying to the respectable Natives, who projected these institutions, and would promote attachment to the British nation and Government.

Die Martis, 5° Julii 1853.

LORDS PRESENT:

The Lord President.	Lord Colville of Culross.
Marquess of Salisbury.	Lord Colchester.
Earl of Harrowby.	Lord Wynford.
Earl of Stradbroke.	Lord Stanley of Alderley.
Earl of Ellenborough.	Lord Broughton.
Lord Elphinstone.	

THE LORD PRESIDENT in the Chair.

HORACE HAYMAN WILSON, Esquire, A.M., F.R.S., is called in, and examined as follows:

H. H. Wilson, Esq. A.M., F.R.S.

5th July 1853.

7193. *Chairman.*] WILL you be so good as to state to the Committee what appointments you hold at present?

I am Boden Professor of Sanscrit at Oxford, Librarian to the East India Company, and Oriental Visitor of Haileybury College and of Addiscombe.

7194. What situations did you hold in India?

I held the situation of Assay Master of the Calcutta Mint; but I was also connected with the Educational Establishments as Junior Member and Secretary of the Committee of Public Instruction, and Visitor of the Hindu College, and Vice-President of the Committee of Management of that College.

7195. Therefore, you had opportunities of observing the progress of Native education?

I had very extensive opportunities; I took an active part in almost all the proceedings that affected Native education till my departure from India at the end of 1832.

7196. What had been done by the Indian Government before the provision made for education by the Charter of 1813?

A college had been established in Calcutta, the Madressa, for the cultivation of Mohammedan literature and law, by Warren Hastings, in 1780. A college for Hindoo literature and law was founded at Benares about 1800. Proposals had been considered for founding colleges at Nuddea and Kishnaghur about 1811; but nothing was done till a late period, when, instead of those two colleges, a Sanscrit College was founded in Calcutta, in 1821. Nothing, however, had been attempted by the Government before 1813, with respect tot he instruction of the Natives in English or European science or literature.

7197. What institutions came under the direction of the Committee of Education?

Those colleges which I have just mentioned, the Madressa, the Sanscrit College at Calcutta, and the Sanscrit College at Benares. Some schools which had been established by the Missionaries in the neighbourhood of Chinsurah were also placed under the Committee of Public Instruction, as were one or two other small schools in different parts of the country. The Hindu College of Calcutta was also taken under the general control of the Committee.

H. H. Wilson, Esq. A M., F.R.S.

5th July 1853.

7198. Did they establish any new institutions?

They established several, particularly one at Agra, from funds which had been left by an opulent Native, for general charitable purposes, but which it was thought justifiable to appropriate to the promotion of education. There was also a Mohammedan College founded at Delhi, from a bequest by the minister of the King of Oude of about 170,000 rupees; and at the same time an English College was established at Delhi.

7199. Upon what principles did the Committee of Education proceed?

All that the committee could do, in the first place, was to undertake the control and superintendence of those establishments which already existed. It was not part of their plan at starting to create any new establishments. The first thing that they did was to endeavour to ascertain the state of education throughout the provinces; and circular letters were sent to the Collectors and Magistrates, to report to them what schools or colleges existed, or what funds were available in that part of the country for education. The returns were very meagre and unsatisfactory; there were no funds or endowments, although there were a number of inconsiderable schools. The establishments which the committee took under their control they endeavoured to improve, especially with regard to the Native establishments, the Sanscrit College and the Madressa, in which they sought to introduce a more efficient mode of teaching, to simplify it, and render it more practical, to enforce regularity and discipline, and eventually to apply the learning of the Pundits and Maulavis to useful purposes, particularly to the task of translation, and to the teaching of European knowledge, which was communicated to them by such means as were then available. English classes were accordingly attached to the Sanscrit College and to the Madressa. But the institution to which the attention of the committee was more particularly directed was the Hindu College, which was especially established for the purpose of English education.

7200. What was the object and history of that establishment prior to the formation of the Committee of Education?

The college originated in a recommendation of the Chief Justice, Sir Edward Hyde East, about the year 1816, in communication with many of the leading Natives in Calcutta; they were anxious that an English school should be established upon liberal principles, but at the same time they objected strongly to European interference; and all that they could be induced to do was to allow of European assistance in advising them as to the plan which they should pursue: they declined any further interference. An arrangement was made upon their own terms, and a joint committee of Europeans and Natives was formed for the establishing of an English seminary. When it was once established, the Natives were to be left to themselves; no further European interference was to take place. The college was founded on this principle: the Native managers engaged competent English teachers, for whose cost, and for the other expenses of the seminary, they had raised a considerable subscription, above 10,000 *l.*, among themselves; besides which, a charge was made to the pupils for tuition. They were left entirely to themselves, and the college went on for some years with moderate success, but, like most establishments entrusted to Native superintendence alone, it latterly declined: the funds were expended, no further accumulations took place, and the institution was reduced to a mere elementary school, with about 30 or 40 boys. No person of any consideration, Native or European, took any interest in it, and few members of the European society knew of its existence. In 1820 I had been sent on public duty to Benares; when I returned I made some inquiries about the state of the college, and found that it had fallen into a condition of neglect from which there seemed to be little prospect of reviving it; at the same time I attempted to restore to it some degree of animation by visiting it occasionally, and taking part in the public examinations, in which I received the assistance of the Rev. Mr. Thomason and Mr. David Hare, who was well known as a great promoter of Native education in Calcutta. With exception of ourselves, there was scarcely a European in Calcutta who even knew that such a school existed.

7201. What aid or encouragement was given by the Government to that institution?

When the Committee of Public Instruction was formed, the Native managers applied

applied to them for pecuniary assistance; the application was favourably received, but it was required that the committee should have some share in the conduct and control of the studies of the college: to this the Native managers strenuously objected; they would not agree to Europeans having anything to do with the management of the college, but they acceded to the proposition of the committee that their Secretary should be a visitor on the part of the committee; and at the same time they elected me Vice-President of the Native Management Committee: from that time the college was, in a great measure, under my control. The Native managers met weekly in committee, and the details of the college, the expenditure, the receipts, and the finances of the establishment, were very freely discussed by them, who, in general, were very reasonable and right judging. The arrangements to be adopted for the education of the boys they left pretty well to myself, except upon one occasion, when they thought the students were adopting Christian notions rather too rapidly, and then I was obliged to concede so far as to concur in an announcement to the boys, that they would incur the displeasure of the committee if they persisted in attendance upon certain lectures which were given by the Missionaries in the neighbourhood of the college, and in frequenting meetings held for political and polemical discussions. This occurred some years after the school had been put upon its new footing, having then risen from 40 boys to between 300 and 400. In 1831 there were about 400 boys in the school; the Government had contributed very liberally to it; they have given to the college a large portion of a building, erected partly for the Sanscrit and partly for the Hindu College; they had contributed pecuniary assistance, and had salaried a professor of chemistry and natural philosophy, and a professor of mathematics. Under that tuition the students made very remarkable progress in English literature and European science.

7202. What is the actual condition of the college?

It has not increased numerically in the proportion that might have been expected, but there are about 500 boys, and their acquirements are very respectable indeed; perhaps if I were to read a sketch of the particulars of what is required from one of those boys who are candidates for a senior and junior scholarship, your Lordships would better comprehend the extent and character of their acquirements. For junior scholarships, the boys are examined, in literature, in Goldsmith, Pope, Keightley's History of England and Crombie's Grammar; in mathematics, in Euclid, books vi., xi., arithmetic and algebra. For the fourth or lowest senior scholarship, they are examined, in literature, in Addison, Akenside and Keightley; in mathematics, in Euclid, algebra and plain trigonometry. For the third class, they are examined, in literature, in Bacon, Byron, Smith's Moral Sentiments and Macaulay's History; in mathematics, in conic sections and mechanics. For the second class, they are examined, in literature, in Bacon, Shakespeare, Macaulay's History and Smith's Moral Sentiments; in mathematics, in Newton's Principia, elements of differential and integral calculus and hydrostatics. For the first or senior scholarship, they are examined, in literature, in Bacon, Shakespeare, Macaulay, Smith's Moral Sentiments and Smith's Wealth of Nations; in mathematics, they are examined in the differential and integral calculus, optics and astronomy.

7203. Earl of *Ellenborough.*] Are Bacon's Essays amongst the books?

Yes. The candidates are expected to be able to explain in writing, critically and analytically, passages taken from the Novum Organum, and the Essays, and from the writings of the other authors whose works they have studied.

7204. Lord *Broughton.*] About what age are those young persons who are expected to know something of the differential calculus?

In general, from about 18 to 20; after a course of study of from 10 to 12 years. It was a great object to begin the study of English at as early a period as possible. Boys were not admitted after 12 years of age unless they brought with them some knowledge of English: admission of those unprepared by previous acquirement was limited as much as possible to from eight to ten years of age. They remained for four or five years in the junior school, where they acquired a good use of the language, and were then promoted to the upper school, in which they advanced to a higher degree of literature and science. The most proficient obtained scholarships, which were held for four years; so that from 18 to 20 would be about the age of the senior scholars.

H. H. Wilson, Esq. A.M., F.R.S.

5th July 1853.

7205. Are all of them of a certain age expected to be proficient in or to know something of the higher branches of mathematics, such as the differential calculus?

They are all taught the same subjects in the same classes. Of course the scholarships are given only to those who are among the most proficient; but there must be many more among the students who are nearly if not equally as well qualified, as the number of scholarships is limited. There are but 11 senior scholars and 24 juniors out of 500.

7206. Lord *Wynford.*] The senior scholars have payments made to them?

Yes, they receive 20 rupees a month for the three years that they hold the senior scholarship; but many of the boys of the college leave it before they even rise to the upper school.

7207. *Chairman.*] What other public institutions in Bengal and the North-Western Provinces are there in which English is either taught exclusively or mixed with the Native languages?

In Bengal there is a College at Hugli. A large sum of money was left by a Native for religious and charitable objects at the town of Hugli, the disposal of which was disputed, and it accumulated during several years till it amounted to about 70,000 *l.*, when it became the property of the Government, and was applied principally to the education of the Natives. A Mohammedan College was accordingly founded at Hugli, and also an English College. In this the pupils attain very much the same degree of proficiency as they do in the College at Calcutta. There is a College also at Dacca, which has been very efficiently conducted, and a College has been more recently established at Kishnaghur. There are a number of schools at different parts of the province for English, either solely or in combination with Bengalee, some of which are tolerably efficient, but the English education given in them is not of the highest order, and several of them perhaps are not so well conducted as they ought to be. It is difficult to procure good masters; in fact, there is no procuring good teachers, except at a heavy expense, and very often they are not to be had at all. Several of the provincial schools are entirely under the management of Native teachers, with no Europeans amongst them. In the Upper Provinces, besides the Agra College, there is an English College at Delhi, and there are also two or three schools; one at Bareilly, one at Jubbulpoor, and one at Saugor. Under the Bengal Government there are also about 70 schools in Assam, two in Arracan, and two Birmah, in which English is taught along with the Vernacular languages; but the progress made in English is very slight, and scarcely does more than qualify a Native to become a clerk in an office.

7208. Has not the order of Lord William Bentinck had any effect in increasing the study of the English language?

In Bengal it may, but not in the Upper Provinces. The effects of that order have been very much misrepresented; the order itself was, in my opinion, an exceedingly objectionable one: it proposed to deprive the Native Colleges, the Sanscrit College of Calcutta, the Madressa and the Benares College, of the funds which had been appropriated to them by the liberality of the previous Governments, and to apply the whole to English education; it also deprived the students at those establishments of the provision which it had been the practice of Native educational establishments to supply, the allowance of monthly stipends in lieu of maintenance—small scholarships, in fact, which were given to the students in consideration of their poverty; because, although belonging to the most respectable order of Native society, they were generally the sons of poor people; they were not amongst the opulent people of India, any more than scholars in any other part of the world; and it was also considered advisable to hold out some encouragement of this kind to bring boys from a distance; so that those establishments should not be for the benefit solely of the inhabitants of Calcutta. At the Sanscrit College the number of pupils whose parents resided in Calcutta was limited to one-third, and the other two-thirds were boys from the Provinces; they came, therefore, from all parts of Bengal to the Sanscrit College, and from all parts of India to the Mohammedan College. I remember a young man from Badakhshan being amongst the students in the Madressa. These stipends, by Lord William Bentinck's order, were abolished entirely. The measure gave extreme dissatisfaction to the Native population; and very strong protests were made

made against it, particularly by the Mohammedans, who presented a petition, signed by above 8,000 of the most respectable people of Calcutta and the neighbourhood, protesting against the abolition of the stipends, and the withdrawal of the encouragement of Government from the Native establishments. In fact, the order was never carried into operation; for although it was not formally rescinded, yet in the subsequent administration of Lord Auckland it was essentially modified by the grant of pecuniary scholarships to a considerable number of the most industrious pupils in those Native establishments, as well as in the Hindu College; these scholarships, therefore, in some degree compensated for the abolition of the stipends. Since that modification was introduced, the course of public instruction has gone on in the Native Colleges without any complaint.

7209. Lord *Elphinstone.*] Was there not this difference between the scholarships and the stipends, that the stipends were given indiscriminately, without any reference to the qualifications of the boys; whereas the scholarships are only given to boys who show particular aptitude?

Undoubtedly the scholarships are given to the most diligent students; but this system is still defective, as it no longer enables students to come from a distance, as they have no means of subsistence in Calcutta without the aid of pecuniary allowances.

7210. *Chairman.*] Have the Government offered any other public encouragements to the Natives to acquire the English language?

Besides the scholarships, there was an order by Lord Hardinge establishing public examinations, at which the most successful candidates were to be recommended for employment in the public service. No appointments were actually promised to them; but a list of those candidates who passed the examination successfully was to be preserved and circulated amongst the different functionaries, so that from that list they might have an opportunity of selecting the most distinguished scholars. Much opposition was raised against the order, particularly by the other schools, the independent and missionary schools of Calcutta. They objected, with much reason, that the scale of acquirement was fixed agreeably to the scale adopted in the Hindu College; and that, consequently, although their pupils might be equally well qualified in the English, and in the possession of useful knowledge, yet as their studies did not lie in the same direction—as they were unfamiliar, for instance, with Shakespeare in particular—they had no chance of competing with the boys of the Hindu College, who were tolerably well versed in dramatic literature. Again, there was also a reasonable objection taken by the students of the Mohammedan and Sanscrit Colleges, that although many of them were well fitted by natural ability, and by the cultivation they had received for very useful employment in the provinces, whether in the Judicial or Revenue Department, yet they would be entirely excluded from any chance of gaining such employment if it were to be confined to the successful competitors at an English examination. In consequence of these difficulties, I apprehend that little practical good has resulted from the order.

7211. Do you think that the English education given in the Government schools has practically the effect of enabling the students better to discharge their public and private duties?

I think it has. I think it gives the young men a higher tone of moral feeling, a better notion of what is meant by a good character than they had under their own system; at the same time I am not at all satisfied that it gives them any very great intellectual advantage. The knowledge that they acquire of English is necessarily more or less superficial. It does not demand that mental application which the more severe studies of the Mohammedans and Hindus require. And, therefore, intellectually, the pupils of the Madressa and Sanscrit Colleges and the colleges up the country are abler men, generally speaking. There are, I have no doubt, amongst the pupils of the Hindu College young men of very great talent; but upon the whole, I think that there is more vigour of intellect in the young men who are educated according to the Native system than in those educated according to our own.

7212. Earl of *Ellenborough.*] Did you ever talk with the Natives about any of the characters in Shakespeare's Plays?

Often; they were accustomed to translate portions, even in the Sanscrit

College. Several scenes of "Macbeth," the "Merchant of Venice," "Timon of Athens," and other plays were rendered by the young Pundits into Sanscrit and Bengalee.

7213. Which of the plays did they prefer?

I cannot venture to recollect any particular preference having been expressed. They were very much amused with them; but they are not unfamiliar with a dramatic literature of their own. There is a very interesting Sanscrit drama.

7214. Earl of *Harrowby.*] Did they appreciate the humour of Shakespeare's Plays?

They had considerable difficulty in understanding many of Falstaff's allusions; but they enjoyed greatly what they could understand.

7215. *Chairman.*] Do you think that the English education given at those institutions fits the pupils better for judicial functions as Sudder Amins or for Deputy Collectors than the education given in the Native schools?

No, I do not think so; I think many of them have been and are extremely useful, especially in respect of their regard for character, and the absence of corruption, and in being influenced by loftier motives; I think that those who have been employed in the Judicial Departments as Sudder Amins, or as Deputy Collectors, are a better class of men, morally speaking, than we get from the Native Colleges.

7216. Lord *Elphinstone.*] You said just now that you thought there was more vigour of mind in the young men educated in the Sanscrit Colleges of Calcutta and Benares, and in the Madressa, than in those educated in the English College; but do not you think that English studies are more likely to strengthen their minds than the subtleties to which their attention is principally confined in the Native Colleges?

The result of English study is to liberalize the feelings of the young men, and expand their notions; they have, of course, a greater range of information, but it is desultory; their mental applications has not been so concentrated. I do not think they make such good reasoners, that they would understand an argument or discussion, or would investigate the merits of a judicial case so well, or at any rate, not better than a pupil of the Madressa or Sanscrit College.

7217. Does not it take a very considerable time to acquire a thorough knowledge of the Sanscrit language?

Not more than it does of the English. It takes 12 or 14 years in the Hindu College to rear a really good English scholar. You may make a very good Sanscrit scholar in 12 years.

7218. *Chairman.*] Are they serviceably employed as public teachers?

Very much so; they are employed as assistant teachers even in the Hindu College. In the junior school there is only one European teacher; and there are 10 or 12 Native teachers besides. With respect to the time taken in learning Sanscrit, there was a division in the Sanscrit College. The first six years were devoted to the study of grammar and books of literature and poetry, so as to get the command of the language. The other six years were devoted to logic and metaphysics.

7219. But the first six years spent in studying the niceties of the Sanscrit grammar would not have much tendency to enlarge their minds?

The studies were not confined to grammar; but the intense application which the acquirement of Sanscrit grammar demands would tend very much to invigorate their powers of close investigation. Instead of their attention being diffused over a large surface, it is concentrated in the Native system, and brought to bear upon particular points.

7220. Earl of *Ellenborough.*] Do not you think that mathematics would be better; would not they go more directly to the object?

From my own personal knowledge of the students in the different departments, I should not say that it had had that result; but mathematics were not carried to so great an extent when I left India as they have been since. That is the only branch of learning in which they seem to have made greater progress.

7221. And in arithmetic?

They are very good arithmeticians in the Native Colleges. Both Hindus and Mohammedans have a system of their own, and they learn very rapidly.

7222. Do not they calculate in the head very much?

Very much; in fact, their process is objectionable on that account; although they write down the different operations on the slate, they rub out the process, and give nothing but the results.

7223. Lord *Broughton.*] But they have a process to arrive at the result?

They have a process; but if you tell them to show you how they come to the conclusion, there is nothing but the conclusion to be seen; they have rubbed out everything but the result, and you have nothing before you to show their mode of going to work.

7224. Earl of *Ellenborough.*] Do not they often go to work without putting down any figures at all, without a slate, calculating in their heads?

They were not encouraged to do that in the Native Colleges. There were classes for the purpose of instruction in arithmetic, algebra and geometry. There are translations of the elements of Euclid into both Sanscrit and Arabic; the former was made under the directions of the Raja of Jaypur, about a century ago. In the Mohammedan Colleges there were very good mathematicians. They have many translations of the Greek mathematical writers in Arabic.

7225. *Chairman.*] Do the persons educated at the English institutions exercise much influence over the education of their Native countrymen?

They are not of a class to exercise that influence. The persons who exercise influence upon the minds and conduct of the people are the Brahmans, especially amongst the Hindus, and amongst the Mohammedans, the Maulavis. The people look with no respect upon our English scholars. They are, many of them, sons of respectable inhabitants of Calcutta; but they are not of a class who mix much with the people, or who exercise much influence over them; that is partly owing to their position in life. The Zemindars are not very popular with the ryots; and the kind of knowledge which the students of our English Colleges possess is not that which the Natives themselves respect. They venerate Sanscrit and Arabic, but they do not look upon English as real learning.

7226. Lord *Elphinstone.*] But, generally speaking, is not a person educated at one of those establishments looked up to with more respect than a person who has not been so educated?

A Pundit who has not been educated at one of our colleges may sometimes be looked up to with as much respect, or more respect, than those who have been brought up at our colleges. But education in a Government institution is no reason for disrespect with the Natives. There is no feeling of dislike among the Natives towards those who have been educated in our colleges on that account. But the Pundits particularly enjoy consideration with their own countrymen, according to their reputation, which reputation is shown by the number of pupils that they have under them. A Pundit who has 20 or 30 pupils is held in much more esteem by the people at large than if he has only 10 or 12, and he receives more valuable presents at public meetings. Those who have been educated at the Sanscrit Colleges of Calcutta or Benares may go out into the world and set up as teachers. If the teacher is a man of ability and learning, he will get pupils and attain popularity in proportion to his reputation.

7227. *Chairman.*] Does the mere circumstance of a person being highly educated constitute at once a passport to the consideration of the Natives?

He must be educated according to their own notions of education. A learned man, whether he is a Mohammedan or a Hindu, if he is learned in their own learning, always enjoys high consideration amongst them. A Native, who is a good English scholar, may enjoy consideration from his position in society, or from his wealth and character; but he does not enjoy any consideration whatever amongst the people by virtue of his being an English scholar.

7228. Lord *Broughton.*] Is there any jealousy of English acquirements?

No, I do not think there is. Perhaps the Pundits, sometimes, particularly

at Benares and Calcutta, may not look very complacently upon the progress made in English, particularly by men of their own class; because we have young men educated both at Calcutta and at Benares, who, besides being very excellent Sanscrit and Arabic scholars, are also very good English scholars.

7229. Earl of *Harrowby.*] Do those who come from the English Colleges enjoy higher standing in society than those who are from the Native Colleges?

No; there are many who, in a pecuniary point of view, are in better circumstances, perhaps, than learned men; but they do not enjoy more consideration on that account. The only titles to consideration amongst the Hindus are, in the first place, a man's being a Brahman; and in the next place, that Brahman being a learned Brahman. A learned Brahman, however poor, would take precedence of the richest Zemindar who was not of equal caste.

7230. He is regarded as a kind of religious character?

Yes; it originated in the laws of the Hindus, which ascribe more power and sanctity to a Brahman than to a man of any other caste.

7231. Earl of *Ellenborough.*] Do you know of any instances of young men educated at those colleges being taken as private tutors in the families of Natives of rank?

Occasionally there have been.

7232. Natives of the highest rank are not disposed to send their sons to public schools, are they?

In Calcutta, Natives of the highest rank send their sons to the Hindu College.

7233. But, generally, do not persons of high rank in India prefer domestic education?

The Hindus, under their own system, have no other; because none but the Brahmans receive any learned education. The son of a rich Zemindar in Bengal would have a private tutor, and would be taught in Bengalee; under the old system he would have been taught Persian; he would have had a Pundit to teach him Bengalee, or, perhaps, a little Sanscrit, and a Maulavi to teach him Persian or Arabic. His education in these languages would have been domestic; perhaps it is so still in the provinces at a distance from Calcutta, or any principal town where there is a college. But the most respectable Natives, in point of rank and wealth, landed proprietors, and that class of persons whom we characterize in Calcutta by the name of Baboos, send their sons to the Hindu College. Rajah Radha Kant Deb, of Calcutta, had a nephew in the college. Of the Thakur family, several of the members have been brought up in the Hindu College. A son and nephew of Dwarakanath Thakur, who was over in this country, were brought up in the same institution.

7234. *Chairman.*] What are the objects which a Native proposes to himself when he becomes a student of English?

A Babu is desirous of becoming familiar with English as an introduction to the acquaintance and notice of the leading members of European society. Those in an inferior station of life cultivate English in the hope of its leading to public employment. It is not from any love of English literature that they cultivate the study; it is from worldly considerations, which are very natural, and very unobjectionable.

7235. Earl of *Harrowby.*] May not many changes have taken place in the views entertained with regard to education, and especially with regard to English education, since you left the country?

There has always been a difference of opinion since 1835 as to the most advisable means of extending Native education. Up to 1835, there was no difference of opinion; everything went on very cordially and happily, and great progress was made in all directions. With Lord William Bentinck's order of that date, which I have already alluded to, there originated a contest between very talented persons, entertaining different views: one party advocating the study of English exclusively, and the other advocating it conjointly with encouragement to be given to the Native institutions. Lord William Bentinck's order was to the effect, that it was his opinion that all the funds available for the purposes of education should be applied to the study of English alone: that

was

was justly objected to by many of the members of the committee, who were best qualified to judge of its effect upon the minds of the people and upon the progress of education; for although the cultivation of English is, no doubt, very important, and ought to receive every possible assistance and countenance from the Government, yet it is not the means by which anything like a universal effect can be produced; it is not the means by which the people at large can be educated; in fact, no people can ever become instructed or enlightened, except through their own language. It must be through the medium of their own language that you must address them, and disseminate useful knowledge amongst them. Their own forms of speech are, it is true, in a comparatively uncultivated state; but they may and will be improved by cultivation. In the first instance, at least, it is advisable to cultivate the Sanscrit and Arabic literature, in connexion with the literary and learned classes, in order to secure their co-operation, for they are the best teachers and the best translators. They are the persons best qualified to become the instructors of their countrymen, and who will become so, if properly encouraged. In fact, a remarkable effect is being produced at this moment at Benares, where the Pundits, the younger Pundits particularly, have been induced, through the exertions of the Principal of the Benares College, Mr. Ballantyne, to acquire a knowledge of English, which they are applying to the purposes of translation and the diffusion of useful information amongst their countrymen. I have here some specimens of their works—(*producing the same*). Here are the text and translation of a Sanscrit edition of Bacon. The English is not exactly Bacon's words; but it is a translation of the Sanscrit; the student having written, in fact, in Sanscrit, Bacon according to his own views, and then translated it into English: it will bear scrutiny.

7236. Are they at all forming a Native literature based upon European ideas, as well as proceeding by the process of direct translation?

A considerable number of books have been translated, and some original works based upon English have been compiled, chiefly in Bengal.

7237. Lord *Elphinstone.*] Was it not the fact that what Lord William Bentinck recommended was not the introduction of English to supersede the vernacular languages, but only the employment of English as a medium of education, instead of the Persian and the Sanscrit?

No, there was no qualification in regard to the vernacular languages; the order begins with this sentence, "It is the opinion of the Governor-general that all funds which are available for the purposes of education should be applied to the cultivation of English alone."

7238. But before that time had any of those funds been applied to give an education in the vernacular languages of India?

There was a Bengali class in the Hindu College, and the regular practice in the Sanscrit College of Calcutta was translating from Sanscrit into Bengalee, and from Bengalee into Sanscrit; that was one of the regular exercises of the students in the college. Encouragement had been given to the Native schools to cultivate their vernacular dialect, and liberal assistance was given to the School Book Society, which printed a number of books in the vernacular languages.

7239. Was not Lord William Bentinck's minute upon this subject made in connexion with a measure for discontinuing the use of Persian in the Native Courts?

The Persian was discontinued about the same time, but it was not in connexion with that order; Persian might be learned at the Mohammedan Colleges after that, though their principal subject was Arabic.

7240. Lord *Broughton.*] You said there was a considerable difference of opinion with respect to this system; that is to say, that some authorities took part with Lord William Bentinck's views, and other parties against; are you aware that Mr. Macaulay was one of those who very strongly advocated the English system of education?

I am perfectly aware of that; of course, like everybody else, I have a great respect for Mr. Macaulay's talents, but he was new in India, and he knew nothing of the people; he spoke only from what he saw immediately around him, which has been the great source of the mistakes committed by the advocates for

H. H. Wilson, Esq. A.M., F.R.S.

5th July 1853.

English exclusively: they have known nothing of the country; they have not known what the people want; they only know the people of the large towns, where English is of use and is effectively cultivated. But take the case of a young man, a student of the Hindu College, become a Sudder Amin, who has gone into the Mofussil to administer justice—he does not meet with an individual who can converse with him in English, or knows anything about English. In all the transactions which come before him, he does not want English; what he wants is a thorough knowledge of his own language, of the law, and of the course of business, and the character of the people, formed as that is by Native, not English institutions; so that when you take the country at large, English is comparatively of no benefit, at least beyond the Presidencies and the large towns, where are our chief establishments and a European society.

7241. But surely Lord William Bentinck was pretty well acquainted with the Natives of India, having been some time in India when he issued the order to which you alluded?

Yes; but Lord William Bentinck was very much delighted with the Hindu College. Both Lord William Bentinck and Lady William Bentinck used to come there frequently, without any ceremony or form, to witness the working of the classes, and even to ask questions of the boys; and from seeing the great success with which the English studies of the college were pursued, he thought that similar success might attend every attempt to diffuse a knowledge of English throughout the country. This, with all due deference to his Lordship, was in my opinion a mistake. No doubt English ought to be encouraged as much as possible; but there was no necessity to limit our operations to that one object on the part of the advocates for the maintenance of the Native Colleges: there never was any disinclination to encourage and support in truth and earnestness the cultivation of English. All that they maintained was that we should not tie our hands up to either one or the other measure, but that we should avail ourselves of all available means for diffusing useful knowledge. Of course that knowledge was to come from Europe. European literature and science were to form the basis and the bulk of the knowledge; but if we confined the knowledge to those alone who had the inclination and opportunity of acquiring English thoroughly, we confined it to a very limited class; in fact, we created a separate caste of English scholars, who had no longer any sympathy, or very little sympathy, with their countrymen; whilst, if we could employ the services, as has been done by Mr. Ballantyne, at Benares, of the learned men of the country, we should have an additional instrument in our power, and one from which, perhaps, in the end the greater benefit of the two might arise.

7242. Did you ever happen to see the minute that Mr. Macaulay wrote upon the subject, and which was circulated by the Government at Calcutta?

Yes; I have had an opportunity of reading it, and a very clever minute it is; very ingenious, like all his writings; but there is throughout an evident want of experience and knowledge of the country.

7243. *Chairman.*] You stated that a knowledge of English would be of no use to a Native going to act as Sudder Amin in a country district; would it not be of as much use to him as a knowledge of Sanscrit, or of at least as much use as a knowledge of any one of the learned languages is here?

No; Sanscrit is intimately connected with the Bengalee, or with the Hindee language, which he would have to use. Half or three-fourths of the words which he would have to use would be Sanscrit. Again, as far as the administration of the Hindu or the Mohammedan law goes, he would acquire nothing through English; he must study the Sanscrit writers and Hindu law-books to make himself master of the principles of inheritance and adoption, which he would have to administer according to the principles of Hindu law.

7244. Earl of *Ellenborough.*] Are there many valuable books written in Sanscrit which are not translated into any other language?

It depends upon what is considered valuable. There are the law-books of Menu, the Mitalshara, and Treatises upon Adoption and Inheritance. There are voluminous poems, which are so far valuable that they preserve the traditions of the people. They are not, perhaps, very authentic; but they preserve in the people a feeling of nationality which is worth cherishing. There are also many works upon philosophy and metaphysics. There are very voluminous works

upon

upon logic, which are abstruse and very difficult to be understood. There is a considerable body of literature in Sanscrit.

7245. Is that literature all known to the Brahmins ?

They cultivate different branches. No man pretends to be familiar with every subject; one man sets up as a teacher of logic, another as a teacher of one or other system of philosophy. Each man devotes himself to a particular topic. That was one of the things which we wished rather to change, and to make the Pundits more general Sanscrit scholars, not to confine themselves so much as they had done to particular branches. When I was at Benares, I was appointed on the committee for reforming the Benares College; and I found a young man who, though he had been 12 years in the college, had devoted himself entirely to grammar, and could not explain a very ordinary book, although he was a profound grammarian.

7246. *Chairman.*] How would you propose to make the vernacular languages the vehicles of communicating sound moral instruction ?

By the establishment of vernacular schools to a greater extent than now exists; more especially by encouraging the Pundits and Maulavies of the Sanscrit and Mohammedan Colleges to maintain their scholarship and learning, and to apply it to the instruction of their countrymen.

7247. Have measures been taken for that purpose ?

Very imperfectly. There are vernacular schools; but in the last Report of the Education Committee of the Lower Provinces, I observe that they say that the vernacular schools are in a very languishing condition.

7248. What do you consider to be the recommendation that the Hindoo and Mahomedan Colleges have to the patronage of the Government ?

In the first place, by our displacing all their own countrymen who were formerly in authority, we have deprived the learned classes of that patronage which they formerly enjoyed; they have thus been left in a completely destitute condition, and therefore had some claim on the generosity of the Government. It was with this feeling that a resolution was adopted in 1811, to found two new colleges at Nuddea and Kishnaghur, on account of the great neglect into which Hindu learned men had fallen. In the next place, if we can conciliate their assistance, and if we can avail ourselves of their influence, and employ them in translations, and in the diffusion of useful knowledge, we shall have the most powerful agency with which we can possibly be provided.

7249. Lord *Broughton.*] Does the controversy to which you have alluded still continue in India ?

Every now and then some little inkling of it shows itself. There was a book published by Mr. Cameron lately; but it was in this country in which there was something of the kind.

7250. Lord *Wynford.*] But the objection was not so much to the introduction of the English language as that the whole of the funds should be absorbed in that object ?

Precisely; it was considered to be an act of great injustice towards the Native establishments to deprive them of those funds with which the Government had previously endowed them.

7251. *Chairman.*] Do you consider that there has been no proportionate assistance given by the Government to those colleges as compared with the English Colleges ?

It is rather encouragement than assistance that is wanted. I would give all possible countenance to English where it is attended with advantage; where you can have competent teachers; where you can give adequate encouragement, and where you cannot only have the language learned, but the literature studied. Before the principle of fostering English was adopted by the Government of Bengal, there were many very good English scholars amongst the Natives of Calcutta, amongst the Babus, those who had the means of obtaining competent instruction; but the possession of a knowledge of the language had not in the slightest degree changed their character or feelings as Hindus. The mere language cannot work any material change. There is a gentleman well known in Calcutta, Rajah Radhabant Deb, who speaks and writes English with the utmost

H. H. Wilson, Esq. A.M., F.R.S.

5th July 1853.

utmost fluency, even with elegance; he is the most orthodox Hindu in all India. Therefore, the mere possession of the language has no necessary effect upon opinions and sentiments. It is only when we initiate them into our literature, particularly at an early age, and get them to adopt feelings and sentiments from our standard writers, that we make an impression upon them, and effect any considerable alteration in their feelings and notions.

7252. Have they, at the Hindoo and Mahomedan Colleges, English classes attached to them?

Yes, they all have English classes. When the exclusive encouragement of English was proposed, the English class, with some inconsistency, was withdrawn from the Sanscrit College; it was said that the students made no progress, and could not acquire English: now that was a mistake; of course, beginning later in life, and having other studies to pursue, the pupils did not acquire that ready command of the English language which the boys in the Hindu College did, but many of them made very considerable progress in English. I have a considerable portion of a volume of Hume translated into Sanscrit; and here are Sanscrit translations made by boys in the Sanscrit College of "The Vision of Mirza," and other portions of Addison and Johnson. There was a young man from the Madressa who was taken by Lord William Bentinck as a sort of private under secretary up the country with him, on account of his knowledge of English and of Persian.

7253. Are translations from English works much read by the Natives?

There have been a great many made, particularly in the Upper Provinces. There seems to have been a particular period at which there was a sort of rage for translating; and there were many translations printed in the Upper Provinces. There was "The Principles of the Law of Nations," which was compiled by Mr. Bonbross; "The Principles of Public Revenue," by the same gentleman; "The Principles of Hindoo Law," by Macnaghten; Marshman's "Survey of History;" Mill's "Political Economy;" Bentham's "Principles of Legislation;" selections from "Paley's Natural Theology," and many other works.

7254. Earl of *Ellenborough.*] Has not the King of Oude an establishment for the purpose of translating English works into Hindostanee?

Not that I am aware of.

7255. Did you never see a translation of a book of Lord Brougham's, on the advantages of science?

I had it translated into both Sanscrit and Bengalee myself; that was in Calcutta. There are several printing presses at Lucknow, and a great many books have been published at Lucknow, in Arabic, Persian and Hindustanee; they are chiefly lithographed.

7256. *Chairman.*] What do they print at the independent Native presses?

They print their own standard works, chiefly and particularly commentaries on the Koran, and controversial books and newspapers.

7257. What is the circulation of the Native newspapers?

From an account which has been published in several numbers of the "Friend of India" of the presses in the Upper Provinces, it appears that there are, I think, between 30 and 40 newspapers published; there is not one of them that has a circulation of 200 copies; the average is 53.

7258. What is the character of those papers?

Generally very humble; they do not venture upon leading articles; they contain advertisements and orders of the Government, and such news as where the Governor-general is going, or where he has come from, and any little incidents of that nature; such as the arrival of Europeans at the station, and paragraphs translated from English newspapers: they are very harmless.

7259. Lord *Wynford.*] Are they not at times very abusive?

Now and then, but not very often; they are generally inoffensive.

7260. *Chairman.*] Are you at all acquainted with the state of education at Madras?

They are very backward there, very much behind indeed at Madras; there is but one Government establishment; it was dignified originally with the title of the

Madras

Madras University, but it is a mere school. The boys are very well taught, but there are not above 120, and that is the only establishment that the Government has under its superintendence. They have often talked at Madras of establishing provincial schools under Sir Thomas Munro. There was a plan for founding what were called Tashildary schools in each collectorate, but the plan was never carried out. The Government is now authorized by the Court of Directors to carry into effect their own proposition of establishing half a dozen schools in the Provinces; but nothing has been done. There is a Board of Education, but the members do not act cordially together. Every year they waste their time in disputing, particularly with regard to the introduction of Bible classes, as to which they seem to be unable to come to a mutual understanding.

7261. The university has rather gone down of late years, has not it?

It never was a university. It was called a university, but it never was anything more than a high school. Some of the boys are very well taught, and make the same sort of progress that they do at Calcutta in literature and in mathematics.

7262. Is education extending, either in English or in the vernacular languages, in the Madras Presidency?

I think it is very considerably, particularly at the Presidency. One reason that so little has been done by the Government is, that the Missionaries have done so much. There are, perhaps, more schools for teaching English up to a certain extent in Madras than in either of the other Presidencies. In some of the Provinces, also, there are well-attended schools established by the different Missionary Societies. There is a very large and flourishing school at Madura, established by the American Missionaries; so much so, that the present Government of Madras has expressed some reluctance to institute the proposed provincial schools, lest they should interfere with the successful schools of the Missionaries. Another proposition which has been made is, instead of assigning a fund for the support of Government schools, to grant pecuniary assistance to Missionary schools.

7263. Lord *Elphinstone.*] Are you aware that it was intended to establish Government schools only at those places at which there was no large Missionary school, or any school of any other description, with which they could come into competition?

Yes; but they never were established.

7264. Do you know that there are some schools in the Madras Presidency established by Natives or with Native funds?

Yes; there is Papiah's school, from which some of the senior boys are promoted to the Madras University. The fact is, with regard to the Madras University, that the principles have been very good, but they have been in too great a hurry, wanting to accomplish too much at once. This state of things in Madras is very much to be regretted.

7265. *Chairman.*] Are there independent presses for the publication of newspapers in the Madras Presidency?

There are. I am not sufficiently acquainted with them to specify any; but there are both presses and newspapers, and literary publications. The presses are very numerous; they are very active in printing translations from the Sanscrit into Tamul and Teloogoo.

7266. What has been done by the Government with respect to education in the Bombay Presidency?

At Bombay they have been very active and very successful. There is a Board of Education, and the Elphinstone Institution, which consists of a college and an upper and lower school, and branch schools, in which there are altogether about 800 boys. At the college the proficiency made is very much the same as that at the Hindu College of Calcutta. The pupils have a very extensive acquaintance with our best writers, and also very considerable mathematical attainments.

7267. What institutions are under that authority?

Besides the Elphinstone Institution, there are English schools at Surat, and at one or two other places, which, I believe, are very ably and successfully conducted.

H. H. Wilson, Esq. A.M., F.R.S.

5th July 1853.

ducted. And they have a considerable number of schools, 50 or 60 schools, in the Provinces, upon the principle of village schools. Masters are supplied from Bombay for their superintendence; some of them are tolerably successful, but in general there are great complaints of their inefficiency. The disappointment, perhaps, partly arises from expecting too much from them. The schools propose to teach more than the people themselves require. They are an agricultural population, and all that they want to know is, to be able to read and write, and keep their own accounts. They do not aspire to any knowledge of European history or geography, or any particular proficiency in mathematics; they do not need quadratic equations. The boys do not attend for a sufficient period; they are taken away when they are young, and sent into the fields to work, so that they have not an opportunity of acquiring the knowledge that is offered, even if it were useful to them. But it is not what they want. They require something more practical, to be taught to read and to write and to cipher, and to have a knowledge of their own interests with regard to their little property and possessions: such useful information as has been provided for the same classes in the North-West Provinces by Mr. Thomason, who has instituted, under the sanction of the Court of Directors, a number of village schools, in which works of a useful and practical character have been introduced.

7268. Earl of *Ellenborough.*] Would not the model of a plough be rather a convenient thing to circulate throughout the country?

It would be much more serviceable to that class of people than a problem of Euclid. A very useful little work has been published, amongst others, under the patronage of Mr. Thomason, called the Khet Kurm, in which all the implements of husbandry are represented rather rudely, but sufficiently intelligible, with a description of the different processes, and of the different kinds of soil, and of the constitution of the village communities. It is an exceedingly valuable little work, particularly for a Native population, of an agricultural character.

7269. What funds have the Committee of Bombay?

At Bombay they have a lac and 25,000 rupees annually granted by the Government, and some small funds that have been subscribed by the Natives chiefly. There was rather a large subscription to the Elphinstone Fund, to defray the salaries of competent Professors from Europe. Other sums have been collected from the same quarter for foundation scholarships, as the West Scholarships, after Chief Justice West, and Clare Scholarships, after Lord Clare, the Governor of Bombay.

7270. Are there any independent Native printing presses at Bombay?

There are many, but I am not sufficiently acquainted with them to specify them. They have papers in Marathi and Guzerati; and the Parsees have papers of their own.

7271. Have any institutions for practical or professional education been established in any of the Presidencies?

There is the Medical College of Calcutta; the Grant Medical College, after Sir Robert Grant, at Bombay. In the Upper Provinces, a college has been founded at Rúrkí for civil engineering.

7272. Lord *Elphinstone.*] There is a Medical School at Madras?

We have no return of the Medical School at Madras; the Medical College is an old establishment, and has hitherto been intended chiefly for assistants in the army. The Medical School at Calcutta has been a very liberal establishment, and has been very successful; but even there, I think, perhaps, the main point is not sufficiently attended to. We do not want in India medical assistance for Europeans. The great want of the country is the employment of competent medical practitioners amongst the Natives themselves. The great object of the college should be to send into Native society a sufficient number of well-educated Native medical practitioners, in order to get rid of a vast quantity of idle, superstitious and mischievous practice. This would be attended with real benefit to the community. Assistant Surgeons, and officers of that description, for the regiments and for the civil stations, are sufficiently provided by Europeans. In truth, it would be difficult to render the services of Native medical attendants acceptable to the Europeans, as there is a great feeling of dislike to them. Europeans in India cannot be made to believe that Native surgeons are fully qualified,

qualified, although no doubt many of them are very efficient men, as we know; for we have had two or three of them over in this country, and one of them particularly was very highly distinguished in the medical classes; he took his degree both at the College of Physicians and the College of Surgeons, Dr. Chuckerbutty; but still you cannot get over the prejudice which Europeans entertain against them, and that is not the direction in which their services are most valuable.

7273. *Chairman.*] Has any good effect upon the Native mind been produced by the efforts of the Government to promote education?

To a certain extent there has, no doubt. Wherever colleges and schools have been established, there has been a better perception of the character and the objects of the Government; but still India is a very large country, and beyond the principal stations near the Presidencies and the larger towns, the measures of Government can scarcely be said to have had any sensible operation.

7274. What further steps do you recommend for promoting the objects of the Government?

There is one very obvious step: the Boards of Education are all calling out for the appropriation of a larger sum of money to the purposes of education; that seems to be the essential thing wanted; beyond that I recommend perseverance in the present course, particularly as regards the English colleges and schools; but I would give a larger share of encouragement to the Native establishments, and endeavour to render vernacular schools more numerous and more efficient than they are now.

7275. *Chairman.*] Would it, in your opinion, be expedient to make it a condition for public employment that the persons employed should have attended those schools?

I think that it would be unjust to those who have not had an opportunity of attending the schools. There may be many young men competent to discharge the duties of the public service who have not had an opportunity of being instructed at any of our schools. There are the sons of the Native officers attached to the Courts who tread in their fathers' steps, and whom it is but equitable to encourage and to bring forward, particularly if they educate themselves, free of any charge to the Government.

7276. Earl of *Stradbroke.*] And they are quite efficient for the purpose?

Yes; that would be a condition of their employment.

7277. Lord *Stanley* of Alderley.] Might not those persons have an opportunity of attending those schools if they wished it?

It might not always be in their power, but the effect of the order with respect to the proposed list of candidates was, in fact, to restrict almost all the employment to those who had been educated at the Hindu College.

7278. A suggestion has been made by two or three witnesses before the Committee, that universities ought to be established at some of the principal towns, with the power of conferring degrees; what is your opinion upon that?

I confess I cannot imagine that any good would arise from it; but without knowing the exact plan of the universities, it would perhaps be difficult to form a conclusive opinion. I do not know what is meant by a university in India; if it is to consist in wearing caps and gowns, and being called Bachelors of Arts and Masters of Arts, I do not see what advantage is likely to accrue from it. The Natives certainly could not appreciate the value of such titles; it would be of no advantage to a young man to be called a Bachelor of Arts amongst the Natives of India, who could attach no positive idea to it; it would be inconvenient if it gave him place and precedence amongst Europeans; in fact, I cannot consider that any advantages at all would be derived from such an institution. Certificates and diplomas given to the young men who acquire scholarships, and those who have merit, are sufficient proofs of their eligibility for office.

7279. Lord *Broughton.*] Do you know that an effort was made to induce the East India Company to employ one or two of those Native medical students in their own medical service?

I have heard so; I do not know it; I do not think it is necessary.

7280. Particularly that individual whom you mentioned just now?
Yes; I have heard that some of his friends think that he has been rather ungenerously treated in not being appointed to the Company's Service.

7281. Do you see any objection to the employment occasionally of very eminent medical students in the covenanted service?
You have to encounter a very strong feeling on the part of all the European society against it.

7282. But if the Europeans did not choose to employ those persons in the medical profession, of course they would not be obliged to employ them?
At a civil station very often they would have no choice. There is but one medical man attached to a station; and if he were a Native officer, whatever his qualifications might be, I am sure there would be a very strong feeling against employing him; it would be very repugnant to the prejudices of Europeans; I do not think the benefit of either the country or of the individual would be consulted by forcing him into that position in which he could not be of so much use to his countrymen as he might be in independent practice, and in which he would find himself in an uncomfortable position; the other medical officers of the Company would always be inclined to look with jealousy and dislike upon him.

7283. Would not you attribute that circumstance to this being a complete change from what has been practised before?
Yes; but what is wanted for the country is a body of Native practitioners well acquainted with the profession for the sake of the people; the wants of the Company are a very inferior consideration; it is the wants of the country that are to be consulted.

7284. Would it not give additional reputation to the Native medical practitioners if they were occasionally employed in the Company's Service?
They are employed in the Company's dispensaries; and I believe Dr. Chuckerbutty holds some appointment under the Government; I do not know exactly what, but an indication of distinction. Anything that would be gratifying to his feelings, or that would give him a higher position, it would be desirable to bestow upon him; but I do not think that any advantage would result from incorporating even qualified Natives in the Company's medical service.

7285. Earl of *Ellenborough.*] Have not the Native medical practitioners in India some good practical rules which now and then save the lives of their patients when the European doctors kill them?
Very good. Indian medicine was patronized at the Court of the Caliphs. Many of their standard works are quoted by the Arabic writers. Their knowledge of symptoms is very accurate. Their works which treat of symptoms of disease, the prognosis and the diagnosis, are rational and able.

7286. Have they not this practical rule, never to give any medicine at all when cholera is about?
I am not aware that they have any rule of that kind.

7287. Are you not aware that they will not treat any disorder whatever, if they can possibly avoid it, with medicine at all when cholera is about?
I never heard it. Their medical prescriptions are generally very complicated; a great number of ingredients are compounded together.

7288. Lord *Stanley* of Alderley.] Have not the Natives shown considerable skill and delicacy of hand as surgical operators?
Very great; they have a very neat steady hand. Many of the young men who are educated at the medical college at Calcutta are very competent surgeons, and very good practitioners.

7289. Would the opinion that you have expressed, that it is not desirable to give Government situations to the Native surgeons, apply to attaching them to the Native regiments?
They are employed as assistant surgeons under the European surgeons.

7290. *Chairman.*] You must have had considerable experience with regard to the instruction in the Oriental languages of the junior civil servants of the East India Company?

Yes;

H. H. Wilson, Esq. A.M., F.R.S.

5th July 1853.

Yes; I have had many opportunities of becoming acquainted with the subject, from the time I went out to India. I was always on terms of the greatest intimacy with the professors of the college of Fort William. I was offered an appointment in the college myself; but I declined it, as interfering with my other duties; but I was occasionally employed as Examiner during the whole of my residence in India, and was perfectly acquainted with everything that took place in the college, particularly with regard to the acquirements which the young men brought with them from Haileybury. Since I have been appointed Librarian to the Company in 1836, it has been part of my duty to attend as Oriental visitor at the East India Company's Colleges at Haileybury and at Addiscombe; and, therefore, I have had an opportunity of seeing and knowing what may fairly be expected from a young man, and what it is most likely to be of advantage to him to study.

7291. What are the Oriental languages now taught at Haileybury?

Sanscrit, Persian, Hindostanee, and Telugu. Sanscrit and Hindostanee are taught to all. They begin Sanscrit in the first term alone, and carry on the study through the remaining three terms. Persian they commence in the second term, and continue it through the other terms. Hindostanee they study during the third and fourth terms. Telugu is taught only to the Madras students, who are therefore relieved from learning Persian.

7292. Earl of *Ellenborough*.] Which language, Persian or Sanscrit, enters most into the language of the Upper Provinces?

Sanscrit. I have taken the trouble to examine the different dictionaries, and even in Hindostanee the proportion of Sanscrit in the first 500 words in the dictionary is about 300. About three-fifths are Sanscrit words, and about one-fifth is Persian, or, more properly speaking, Arabic; because it is Arabic which has come into Hindostanee through the medium of the Persian. A similar proportion prevails in the Marathi, the Guzerati, and even in the Tamul and Telugu languages, which are not so essentially Sanscrit as those of Northern India. In the Malayalim, the language of Malabar, the Sanscrit is nearly four-fifths. These Indian languages have depended so entirely upon the Sanscrit for the language of their literature, that although they have terms for the ordinary relations of life, yet their books are little else than Sanscrit.

7293. Lord *Elphinstone*.] But Tamul is the root of the languages of Southern India, as Sanscrit is of those of the North?

Yes; but still, even in Tamul, the proportion of Sanscrit is very large. It is greatly transformed, because the language has a very scanty alphabet. It cannot articulate compound letters; for instance, the word "grámam" (a village) becomes in Tamul "kiramun." They have not compound consonants, nor have they a "g"; and, therefore, they make "gram," "kirám."

7294. Do you know why a preference was given to Telugu over Tamul as the language of the students who go to Madras?

I do not think there was any particular reason; the only reason was that we had in the college a professor acquainted with Telugu, and we had not one well acquainted with Tamul.

7295. Is not Tamul spoken over a much larger extent of country than Telugu?

Undoubtedly; but there is another objection to its introduction. Tamul is a very difficult language.

7296. Lord *Stanley* of Alderley.] Do you think it very important that Sanscrit should be part of the education at Haileybury, with a view to enabling the students afterwards better to master other Oriental languages?

I think it a most essential part. In fact, it was at my suggestion in some measure that it was made a prominent feature in the course of study.

7297. What are the reasons which make you think it of so high importance to give this instruction in Sanscrit?

In the first place it is more than a key to the spoken languages; it is in several instances the spoken languages; it is often argued that it bears the analogy of the connexion of Latin with Italian, or of Anglo-Saxon with English. The analogy is not a sound one. Even Latin does not enter so largely into the com-

H. H. Wilson, Esq. A.M., F.R.S.

5th July 1853.

position of Italian as Sanscrit does into Bengali, or Hindi, or Marathi. Another recommendation is that the only literature of the Hindus, their laws, their religion, their traditions, and their poetry, are all Sanscrit: they have no popular literature, or only such as is very scanty, and of a very inferior description. Further, the study of Sanscrit introduces a young man not merely to the languages which he may have to acquire when he goes to India, but to the people. He gains a more extensive and accurate knowledge of the Hindus from a very limited study of Sanscrit than he would do from any amount of any other Oriental language.

7298. Earl of *Ellenborough.*] Does it not go a long way back in giving you that view of the Hindu people?

Yes: still, although the books may be ancient, they are the actual living literature of the country; they are the still extant authorities for the laws and for the institutions of the Hindus.

7299. Do they describe a people similar to that which exists now?

Precisely. There have, no doubt, been very great changes in their religion, particularly with regard to the religion of the Vedas; and the people themselves know but little of the religion of the Vedas; but the principal authorities for the existing practices and belief are not of a very remote period; not more ancient than the ninth or tenth century, or a few centuries before, subsequently to the Christian era.

7300. Lord *Stanley* of Alderley.] Does instruction in Sanscrit form part of the general education of the Hindus in India?

A most essential part. In Calcutta, a Hindu who knows no Sanscrit, in the estimation of his countrymen knows nothing; if he is a Sanscrit scholar, he is highly respected; a knowledge of it is, therefore, useful, in the consideration that it gives a European very great weight and influence with the Natives, if they find that he is acquainted with Sanscrit.

7301. *Chairman.*] What degree of proficiency is required in any of the languages which you have mentioned at Haileybury?

A few of the young men acquire a very respectable proficiency indeed; but the majority acquire little or none, even according to their own admissions, which we have in several letters that have been written by them. The cultivation of Sanscrit in the college has been the subject of a good deal of discussion amongst the correspondents of the "Friend of India;" and several of the writers assert, that during the whole of their career at Haileybury, they never opened an Oriental book.

7302. Earl of *Ellenborough.*] Do not you think that now and then it happens that the correspondent of the editor of a newspaper has a somewhat visionary and imaginary existence?

Undoubtedly; but in these instances we know the writers to be young men who were formerly students of the college. We have also on record some correspondence from Bombay to the same effect. The Bombay Government lately called upon the civil service to give their opinions as to the course of Oriental study which they would recommend to be pursued at Haileybury. Amongst those who have sent in replies, there is one gentleman who makes the same admission: he says that he was one of some 30 or 40 who were at Haileybury, and that not more than 10 of them ever opened a Sanscrit book.

7303. Lord *Broughton.*] How could they pass the examinations?

I should think that he was not perfectly correct in what he says; but there is no doubt that the greater number of the students open Oriental books as little as possible, scarcely at all till within a few weeks of the examinations; and then, with the assistance of translations which they have of their test books, they cram for the amount that is required of them, which is merely the construing of a limited number of pages, which they get up by rote for the nonce, knowing, when they leave the college, very little about the matter.

7304. Lord *Stanley* of Alderley.] Then you think that the examinations at Haileybury are no test of the knowledge of the students of the subjects which are professed to be taught at Haileybury?

A perfect test, of course; I speak only of the Oriental department. We are perfectly

perfectly well aware what a young man knows, or what he does not know; but he does his work: a certain amount of an Oriental book which he has been reading, or is supposed to have been reading during the term, is to be construed by him; and he has got this up by cramming, with the assistance of translations. We have no wish to deprive him of his appointment; it were a very serious penalty; therefore, we do not press him too closely. If he were cross-questioned and sifted beyond what he does in the papers before us, he would probably break down.

7305. Then it is the fact, that a young gentleman at Haileybury may pass an examination and receive an appointment, upon the supposition that he has gone through the necessary studies taught at the college, and is proficient in those subjects, and yet be tolerably ignorant of a great deal of them?

Quite so, with respect to his Oriental studies.

7306. Earl of *Ellenborough.*] Do not you think that the same thing applies to almost every possible examination?

It depends upon the nature of the examination. It is the case, no doubt, with most examinations, but I do not think it need be so.

7307. *Chairman.*] Would it not apply more strongly where there is merely a test as to whether a man has arrived at a certain standard, than it would where there is competition, and you select the best out of the competitors?

Then the question is, how is that competition to be determined: it must be by examination.

7308. Would not the test become much more severe if you were examining 12 candidates, and had to pass only six, than if you were examining the whole 12, to see whether or not the whole 12 are sufficiently qualified to be allowed to pass for the employment to which they aspire?

Yes; I do not object to the system of competition. The mode of effecting it may be, perhaps, attended with some difficulties, particularly if the candidates should be very numerous.

7309. Lord *Elphinstone.*] As you have stated that it takes six years of undivided attention to acquire a thorough knowledge of the grammar of the Sanscrit, how is it possible for a young man in two years, even supposing him to give all the time that he can spare from his other studies, to obtain a tolerable knowledge of the Sanscrit?

That applies to the Native system of teaching, and is one of the recommendations of teaching Sanscrit or Arabic in this country. A young man here has the benefit of able European teachers, and their system would enable him to learn either language in a great deal shorter time than six years.

7310. Would it not be a great advantage in those Sanscrit Colleges in India if you were to introduce the same mode of teaching Sanscrit there, instead of losing six years of a man's life in learning that language?

Undoubtedly; and that was one of the objects of the committee originally, that by taking the Native Colleges under their superintendence, they would be able to direct their studies, and get them to adopt a better plan.

7311. But they have not adopted that better plan?

No; because nothing has been done for them since I left India. They have been left to themselves in a great measure.

7312. Earl of *Ellenborough.*] Supposing there were 28 writerships to be given in a year, with 2,000 candidates; from your experience as an Examiner, how would you set about deciding which were the 28 best out of the 2,000?

It would be a very laborious duty, and it would not always be very easy. We find ourselves embarrassed in this respect, even sometimes at Haileybury, although upon so small a scale. Sometimes it is almost impossible to decide between the merits of a couple of students, and in such cases we are obliged to bracket the two. In dealing with large numbers, the first rough examination would probably clear off a very large proportion of the candidates, and then we should deliberate on the remaining number, reducing them gradually till they became a manageable body.

7313. Do you think the result would be very satisfactory?

It is to be supposed that we should get the best men out of the batch by that means.

H. H. Wilson, Esq. A.M., F.R.S.

5th July 1853.

7314. *Chairman.*] How does the course of study at Haileybury College appear to influence the results of the examinations in India?

Very favourably. More than one-fourth of the number of students who have gone from Haileybury to Bengal have been reported there qualified for public service in four months in two languages.

7315. What languages do you think it is most desirable to teach the young civil servants before they go out to India?

I confess that I should be very much disposed to recommend merely Arabic and Sanscrit. The vernacular languages are much more readily learnt in India. We can scarcely teach them, either idiomatically or to pronounce the language so as to be perfectly intelligible to the Natives in this country. If they were grounded in those two languages, they would have no difficulty whatever in qualifying in the vernacular languages in India in a very short time; very frequent instances occur of young men doing so. I see that Sir Charles Trevelyan has mentioned that he passed his examination in one month in Hindi, although he never had so much as opened a Hindi book before: how did he do that? because he was a good Sanscrit scholar. The same thing happens constantly: young men who have made tolerably good progress in Sanscrit, when they arrive in India, will, in the course of a few weeks, pass an examination either in Hindi or Bengali or Marathi, although they never learned anything of the kind when at the college.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Thursday next, Two o'clock.

Die Jovis, 7° Julii 1853.

LORDS PRESENT:

The Lord President.	Lord Wharncliffe.
Earl of Ellenborough.	Lord Wynford.
Lord Bishop of Oxford.	Lord Stanley of Alderley.
Lord Elphinstone.	Lord Monteagle of Brandon.
Lord Colchester.	

THE LORD PRESIDENT in the Chair.

Evidence on the Government of Indian Territories

C. H. Cameron, Esq.

7th July 1853.

CHARLES HAY CAMERON, Esquire, is called in, and examined as follows:

7316. *Chairman.*] IN a petition which has been presented to the House of Lords from you, in that portion of it which relates to education, your first prayer is that one or more universities may be established in British India; will you be so good as to state to the Committee somewhat more in detail what your suggestion will amount to?

My suggestion would amount to this, that there should be in each of the great capital cities in India a university; that is to say, at Calcutta, at Madras, at Bombay and at Agra; those four cities being the centres of four distinct languages; Calcuta being the focus of the Bengalee language, Madras of the Tamul, Bombay of the Mahrattee, and Agra of the Hindee. In those four universities would be taught, according to my notions, the English language and all the literature that it contains; and science also in the same language; and at the same time the four languages that I have mentioned would also be cultivated. Native students would be practised in translations from English into each of those languages, and from each of those languages into English. Every encouragement which the Government can give would be given to the production of original works in those Native languages. That system already exists to a considerable extent; but there is no university; there is no body which has the power of granting degrees; and that sort of encouragement appears to be one which the Natives are fully desirous of. They have arrived at a point at which they are quite ripe for it, and they themselves are extremely desirous of it: that is to say, those who have already benefited by this system of English education are extremely desirous of those distinctions, and are extremely desirous of having that sort of recognition of their position as subjects of the Queen of Great Britain.

7317. Would you assimilate the degrees to the degrees conferred at the London University?

The plan that we suggested when I was President of the Council of Education, which I have in my hand here, was founded upon the plan of the London University; we copied it *mutatis mutandis* from that plan. Appendix O.

7318. What reason have you for supposing that the Natives would appreciate the advantage of such degrees?

Conversations I have had with them myself; it is a subject upon which they are extremely anxious.

7319. Lord *Monteagle* of Brandon.] Is it not mentioned in some petitions from the Natives?

Yes; it is mentioned in several petitions to the two Houses.

C. H. Cameron, Esq.

7th July 1853.

7320. Do you think that, in the event of such universities being established, the tests thus afforded of the relative proficiency and talent of the scholars would supply the best means of carrying into effect Lord Hardinge's minute, in which he marks educational success as constituting a claim for promotion?
Yes, I am quite of that opinion.

7321. The effect of that system would be, not only to admit to the competition those educated at the Government Colleges, but all persons educated at other establishments?
Yes.

7322. Would that, in your opinion, improve the general tone and character of the education given throughout India?
I should think very much so indeed.

7323. You are aware that at the London University there is a tolerably stringent test in the shape of a matriculation examination for admission; would not that be an essential part of the system of the proposed universities?
With your Lordship's permission, I will read what was proposed: "The present advanced state of education in the Bengal Presidency, with the large and annually increasing number of highly educated pupils, both in public and private institutions, renders it not only expedient and advisable, but a matter of strict justice and necessity, to confer upon them some mark of distinction by which they may be recognised as persons of liberal education and enlightened minds, capable from the literary and scientific training they have undergone of entering at once upon the active duties of life; of commencing the practical pursuit of the learned professions, including in this description the business of instructing the rising generation; of holding the higher offices under Government open to Natives, after due official qualification, or of taking the rank in society accorded in Europe to all members and graduates of the university. The only means of accomplishing this great object is, by the establishment of a central university, armed with the power of granting degrees in arts, science, law, medicine and civil engineering, incorporated by a Special Act of the Legislative Council of India, and endowed with the privileges enjoyed by all chartered universities in Great Britain and Ireland."* This was a proposition for a university at Calcutta only; not the larger proposition which I have since ventured to make. My opinion now is, that it would be better not to create the university in the manner then proposed, but either by an Act of Parliament or by an exercise of Her Majesty's prerogative. Perhaps the latter would be the most advisable course.

7324. As in England?
Yes.

7325. Earl of *Ellenborough.*] Would you give the same titles as in England of Master of Arts and Bachelor of Arts; do not you think they would like "Bahadur" and "Rajah" rather better?
I think they would like to be admitted into the European republic of letters better than to have those Native titles to which your Lordship alludes.

7326. Lord *Colchester.*] Do you intend that only persons who have taken those degrees should be qualified for certain professions?
I think so. Those degrees, according to this proposition, would be given not only to persons educated in the Government institutions, but to persons educated in other institutions in connexion with the university.

7327. Would it be necessary for persons to qualify themselves with those degrees in order to hold certain appointments either in law or in medicine?
I think that, ultimately, that is an object at which we should aim; but I would approach it very gradually; I would begin in the same manner as Lord Hardinge's resolution begins, by giving a preference only to those who have acquired degrees at the university.

7328. Lord *Monteagle* of Brandon.] Even if you view that as the object to be ultimately attained, do not you think it preferable to follow the English plan of giving certain facilities to persons who have taken certain degrees, for instance, admitting

* The description of the matriculation examination ought to be added here.

admitting to the Bar in a shorter period of time persons who have taken degrees, than by any positive exclusion of all who have not taken those degrees?

It is to be remembered with regard to the Bar, that there is here a legal university by which the degrees of Barrister and Serjeant are granted; and nobody is admitted to practise in England who has not taken one of those degrees.

7329. But do you attach much importance to a degree which is measured by a given consumption of roast mutton at the Inns of Court?

No. I attach no importance to that legal university; because it has fallen into a state of decadence, and is in a rather abusive condition; but it might have been a very valuable institution.

7330. Do you think that such an institution might have the effect of improving the inferior practitioners in the Courts, the Vakeels, and the candidates for the inferior offices in Courts of Justice?

I think there is no doubt it would very much assist to qualify them.

7331. And ultimately might it be expected to lead to the establishment of a Native Bar?

Certainly; that is to say, there is already a Native Bar, but one which needs great improvement, and which, I think, would receive great improvement by this means.

7332. Do you consider the improvement of the Native Bar to be a matter of great importance in India?

Of the very greatest importance.

7333. What effect would it have with respect to the extended employment of the Natives in judicial offices?

According to my notions, it would not produce any very extensive effect in that way; for I doubt whether it is the most desirable course to take the Judges from the Bar.

7334. Where would you take them from?

I would take them from persons who had acquired degrees in the study of the law; but not, I think, from practitioners at the Bar generally: I do not mean that I would exclude practitioners at the Bar, but that I would not look to them as the persons from whom the Judges should be generally taken.

7335. Would the improvement of the Bar itself, independently of the effect it might produce by enlarging the circle from whence the Judges might be taken, give a more controlling force to professional and public opinion respecting the conduct of the Judges?

Yes, undoubtedly.

7336. If any suspicion exists with respect to corruption or undue influence in the Native Courts of India, does that suspicion appear to you to attach to those who fill judicial offices, or to those who fill subordinate offices in the Courts?

It is more commonly supposed in India that the subordinate officers of the Courts are corrupt than that the Native Judges are; I have no doubt that that is really the fact.

7337. Earl of *Ellenborough.*] You have had no very large means of acquiring knowledge upon that subject?

No, I can only give a derivative opinion; of course, I have talked with many of the civil servants upon it, and heard a good deal; but I have not had much opportunity of personal observation.

7338. You were not much in the Mofussil yourself?

Not at all.

7339. *Chairman.*] Is there anything among the Natives which at all corresponds to the degrees which are given here in arts or science or divinity?

I am not aware that there is.

7340. What constitutes a Pundit?

Learning, I believe; great reputation of learning; I do not believe that a man is created a Pundit by any authority; it is the reputation of learning, I believe.

C. H. Cameron, Esq.

7th July 1853.

7341. There is great respect among the Natives for those whom they consider learned in those branches which they regard as valuable?

Certainly.

7342. It has been stated in evidence before this Committee, that while the Natives of India have great respect for those who are proficients in Oriental learning, the acquisition of English knowledge does not ensure much respect from them; is that your opinion?

No, that is not my opinion. I dare say that in places at a vast distance from the capitals it may be so, that English learning is disregarded, and not thought of any value; but that is not the case at Calcutta. I remember that Krishna Mohun Banerjea, who is naturally a subject of some dislike, as being a convert to Christianity, is nevertheless very much esteemed by his countrymen, and looked up to, and they are proud of him on account of his acquisitions; he is both a Sanscrit and an English scholar.

7343. Lord *Monteagle* of Brandon.] Do you propose that the learned languages of India should be studied in these universities, and made the subjects of examination for degrees?

Certainly not Persian. I do not see any ground for that. With regard to Sanscrit, I think it is worth while to cultivate Sanscrit on account of its being the foundation of the vernacular languages of the country. It is now, I believe, in the Sanscrit College studied solely with the view of improving the Bengalee language, which is one of its off-shoots.

7344. Do you consider it of much importance with respect to the education of British subjects for the civil service?

No, I should think not. I think it is only important for the Natives themselves to enable them to improve their own language.

7345. Earl of *Ellenborough*.] Is not the literature of the Persian language superior to that of the Sanscrit?

I am not able to judge, not being able to read either, but I should think that it is not. I should think there is nothing in the Persian equal to the Drama of "Sacontala" and other works of Kalidasa, speaking only from what I have seen in translations and from common reputation.

7346. *Chairman*.] As you take the London University as the model of your plan, I suppose that you would exclude anything of a religious test from the university?

Entirely.

7347. Lord *Monteagle* of Brandon.] But you propose to admit, as candidates for the degrees and honours of the university, those who have been educated in schools and establishments in which religious training forms a distinct and prominent part, such as Missionary schools?

Certainly.

7348. Which would have the effect of enlarging the circle from whence the choice of public servants under the terms of Lord Hardinge's minute is made?

I should think that it would be so. I never fully understood why, under Lord Hardinge's minute itself, very few students from other schools have come up to be examined and to be admitted. Whilst I was in the Council of Education I only remember one instance, which was a boy, educated by the Jesuits. I did all that I could to admit him, but he could not come up to the mark.

7349. By whom does the examination take place?

No examination now takes place for admission to the list, except by the principals and professors of the colleges. In my time, the Council used to examine, and when we could not find among our own body anybody competent for a particular branch, we used to get some gentleman, not of the Council, such as Dr. Mill, Principal of Bishop's College, who was a very considerable mathematician, to examine in mathematics; and afterwards Mr. Newmarch, who was an eminent mathematician. But now the system is altered, and the principals and professors of the colleges are themselves the examiners, which I think is objectionable.

7350. So long as the examiners are taken from one particular class of those establishments of education, must it not necessarily follow, that some degree of

of suspicion, or at least of doubt, will be cast upon the fairness of the examination in the estimation of persons connected with other schools and colleges?

I should expect that effect to result certainly.

7351. Would that, in your judgment, be remedied by the establishment of an independent body like a university?

I think so. I will read our plan: "Upon a similar plan, and for the same objects"—(that refers to the University of London)—"it is proposed that the University of Calcutta shall consist of a Chancellor, Vice-Chancellor and Fellows; as follows:—Chancellor and Visitor,—the Governor-general of India. Vice-Chancellor,—the President of the Council of Education. Fellows:—Law Faculty,—the Judges of the Supreme Court, the Judges of the Sudder Dewanny Adawlut, the Advocate-general, the Registrar of the Sudder Dewanny Adawlut, and the Remembrancer of Legal Affairs. Faculty of Science and Civil Engineering,—the Chief Engineer, the Superintendent of Government Machinery, the Secretary to the Military Board, and the Civil Architect. Faculty of Medicine and Surgery,—the Physician-general, the Inspector-general of Her Majesty's Hospitals, the Surgeon to the General Hospital, the Secretary to the Medical Board, and the Apothecary-general. Faculty of Arts, and for General Control and Superintendence,—the Secretary to the Government of India, Home Department, the Secretary to the Government of Bengal, the Council of Education, and the Secretary to the College of Fort William. The above to form the body politic and corporate, to be styled 'The University of Calcutta,' to constitute the Senate for its Government, to be armed with the legal powers accorded to all such bodies by Royal Charter in Great Britain, and to frame Bye-laws and Regulations for the granting of Degrees and Diplomas."

7352. That being analogous to the appointment of the Senate of the University of London, do you propose to add to that, what forms part of the system here, the power of appointing examiners in particular branches for which the members of the Senate themselves felt that they were the least fit?

Yes. "An examination of candidates for degrees in all departments to be held at least once a year, and conducted either by examiners appointed from among the Senate, or by any others specially nominated by that body."

7353. Are you of opinion that the efficiency of the course of study in the affiliated colleges, as well as of the examination at the university, would be very much promoted by any improvements in the legislative system in India, such as were recommended by the Law Commission, and which were adverted to in your former evidence before this Committee?

I think very much indeed.

7354. Could you depend upon any very successful pursuit of law as a science, or upon any examination at the university in law as a science, until you have that law reduced somewhat more into a system, and made accessible as a matter of study and a matter of applicability in the Courts?

It would be, no doubt, much more easy to ascertain the proficiency which a young man has made if you had the laws reduced into the form of codes.

7355. Do you propose in your plan that any institution for education should have the power of connecting itself with the university, or would you adopt the plan (which is the English plan) of allowing an inquiry to be made in the first instance into the course of study pursued at such college, and only adopting into the body of the university the scholars educated at such institutions as have been approved of by some independent authority nominated for the purpose?

The latter, I think, corresponds to our plan; I will read to the Committee what relates to that subject: "The benefits of these examinations to be extended to all institutions, whether Government or private, approved of by the Senate, provided the candidates from such institutions conform to such regulations as may be enacted respecting the course, extent and duration of study, with the certificates that will be required, authority being granted for the issue of the same."

7356. Lord Bishop of *Oxford.*] Would you in such a university examine any of the students in the different systems of Pagan theology taught in India?

No, I would not.

7357. How would you exclude that, if you examine them in Sanscrit and the higher branches of Oriental learning which are so mixed up with those religions?
We should not examine them in the university in those branches of Oriental learning; we should only examine them in the four vernacular languages.

7358. *Chairman.*] Excluding the Arabic, the Sanscrit and the Persian?
Yes.

7359. Earl of *Ellenborough.*] By excluding the Arabic, the Sanscrit and the Persian, would not you exclude nearly all Oriental literature from the university?
Yes, at present; but I have no doubt that a vernacular literature will be created, and vernacular science also; at least, science in the vernacular languages. It would, no doubt, exclude from the university examinations all the existing literature of the East.

7360. Have you ever thought of the expediency of translating selected heads from the Encyclopædia into the vernacular languages of India?
Not exactly from the Encyclopædia; but Krishna Mohun Banerjea has translated selected heads; he proposed to the Council of Education, and to the Government through the Council of Education, a Bengalee Encyclopædia, which was to consist sometimes of original essays, but most commonly of translations from English scientific and literary works; and he has published 10 volumes, which I have. They contain a good deal of geographical knowledge and a good deal of mathematical knowledge. There is a translation of Playfair's Euclid into Bengalee; a great deal of history; a great deal of Dr. Arnold's historical works; and some works of fiction also.

7361. Do not you think it would be exceedingly useful if such a work were divided into a great many parts, a part for each subject, so as to enable the Government to sell them at a very small price, and to distribute them generally throughout the country to all persons desirous of acquiring knowledge?
I should think so. I believe that work has been very popular; it is the first morsel of real historical and scientific knowledge that the Bengal people have ever had since they existed as a people.

7362. *Chairman.*] The second prayer of your petition is, "That a covenanted education service may be created analogous to the covenanted civil and medical services." Are you of opinion that the present English educators of the Native youth are placed in an unfavourable position?
I am, certainly; they are, generally speaking, the most highly educated men in India. I am speaking of the principals and the professors; they are generally graduates of the English or Scotch Universities, and, in respect of social position in their own country, they are upon a level with the greater part of the civil servants; but they are placed in India in what is really an invidious position.

7363. Earl of *Ellenborough.*] They have no precedence at all?
They have no precedence at all.

7364. In fact, there is no precedence for any person out of the civil and military services of the Company?
There is no precedence out of the covenanted services, except the precedence of an English nobleman; and anybody who is a servant of the Government, and is not a member of one of the covenanted services, occupies a position of marked inferiority. The result of that is, that every man engaged in the education of the Natives is thoroughly discontented with his position.

7365. Would not your object be attained by giving them rank and precedence, without establishing a covenanted education service?
I dare say it might; but if the system of covenanted services is to be continued, the simplest way would be, by assimilating them to the medical service. The medical service are a covenanted service; they have rank, and are considered in all respects as on the same footing with the civil service.

7366. I presume that hitherto those gentlemen have been persons selected from this country, not quite as young men?
They are older men generally, no doubt, than the civil servants, when they come there.

7367. When you speak of a covenanted education service, would you propose to have them educated, and to make it a close service, in the same way as the civil service is?

Yes; assuming that the system of exclusive service is to continue. The advantage of such a service is, that you induce men to devote the best part of their lives, the best 20 or 30 years of their lives, to the service of India, by preventing any competition which might deprive them of the offices to which they alone are eligible. Assuming that exclusive system to be continued, I think that some principle should be applied to the education service. I would throw it open to competition in the first stage here, but not afterwards in India. I am speaking of Europeans only.

7368. Is it the fact, that the persons who fill those situations only remain for short periods now?

There has hardly been sufficient experience to enable me to answer that question; the whole system is in its infancy. Of the gentlemen whom the Council of Education sent for to England, I do not think any one has retired; several have died; but I do not think any one has retired.

7369. Are they well paid?

No; they are not well paid; they are insufficiently paid. They have no pensions. I would increase their salaries and give them pensions. I would put them upon the same footing as the civil servants are upon, both in point of rank and in point of emolument.

7370. Lord *Monteagle* of Brandon.] All that you have now said proceeds upon the assumption of the continuance of the present system of the covenanted service?

Upon the assumption of the exclusive military and civil covenanted services continuing. Assuming that, I would put the gentlemen who are members of the education service upon the same footing; I am sure that it would have the very best effect. In their present position they are naturally exceedingly discontented; and discontent operates very injuriously upon men's minds in that country.

7371. Earl of *Ellenborough*.] Must it not be very disagreeable to the Governor-general not to be permitted to show respect to a person in that situation?

It is, no doubt.

7372. *Chairman*.] The last prayer of your petition is, "That one or more establishments may be created, at which the Native youth of India may receive in England, without prejudice to their caste or religious feelings, such a secular education as may qualify them for admission into the civil and medical services of the East India Company." Do you mean by that, that any additional provision should be made for that purpose; or, would you be satisfied if the colleges now existing for the education of English youths going out to India were opened to the Natives of India upon the same terms?

I think that the institutions in England in which the civil servants are to be educated (there are no such institutions with regard to the medical servants) should be open to the Natives. But the merely saying, that by law they should be open to the Natives, would amount to very little, because a Native would find great difficulty in coming to study at such a place, unless some provision was made for the peculiarities of his position, to enable him to preserve his caste. I do not think that there would be any great difficulty in the matter. The principal thing that would be required, as I have learned from a pamphlet which I have seen by a Native upon the subject, would be the provision of wells; wells which are not used by any but Hindoos. There would be no great difficulty in that; and, in general, all that is required is to show attention to their peculiar feelings and prejudices.

7373. Lord *Monteagle* of Brandon.] Would not the act of crossing the sea, of itself, endanger the loss of caste?

Crossing the sea does not incur irreparable loss of caste. Those who have crossed the sea have been re-admitted upon the payment of some slight fine; so that, no doubt, any accidental loss of caste that might be incurred by them while attending in those institutions would be easily repaired by the payment of a slight fine. But unless some attention were paid to the preservation of their

C. H. Cameron, Esq.

7th July 1853.

caste in such institution, you would not get them to come; and it appears to me extremely desirable that they should come.

7374. Were not Ramohun Roy and other Natives of India who came over here, and whose caste was brought into question by their so coming over to England, persons who were generally considered to be very indifferent upon the subject of caste, or the Hindoo faith altogether?

Ramohun Roy and Dwarkanath Tagore were considered to be very indifferent to caste. But I have been told that there is not a single young Hindoo now in Calcutta who has not forfeited his caste according to the strict rules.

7375. Practically speaking, has not English scientific and literary education a great tendency to make them indifferent to caste?

Certainly. They only observe the rules of caste for the sake of retaining their power among their own countrymen, not at all as a matter of duty and conscience to themselves.

7376. Earl of *Ellenborough*.] But it would be very desirable to adopt all those precautions in England, if those persons came over here, in order to enable them with the more facility to return and take their place in Hindoo society?

Yes.

7377. Lord *Monteagle* of Brandon.] Considering the distance between India and England, and the expense of visiting England, and the hazard that must always be attendant, or be supposed to be attendant, upon such a voyage, do you think that the mere admission of Natives into competition for civil service at Haileybury would be adequate to meet the real spirit of the requisition of the 87th clause of the last Charter Act, with regard to the employment of Natives?

By no means. I wish to explain, that I think it desirable that, if the Natives should come to England, and go through the same process of education which the European civil servants go through, they should be rewarded like European civil servants, by being made members of the exclusive service. Also, I think they should be paid with salaries of the same amount, as a recompense for the cost of the education that they have received by coming over to England. But I think, also, that all Natives should be admissible to all offices in India without any such previous education in England, provided they have received a sufficient education in India, and taken a degree in one of the universities. I would not, however, pay them at the same rate at which Europeans should be paid, who came from their own country into a sort of exile; nor at the rate at which those Natives should be paid who undertake this, to them, difficult voyage, and overcome their prejudices for that purpose; but at a much lower rate, perhaps not above one-half.

7378. Earl of *Ellenborough*.] A Native who came to this country, and was educated at an English College, and gained an appointment in the covenanted service, and then returned to India, although he were admitted under the same rules as a European, would not, practically, have the same chance of promotion, would he?

Yes, I think he would. Of course it would depend upon the Governors-general and upon the Governors of the Presidencies.

7379. There is nothing to secure to him a rise in the profession?

No; but I think that he would be likely to meet with full justice. As far as I have seen of the Governors-general and of the Governors of the Presidencies, I think he would.

7380. Lord *Monteagle* of Brandon.] As far as matter of declaration goes, could there be any much stronger declaration of the general eligibility of the Natives than that which is contained in the 87th clause of the last Act?

No; it seems to me very strong and very clear; but doubts have been thrown upon it even in a publication of such great respectability and literary eminence as the "Quarterly Review." I observe the writer states that the 87th clause did not mean what we say it meant, but that it was only intended to enable the Governors-general or the Governors of the Presidencies to admit a few more Natives into uncovenanted offices than had before held them. I think you will find that stated in a work of so high authority as the "Quarterly Review."

7381. Are you aware of the declarations that were made by Mr. Macaulay and Lord Lansdowne at the introduction of the Bill, in reference to that clause;

is

is that limited construction, so put upon that clause in some quarters, reconcileable in any degree with the declarations of the Ministers who were responsible for the Bill?

It is perfectly irreconcileable with those declarations.

7382. Taking the clause in the larger sense in which you interpret it, have the practical results been such as to realise the expectations of the framers of that clause?

No, quite the reverse. Not a single Native that I am aware of has been placed in any better position, in consequence of that clause in the statute, than he would have been in if no such clause had been enacted.

7383. *Chairman.*] But a much larger number of Natives have been admitted to the Judicial Service during the last 20 years?

There has been, certainly; but they would have been admitted equally at this time, had this clause never been introduced.

7384. Lord *Monteagle* of Brandon.] Would it be possible to maintain in sound reasoning the present restriction of the covenanted service, if a Native of India be placed in the highest Court of Appeal in India, consisting of the Combined Court and the Supreme Court?

It would not be possible with regard to the Natives, but the exclusive service might still subsist as regards Europeans.

7385. And if, in like manner, Haileybury were opened to such Natives as may be induced to come over and to enter the college, would it be possible after that to maintain the present distinctions of the covenanted and uncovenanted service?

It would still be possible to maintain the distinction between the covenanted and the uncovenanted service.

7386. But so far as relates to the exclusion of Natives, is it not gone?

With respect to the exclusion of Natives from office, it is gone; but the distinction might still exist with respect to the emoluments of offices held by Natives.

7387. Earl of *Ellenborough.*] Do not you think that the exclusiveness of the civil service has been very much maintained by the exclusive patronage residing in the Court of Directors, which has made it their interest to maintain that exclusiveness in the service?

Certainly.

7388. Do you not think that when the appointments to the civil service are open to all the world, according to the merits (or the supposed merits) of the persons who are to be appointed to those situations, it will be very difficult to maintain the exclusiveness of that service, if persons of more merit should at any time present themselves for any situation?

It does not appear to me that the difficulty of maintaining exclusiveness in that way would be increased by the proposed change; the exclusiveness of the service is a reward held out to those who enter it to induce them to devote their lives to the Indian service.

7389. If a man be admitted because he is supposed to be better than those who compete with him, then if a better man than he should offer himself for the situation, would it not be rather difficult upon that principle to refuse him admission?

I think not, when you have stated to the world that the object is to reward those who enter it as an exclusive service, by afterwards protecting them from competition.

7390. But even in India, if a man in the uncovenanted service should show greater capacity and knowledge than any in the civil service, and should suggest himself for an appointment that was vacant, do you think it would be an easy thing upon the ground of the exclusiveness of the civil service to exclude him from that situation?

I do not perceive that there would be any great difficulty in that, when you have made up your mind that an exclusive service is a good mode of tempting

C. H. Cameron, Esq.

7th July 1853.

young men to fit themselves for the Indian service, and to devote their lives to it.

7391. Do not you think that, without that exclusiveness, there is a very sufficient inducement to devote themselves to the service?

I am not at all sure that there is not; I am not advocating an exclusive service, I am only speaking upon the supposition of its being maintained; I am not myself a decided advocate for it.

7392. Even without exclusiveness, would it not be, in a pecuniary point of view, a service offering better chances of success in life than most professions that can be adopted in England?

I am not sure that it would, if it were not an exclusive service—if a man were to take his chance of competition with all the world.

7393. When a young man begins, has he not three times the salary that he would have in the public service in England?

Yes; but it is a much more expensive country to live in.

7394. But after all, it is not a very disagreeable banishment; it is not such a very unpleasant country to live in?

The climate of Bengal is a dreadful climate; but, setting aside the climate, I should say it is not at all an unpleasant country to live in.

7395. *Chairman.*] Do not you think that it is desirable to have an exclusive service for the purpose of inducing a larger number of well-qualified people to fulfil the functions which are required from them; and that at the same time, in order to avoid the probability of jobbing incident to selecting people in India for those places, it may be worth while to lose the occasional advantage of obtaining a superior man who has not entered into this exclusive service?

Yes; the inclination of my opinion is that way; but I do not profess to have any very strong opinion upon it.

7396. Lord *Wharncliffe.*] Supposing an inferior candidate offers himself with very powerful interest, is not it some advantage of an exclusive service to be able at once to reject such persons without any inquiry into their merits?

No doubt it is one very important advantage.

7397. Lord *Monteagle* of Brandon.] Do you think that the principle of appointment by seniority to judicial offices can be advantageous to the general character of the administration of justice?

No, I do not think it can; but I do not think that appointment by mere seniority is a necessary part of an exclusive service.

7398. Then you must have selection still with an exclusive service, in order to have the ablest men in the situations in which their services are most wanted?

Yes; and that must always have been the case. There has always been some selection, though there was in former days much greater attention paid to the principle of seniority than is paid now. Lord William Bentinck broke through very much that exclusive attention to seniority.

7399. *Chairman.*] Will there not naturally be much less jobbing on the part of those who have the appointment, when they are obliged to select from a certain number, than when they have the whole world to select from?

Much less; I should say that there is no jobbing now in India under the present system.

7400. Lord *Monteagle* of Brandon.] You are aware that, under the Act of 1814, a lac of rupees was appropriated for the purpose of education in India?

I am.

7401. Did it ever come to your cognizance, in connexion with education, how that sum was appropriated, if appropriated at all?

Yes; I remember, in a general way, the appropriation of it; but I could not now state the particulars.

7402. Do you know how many years it was before any part of that money was appropriated for the purposes of education?

I do not know how many; it was a considerable number of years, I know; but

but it had taken place before my arrival in India. When I arrived in India, in the year 1835, the appropriation had been made.

7403. But you are aware that for a considerable number of years it was not so applied?

Yes.

7404. When you were at the head of the Council of Public Instruction, did you ever endeavour to obtain the payment of any portion of the arrears of that lac of rupees which had been left unpaid for so many years?

No, we never did.

7405. Have you turned your attention to the question of the extension of instruction through the vernacular schools over India generally?

Not much.

7406. What is your opinion on the point of the necessity on the part of the Government of preserving entire neutrality upon religious subjects in education?

The principle upon which we acted always was, that as between the Hindoo and Mahomedan subjects of the Government, and the Government itself, the Government should not assume the truth or the falsehood of any religion. That appears to me to be the only safe principle upon which such a Government so situated as that of India can act with perfect consistency throughout. I can illustrate it by this case: suppose that somebody were to apply to the Supreme Court at Calcutta, exercising the jurisdiction which the Lord Chancellor exercises in England, for the purpose of having a Hindoo infant taken out of the custody of its father, on the ground that its father was teaching it abominable doctrines—for there is no doubt that some doctrines of the Hindoo religion are in our eyes abominable—the Supreme Court would be able to answer that they could not exercise that jurisdiction because certain statutes prevented their doing so, enjoining respect for the religions of the country. But that only shifts the difficulty a stage farther back. How do such statutes agree with our English principle, which says, that you shall take from a father a child whom he is leading to perdition, at an age when he is quite incapable of judging for himself, by the doctrines which he is teaching him? The only answer that can be given is the principle which I have mentioned, that in the position which this country occupies with regard to the vast mass of Hindoos and Mahomedans over whom it rules, it cannot assume the truth or falsehood of any religion, and, consequently, not the falsehood of the Hindoo religion which contains those abominable doctrines.

7407. Supposing it were proposed to give aid from the public purse to vernacular schools which are founded upon the principle of distinct religious Christian teaching; do you consider that such a plan could be introduced consistently with the principle to which you have already adverted, of neutrality on the part of the Government?

I scarcely think it could. I should not myself recommend the adoption of such a plan.

7408. Lord Bishop of *Oxford*.] Will you point out how it would violate the principle of neutrality if all schools, as in England, whatever be their religious teaching, provided they maintained a certain proficiency on the part of their scholars, received aid alike?

It would not violate the principle of neutrality, provided you held out encouragement to all schools, that is to say, to Mahomedan and Hindoo schools, equally with schools in which Christianity was taught.

7409. Do you see any objection to such a principle as that?

No; I can scarcely say that I do see any objection in principle; but I should be afraid that the Native mind might be alarmed by seeing assistance given by the Government to Missionary institutions. My only objection would be the risk of that; I see no objection in principle to the proposition otherwise. I remember when I was President of the Council of Education, a gentleman, a civil servant who was very zealous for the propagation of Christianity in India, and very properly so, sent us 25 copies of "The Life of the Lord Jesus Christ, and the Acts of his Apostles," in Oordoo, for the use of our colleges and schools.

C. H. Cameron, Esq.

7th July 1853.

He said that, apart from its religious bearing, the life of Jesus, and the principles of the change which he effected, ought to be known as great historical facts by the students of our colleges; to which we answered, that we entirely agreed with him in that opinion; but that it appeared to us that the book was written, not with the object of instructing the Hindoos in history, but of converting them to Christianity; and that we therefore thought, as the Council of Education, the organ of the Government in this matter, we could not accept his offer. That was the principle we acted upon, and I consider that it is a right and safe principle.

7410. Would not the principle of assisting all schools in which a certain proficiency was acquired be an entirely different principle from that of introducing directly Christian teaching into the Government schools?

Yes, it is a different principle.

7411. Lord *Elphinstone.*] The Government examiners would not examine upon religious subjects?

They would not examine upon religious subjects.

7412. *Chairman.*] Whether the difference be or be not great enough to justify a distinction, is there not a difference between the Government giving aid to schools in which the religion of the Government is taught, that not being the religion of the subjects, and giving aid to schools in which the religion of the parents of the children is taught?

Yes; I think there is a clear distinction between the two cases; there is a manifest distinction with regard to the risk of exciting the hostile feelings of the Natives.

7413. Lord *Monteagle* of Brandon.] Are you of opinion that upon these religious questions we should be exposed to some risk if the religious feelings of the Natives were to be excited?

Undoubtedly we are exposed to some risk; and I think it would be very unwise to interrupt what is now going on so successfully by any experiment which should expose it to risk.

7414. Looking at the question of education in India, with reference to the progress of religious truth alone, abstractedly from every other consideration, would your own opinion be in favour of the continuance of the neutrality of the Government, while allowing free action to individual and to missionary effort, or of intermeddling in those missionary efforts in any degree on the part of the Government?

I think it would be a very mistaken measure indeed to meddle in any degree with the great enterprise in which the Missionaries are engaged.

7415. You think it has a greater chance of advancing in the hands of private individuals unconnected with the Government than it would have in the hands of the Government, taking into account the resistance and suspicion that Government interference might create?

Yes, I think that also.

7416. Lord Bishop of *Oxford.*] Is there not danger of the non-interference of the Government appearing to its subjects to result not from their determination to maintain liberty of conscience, but from their being themselves careless about any religion?

I do not think there is any danger of that, when it is seen that the Government cultivate their own religion.

7417. Is not that a danger which should be guarded against while observing this neutrality?

Yes, it would be proper, no doubt, to guard against affording any ground for the belief that the Government is lukewarm upon the subject of its own religion.

7418. Lord *Monteagle* of Brandon.] Although no Christian instruction is given in the Government establishments for education, are the Scriptures excluded, or, on the contrary, are they accessible to such Native students as may wish to refer to them?

The Scriptures are to be found in all our libraries, and they are accessible to any student who chooses to consult them, and a great many do consult them.

7419. There

7419. There is no prohibition against reading the Scriptures, either in form or in substance?
None whatever.

7420. Lord Bishop of *Oxford.*] Is not it true that at present no Government aid is given to any school in which the Scriptures are taught even to those who wish to learn them?
None whatever.

7421. In fact, the teaching even those who are desirous to learn any part of the Scriptures would be a fatal objection to such a school obtaining a Government grant?
I can hardly say that; for no such application, that I am aware of, has ever been made.

7422. But is not the reason why no application was made because it was known that it would not be granted?
Very probably; but I may be wrong about that.

7423. Is the same principle applied to schools which teach the various Native religions; are they equally excluded from Government aid?
I know of no case in which Government aid has been granted to an institution of that kind.

7424. Are not any of the Hindoo systems of religion taught in the Government institutions?
To a certain extent they are. In the Sanscrit College, for example, religion must in a certain degree be mixed up in the instruction there given, because it is so interwoven with their literature and science; but there is no direct theological teaching in the Sanscrit College.

7425. But still in those instances there is not at present, in point of fact, strict neutrality exercised?
Yes, I think there is strict neutrality; but when a Sanscrit College was established, if anything at all was to be taught in it, it was impossible to get rid altogether of religion; but as far as it is possible, that has been done. The Sanscrit College is used now, as I stated in an early part of my evidence, merely as a means of improving the Bengalee language, and creating a Bengalee literature.

7426. But perfect neutrality is not possible under the present system?
It is not possible with regard to such an institution as the Sanscrit College, which is quite an exceptional institution; but with regard to the general educational institutions, I think the principle of neutrality is strictly observed.

7427. Lord *Wharncliffe.*] Would not the case be very similar with respect to other schools into which, although Christianity is not directly taught, works are admitted involving the truth of Christianity, and proceeding upon the assumption that the Christian religion is of divine origin?
Yes; but our literature is not interwoven to the same extent with the Christian religion as the Hindoo religion is with the Sanscrit language and literature.

7428. But there are many works admitted into the schools which assume the truth of Christianity, and which refer to the doctrines and facts of Christianity, as matters admitted?
Yes; for example, Milton is lectured upon by our principals and professors, and Milton assumes the truth of Christianity.

7429. Then, so far, there would be a similarity between the two cases?
Yes, it is a difference in degree.

7430. Lord Bishop of *Oxford.*] But the Sanscrit and Mahomedan books which are used in the colleges are, in point of fact, the sacred books of those religions?
Yes.

7431. Lord *Monteagle* of Brandon.] In any college in which scientific instruction is given, must not European science be directly antagonistic to the Hindoo religion as well as to Hindoo science?

 Yes;

C. H. Cameron, Esq.

7th July 1853.

Yes; it is directly opposed to the doctrines of Hindoo science, which are themselves connected with their religion.

7432. And which are, in point of fact, inseparable from the Hindoo religion?
Not quite inseparable. I recollect a proposition being made with regard to the Sanscrit College to teach some body of doctrine; I think it was the Vedantic; and the point upon which the decision turned was, whether it was, as was alleged on one side, a system of eclectic philosophy only, or whether it was a body of religious doctrine; that was the point upon which our decision, for or against, turned; but I cannot now remember which way it was.

7433. Have you formed any opinion as to the effect which instruction in the vernacular languages of India has upon the ultimate progress of the English language itself among the people; does instruction in the vernacular literature counteract, or does it promote, in your judgment, a knowledge of English by the Natives of the East?
I think it promotes the cultivation of English.

7434. And you would see some analogy to the results that we know have been found in Europe, with respect to schools of the same class, such as the Gaelic schools?
Yes. It is to be remembered that their new vernacular literature is either directly translated, or undoubtedly derived from the English. All their compositions now are either derived from, or inspired by, English authors, or are direct translations from the English. Those who read such works naturally become desirous of making themselves acquainted with the language from which such results have been derived.

7435. You are aware of the munificent gift made by Mr. Bethune for the establishment of female education?
Yes, I am quite aware of it.

7436. Do you attach any considerable importance to the creation or the extension of establishments for female education in India?
I attach very great importance to it. The Hindoos are extremely attached to their parents, and perhaps particularly to their mothers. The mother of a Hindoo family exercises immense influence over her sons. I have been told by Hindoos, who have acquired our language and literature, that they were restrained from coming to England by a regard to their mother's wishes. One Hindoo told me that he was restrained from coming to England, which he was very desirous of doing, because his mother was very much opposed to it, she being, like all Hindoo women, extremely narrow-minded and bigoted; and I believe that he never will come as long as she lives. That sort of influence is very generally exercised by the women, for the Hindoos are extremely attached to their mothers; and, of course, as long as the women are generally uneducated, it is not generally exercised for good.

7437. Whilst you were in India, were any experiments tried upon the subject of female education within your knowledge, the result of which you can state to the Committee?
No; I remember only that of Mrs. Wilson, who had female scholars; but her school had no sort of connexion with the Government, and I do not know much of it.

7438. Was there any reluctance manifested on the part of the female children to attend the school or to receive instruction?
I do not know whether there was, on the part of the children; there was great reluctance on the part of Hindoo parents to send their female children.

7439. To what would you attribute that reluctance?
It is quite contrary to their notions of the mode in which a girl ought to be brought up.

7440. Do you think that the habits of the Zenana are antagonistic to the school, or can you point out any particular cause to which you attribute the disinclination of the people of India to female education?
I do not think I can point, in the great mass of Hindoo doctrine, to any particular one to which this can be ascribed; I believe it to be a feeling of comparatively

paratively recent growth. It is known that at former periods the Hindoo women were much better educated, and took a much more conspicuous part in society than they now do.

7441. Do you consider that the impure and immoral character of some passages in their literature may have had the effect of indisposing parents towards the instruction of females in India?

I think not.

7442. Lord *Elphinstone*.] Do not you think that the idea of the seclusion of women is rather a Mahomedan one?

I think it has grown up since the Mahomedan conquest. We see, in the old Hindoo books, that it did not exist to anything like the same extent before the Mahomedan conquest. In the old Sanscrit dramas, women appear in public just as the men do, just as they do in European dramas.

7443. Lord Bishop of *Oxford*.] Must not the character of the Hindoo literature, which has been alluded to in the course of ages, have tended to indispose the Native mind to the education of their females in that literature?

I cannot deny that possibly it may be so; but I never heard that that was the cause of the ignorance in which they desire to keep their women.

7444. Lord *Monteagle* of Brandon.] In any course of female education that you can contemplate in India, would you include a knowledge of the Sanscrit and of the other ancient learned languages of India?

Certainly not.

7445. Therefore, as far as that is concerned, the impurities of the Sanscrit literature are an imaginary danger?

Quite so; I should teach them only English and their own vernacular language.

7446. Lord Bishop of *Oxford*.] Was there, till lately, any other literature free from those impurities in which they could be instructed?

There is a great part of the Sanscrit literature that is free from impurities.

7447. Is there any amount of literature which they could have studied without becoming acquainted with those impurities?

I should think so.

7448. Does not every learned Hindoo man become acquainted with them?

Probably he does, if he goes through the whole curriculum. But, for example, in such a work as "Sacontala," there is nothing that could be offensive to female delicacy.

7449. But that is an exception rather than an example of the general character of Sanscrit literature?

I do not know that it is. In the extracts which I have read from the Ramayam and Mahabharat, I do not recollect seeing any offensive passages; I do not mean to say that there may not be such passages in those poems.

7450. Lord *Monteagle* of Brandon.] Do you anticipate any danger to the connexion between England and India by the extension of education amongst all classes of the subjects of the Queen in India?

No; I look upon it as a bond of union.

7451. Will you state your reason for that opinion?

My reason is, that their own literatures, the Sanscrit and the Mahomedan literatures, are of such a character as to excite the minds of those who study them against the dominion of infidels, as the Mahomedans would say, and of Mlechas, as the Hindoos would say. The influence likely to be exercised by education in our literature and science is, of course, of quite an opposite kind, calculated to inspire respect for us, as their teachers, who bring them up to the level of the most civilised nations of the world.

7452. Would not the gravitation of the educated classes be all in the direction of the civilization of Europe, rather than the turbulence of Asia, and, above all, of Asia in a state of revolution?

I think entirely so. I think the classes we are educating know perfectly well that their sole dependence is upon us; and that if we were voluntarily to leave

the country, they would immediately have to succumb to the warlike classes. They are perfectly aware of that, I think, and that their safety consists, and will consist for a great number of years to come, in the protection of the British Government.

7453. Earl of *Ellenborough.*] Do you think that we can educate the civil classes, and prevent education from reaching the military classes?

No; I should desire to educate both.

7454. Lord *Monteagle* of Brandon.] Do you think that the military class, educated and improved by the course of instruction which you have witnessed in some of the Indian educational establishments, would be more dangerous to British connexion than the uneducated military classes?

No; I think it would be less dangerous, for the reason which I have given; and, looking at the examples of history, we know that the great conquering nations of antiquity educated their subjects up to their own level.

7455. Earl of *Ellenborough.*] Have you any example in history of any form of Government like that which we exercise in India, with the exception of that under the successors of Alexander, of which we know nothing?

The form of Government may not be exactly the same; but the fact of a foreign nation governing exists in both cases.

7456. But in all those cases, the foreign nation has been in considerable numbers domiciled in the country. Is there anything in history at all similar to our position in India, considering the paucity of our numbers, and the constant return to this country of all who go out to India?

The position of the successors of Alexander was very similar.

7457. But of that we know nothing?

We know that no one of the successors of Alexander was subverted by the insurrection of his Native subjects; that they were all either swallowed up by the Romans, or, as in the case of the Bactrian kingdom, swept away by the Tartar hordes from without.

7458. But the conquerors identified themselves with their foreign subjects by intermarriages?

Yes, they did.

7459. Lord *Monteagle* of Brandon.] Do you consider, looking into futurity, that we should be right in anticipating the continuance of the same indisposition to settle in India on the part of the British population, and that we may not regard as a probable event the more extensive settlement of Europeans in India, especially in those portions of India having better climates which are now added to our empire?

I think it very likely that in the climate of the Hills there will be the same colonization which there is already in the Hill country of Ceylon. I myself may be considered as a colonist. I have an estate in Ceylon where I passed some time, and where I mean to pass more time, for the climate is most delightful. There are 300 Europeans residing in those Hills.

7460. Do you not consider that the uncertain state of the law as affecting Europeans in India must have been a great impediment to the settlement of Europeans in the interior in times past, and even up to the present time?

Yes, I think it is.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday next, Two o'clock.

Note.—The Evidence of Archdeacon SHORTLAND on the subject of Education (taken before the Committee in Session 1852), will be found in Appendix A., page 361.

Die Martis, 19° *Julii* 1853.

LORDS PRESENT:

The Lord President.	Lord Wharncliffe.
Earl of Harrowby.	Lord Wynford.
Earl of Ellenborough.	Lord Ashburton.
Lord Bishop of Oxford.	Lord Stanley of Alderley.
Lord Elphinstone.	Lord Monteagle of Brandon.
Lord Mont Eagle.	Lord Broughton.

THE LORD PRESIDENT in the Chair.

The Rev. W. Keane, M.A.

19th July 1853.

The Reverend WILLIAM KEANE, M.A., Association Secretary of the Church Missionary Society, and Domestic Chaplain to the Most Noble the Marquess Conyngham, is called in, and examined as follows:

7774. *Chairman.*] WILL you be good enough to state to the Committee what are the qualifications which you have from residence, and from your personal knowledge of British India, to speak as to its religious, moral and social condition?

In 1846 I went out with the Bishop of Calcutta as a Missionary Canon of his cathedral, and remained in the diocese of Calcutta for three years and a half, during the greater part of which time I was learning the language in the midst of the heathen, away from European society.

7775. Earl of *Ellenborough.*] What is the meaning of a Missionary Canon?

It was the name by which the Bishop called the clergyman whom he wished to have supported by the endowment of the cathedral; I was so licensed. When the cathedral scheme was in part suspended, I was invited by the Bishop of Madras to act as Head Master of the Bishop's College Grammar School; I may mention that he also asked me to act as his examining Chaplain for a time.

7776. Lord Bishop of *Oxford.*] How long were you at Madras?

Nearly two years.

7777. Had you before resided in Calcutta?

For a very short time; nearly always among the natives in Kishnagur.

7778. Do you feel competent to speak, from your own observation, upon the state of the natives of British India?

Such would result from my immediate calling as a missionary among the natives; I sympathized with them, and identified myself as a Christian brother with them, and directed my studies and observations to their circumstances; for seven months I itinerated as a missionary about 1,500 miles round the circuit of the Delta of the Ganges, as far as my knowledge of the language would permit me; throughout the Sunderbunds, and a circuit of as wide an extent as that to which the Bengalee language extended.

7779. Did your observations lead you to believe that the people were increasing in wealth and prosperity, or the contrary?

There is no doubt, I think, that bullion and wealth are disappearing from the country; the wealth of the country, I am inclined to judge, is disappearing; I speak with very limited experience, but that is my full impression.

The Rev. W. Keane, M.A.

19th July 1853.

7780. You speak of the people with whom you dwell?
Yes.

7781. *Chairman.*] Will you be good enough to state what were the signs of its disappearance?
We missionaries get into the society of the people, and we find certain relics of a former state remaining. The goldsmith, the silk weaver, the ivory cutter, and the man who is connected with the native states and courts, still remains in his caste; his house remains, but a ruin of what it was 100 years ago; and his condition in society is not what it was; this especially affects Bengal. The old bazaars and places of that kind remain substantially built, in which were sold the manufactures of cotton and the other common products of the country; but they are now unoccupied, and a small shed suffices for the local trade; also, I have been told, although I have no power myself of judging upon the subject, that money is getting scarce; that the Zemindar finds it harder than before to pay his money to the collector, and that the cowrie, and other means of traffic in kind instead of money, are increasing. I think it is unquestionable that wealth is disappearing, but I should also add, that I think there is some temporal prosperity too.

7782. Earl of *Ellenborough.*] May not the circumstance which you first mentioned, the comparative difficulty experienced by those persons who have acted as goldsmiths and cutters of ivory, and so on, have arisen from the great alteration which has taken place in the distribution of wealth, and the disappearance of the more wealthy Zemindars?
That may account, in some measure, for the state of the goldsmiths, but that is but a small feature in the case; it will not account for the deficiency in the trade in cotton, or the injury to castes and communities from the disappearance of the trades in those articles which were formerly made in the villages, but are now brought from traders at Calcutta.

7783. The native manufactures have disappeared to a great extent, and the people now purchase English goods instead; is not that the case?
Decidedly so; they purchase English goods as being cheaper.

7784. Are not you aware that India is a very great importer of the precious metals; that there is a net import to the extent of a million a year?
If that be the case, I am aware that there is a freer distribution of those metals; and I wish to bear testimony to that feature of the prosperity of the times. The metals, when they were existing in the country before, were all buried; there is now a greater degree of confidence; and even were there less money, there is a more free use of it than there was formerly. If your Lordship says there is a greater quantity, it will account for much of the prosperity; but such was not my impression.

7785. Lord Bishop of *Oxford.*] In the parts of the country of which you speak from your own observation, did the signs of poverty extend to the cultivation of the land, the state of the tanks, and so on?
There is no doubt of the impaired state of the roads in Bengal, of the lack of new ones, and the filling up of the tanks.

7786. So that the signs of the poverty of which you spoke did not consist merely in the change from the use of home manufactures to the import of foreign goods, but they extended also to the state of the land and its culti vation?
Very much so; and the effect of that is manifest. If a man leaves his village with his cart-load of corn, he has no road to take it to market; and when he brings it there, he must sell it at any price, for it is not worth his while to try to convey it back again; and the bazaar corn-factor avails himself of this necessity of the ryot.

7787. Lord *Elphinstone.*] Would not the cessation of manufactures account for the falling off in the amount of agricultural production?
Not so. Agriculture must be maintained, in order to pay rent to the Company.

7788. Somebody must consume the agricultural produce, and if you destroy manufactures, you deprive the peasant of the consumer of his produce?

The

The consumers are not destroyed, they are only reduced in wealth; the population is probably much increased.

7789. Lord *Ashburton.*] Have you observed that lands are now waste, which used to be cultivated?

I was only four years in Bengal, and I cannot therefore well refer to former times. There is much land out of cultivation, more than I should think an agricultural people should leave uncultivated.

7790. Have you any reason to suppose that land has been thrown out of cultivation?

The system of the country is to leave the land out of cultivation periodically.

7791. Is the jungle gaining upon the village?

No.

7792. Is the village gaining upon the jungle?

No.

7793. You think that the cultivation is about the same now that it has been for some period of time?

I know not the past; my impression is, that such is the case.

7794. Earl of *Ellenborough.*] At what time of the year did you travel; was it when the crops were on the ground?

When the rice was getting ripe, and throughout the winter time, when the crops were off the ground.

7795. Lord Bishop of *Oxford.*] To what would you attribute the poverty of which you have spoken?

There are a great number of causes which one hears of, receives, and observes: the absence of the means of conveying their produce, the absence of canals for irrigation, and, above all, the want of markets. If you give a Bengalee a market, and tell him the price, if it is worth his while, he will do anything. I might add to these, the influx of steam manufacture, the removal to England of the wealth, and the extortion of the Zemindar.

7796. Can you mention any moral evils which exist upon a great scale, which met your observation, which the Government could check, and which vitally injure the natives at present?

There is one moral evil connected with our Government, which presented itself to my mind, and that is the Abkar system.

7797. Will you describe the action of that system to the Committee, as you think it injurious?

The Natives of Bengal, both Mussulmans and Hindoos, are a sober people; drunkenness is contrary to their law; the language of Bengal has no word for drunkenness: "To eat madness" is the Bengalee expression: a "mad fellow," in contrast to a mad man, means a drunkard. Sobriety prevails so much, that in my own village of Dwep-chundrapore I never saw a drunken man; but in the larger towns, as far as my observations went, and according to the complaint of all the Natives, drunkenness is greatly increasing.

7798. How do you connect that increase of drunkenness with the working of the Abkari system?

Because it is only where the Abkari system exists that drunkenness is observable at all. Perhaps that would give a wrong impression; because there cannot be drunkenness without the Abkari; the Abkari is the license to drink; I mean the licensing of the shop creates the sin of drunkenness.

7799. Does not the licensing system amongst such a population as the Hindoos give the appearance of a Government sanction to the drinking?

No, I think not; though it may do so.

7800. Then in what way do you attribute the increase of drunkenness to the working of the system?

I think it causes it. You live in a large town where there is no drunkenness; the Abkari Commissioner's native agent comes to that town, and says to one of the inhabitants, "You must set up a drinking shop"; the man says, "My caste is superior to that; we do not want drink here." "If you do not say you will, I

The Rev. W. Keane, M.A.

19th July 1853.

shall go and swear that you have got spirits in your house;" or, "I shall put you in chains, and examine the female apartments of your house." I am presenting an extreme case; but I believe it is not an unusual one. The end of that is, that a man gets a shop established, which is not and never was wanted by the people, and is only caused by the Native Agent of a very far distant Commissioner. I have heard of a case where such a man, when entrapped by the Native Agent, fled, and left his fixtures and his license paid in advance, as the only way of escaping; I know not that circumstance from my own experience, but I heard it.

7801. Lord *Broughton.*] Do you mean as the only way of his escaping from keeping a liquor shop?

Yes. Your Lordships may not understand it; but the Natives in India who wear the badge of the Company, with small salaries, great powers, and who are away from their European superiors, can do very extraordinary things; the worst feature of the system is, that the Abkari European Commissioner is so far away from his subordinates.

7802. Lord *Ashburton.*] The Abkari Commissioner is commended or blamed by his superiors according to the amount of revenue which he can raise from that source, is not he?

My impression is that that is the general test of a good officer in India.

7803. He is tempted in consequence to wink at many practices which he would otherwise reprehend?

Not the European Commissioners; I believe the civil servants, as a body, wink at nothing; I wish to testify my high admiration of their honesty, as far as lies in their power; but they cannot do much, and are themselves the strongest condemners of the Abkari.

7804. *Chairman.*] Then your answer, as to the estimation in which an officer is held being dependent upon the amount of revenue which he collects, referred to the Native officers, and not to the European superintendents?

I think, also, the rule applies to the European officer, and it applies to every subordinate; but the European is not induced by the rule to unrighteous acts.

7805. Lord Bishop of *Oxford.*] Will you state to the Committee the opinion you formed with reference to the working of the salt duty in the districts of India in which you resided?

I believe it is an oppressive tax, and it certainly is the greatest temporal curse upon the country.

7806. Will you describe in what way you think it acts as such a great curse?

The price is a very large one, and the article is so filthy that I did not know it was salt when I saw it. The natives call it black salt, as contrasted with the white salt, which is sold to Europeans.

7807. *Chairman.*] Is it your opinion, with respect to the salt tax, that it is the nature of the tax which renders it so oppressive, and that the same amount of money derived from the natives by some other impost would be less oppressive?

Infinitely less oppressive. I think to tax water or rice or salt in India must be a sure way to injure the country; to place it under disadvantages incomparably greater than the amount of the tax. I do not believe the salt tax represents more than one-third of the imposition, and yet the article is infinitely deteriorated, which would be otherwise sold perfectly pure; for the natives are so cleanly in their habits, that sugar, pepper and spices are pure, while salt is filthy.

7808. Lord Bishop of *Oxford.*] When you say it does not represent one-third of the impost, do you mean that the people are made to pay three times as much as the Government actually receives?

I think they give 6 *s.* for the salt which the Government tax at 2 *s.*, and pay perhaps twice as much as the Government would charge. The Government sell it to the large dealers in quantities of not less than 50 maunds. The people buy the inferior salt from the second, third or fourth monopolist dealer. The reason I think the salt tax such an evil is that I was living in a country where it is an element of health, so much so, that worms are the prevailing disease of Bengal;

Bengal; and I believe this to be the cause, too, of the fatal consequences which are the result of many other diseases.

7809. In your estimation, it is a direct tax upon a necessary article of food of the poorest classes?

I look upon it as a monster grievance; and, though I speak with feeling, I am not exaggerating in that expression.

7810. It is a grievance of that particular kind, that it is not a tax in any sense upon the superfluities of the rich, but it is a tax upon the essential necessaries of the poor?

As far as the amount of the tax goes, it exacts as much from the ryot subsisting on 2 *d.* a day as it does from the zemindar with a million of money in Calcutta: the one cannot eat more salt than the other.

7811. Earl of *Ellenborough.*] Are the people compelled to pay more for their salt now than they were accustomed to pay formerly?

I dare not venture to say that; I cannot call to mind that I have heard more than a universal complaint of the Company's salt.

7812. Lord *Wynford.*] Have you ever lived in the salt producing district?

I have passed through it in the course of my tour, and rejoiced to find Government selling salt there in retail, in order to hinder the illicit manufacture.

7813. Are there many labourers employed there?

I never went into their manufactories.

7814. Do not you think the unlimited introduction of European salt would interfere a good deal with the labour of the people?

I do not propose that. My proposition would be this: to let the natives manufacture their salt as they do their other commodities; or if the Government wants a tax upon salt, though I think any tax upon it would be injurious, let the Government distribute the salt under their own authorities, as they distribute spirits now. Let them take as much pains to distribute and maintain the quality of salt as they now do to distribute and regulate the standard of spirits, and let them take as much pains to keep spirits in Calcutta as they do to keep salt there, the sale of which latter they limit to not less than 50 maunds; and thus two of the greatest evils in India, connected with the English Government, would be, in my opinion, much mitigated.

7815. Earl of *Ellenborough.*] You mean that the Government should undertake to act as retail dealers in salt?

That is rather a strong expression. I should like to see the superintendent of salt chowkies exercise the same check and influence upon the sale and quality as he now does upon the taxation of salt. They should also retail it much more than they do.

7816. When you travelled in the country, did you travel in a palanquin at night, or did you ride in the day?

I went altogether in a small native boat.

7817. Did you land only at night?

I took care to stop every night, and landed whenever there were villages, to preach the Gospel.

7818. Did you stop in the middle of the day to preach?

If we like to preach in the morning, we can preach till ten o'clock; but in the afternoon we can preach from four till seven o'clock, and in the cold weather all the day.

7819. Did you stop at any village wherever it occurred to you to do so, and enter it and begin at once to preach?

I think I stopped at 600 villages during those seven months.

7820. You were in three villages a day?

I calculated that I was.

7821. Did many of the Natives come to hear you?

Yes.

The Rev. W. Keane, M.A.

19th July 1853.

7822. As you went away so soon, you could not tell what effect you produced very easily?

Very true; I made only a short visit: I preached the salvation of Christ, proclaimed a Saviour, God's Son as the Saviour of the world, and that through Him their sins would be forgiven; and then took care to read the Scriptures in their hearing, which answered for a sermon, for I was not able to speak well; and ultimately, before I left, I gave those who would come to me, and who would take and read it from my hand, a Gospel to take home.

7823. Lord *Broughton.*] Did you ever return to those villages?

No; my tour was strictly an itinerating one.

7824. You had no opportunity, therefore, of seeing the effect which was produced by your exertions?

No; if it were not God's work, you could expect no effect: you declare the truth; they feel the want of it before you come to them, and then God blesses that truth.

7825. Lord Bishop of *Oxford.*] Did the character of the Government's native servants appear to you to be very injurious to the Hindoos?

I have already given a specimen, in the case of the salt chowkie and abkari; I think that the character of the Government native servants imposes an awful responsibility upon the Government.

7826. Will you explain that answer to the Committee?

I allude to their character and their practices.

7827. To what do you attribute that evil?

To the wickedness of their natural hearts, uncontrolled by circumstances; their principle seems to me to be to oppress and to cheat and to extort bribes; and I believe that that is the means by which they obtain by far the largest amount of their income.

7828. Have there not been recently published in India, autobiographies and other works, giving the history of such people, and the way in which they make their fortunes?

The "Calcutta Review" constantly exposes it; it is notorious that a native servant, having three rupees eight annas, or seven shillings a month, if he gets into a Government office, is in a fair way to make a fortune.

7829. You know, probably, a book called "The Autobiography of Panchcowreykan"?

Yes, that is a notorious story in the "Calcutta Review"; it must have been written by an Englishman. He takes the instance of a man whose name signifies "Five Cowries"; he puts him into a subordinate office under the Government; he takes this man through all the courts of the Government—the judicial, revenue, magisterial, abkari, salt, opium, the registry and the whole zemindary system, and in a sarcastic and ridiculous way he puts forth all the usages which are notoriously carried out, and by which this man ultimately obtains a fortune, rides on a white elephant, and owns a zemindary.

7830. Do you think that the picture, though it may be exaggerated, is in the main true?

Undoubtedly, it is true. It is a notorious thing that property passes away from those who do not get into the Government service, and gets into the hands of those who can obtain a situation under the Government. The salary of those servants is so exceedingly small, compared with their power and responsibilities, that the natives only value those appointments; and I am certain that those who give them those appointments estimate the value of them by what can be got out of them by a system of oppression and the extortion of bribes.

7831. Earl of *Ellenborough.*] Do not those persons take particular care to send their sons to English schools?

They do.

7832. Lord Bishop of *Oxford.*] Would those evils be corrected by raising the pay and the position of those servants?

That is the way it was corrected in the case of Europeans in the country; they

they were almost as bad as the Natives are, and from the same cause, the want of moral character and the extremely small incomes they received. They made fortunes of 10,000 *l.* a year, when the salary of a member of Council was 300 *l.* a year. I think the first step to be adopted is to pay a man according to his responsibility; then you may exact the same perfect integrity which is maintained by the European. I think the Europeans do wink at the misconduct of their native servants in taking bribes; that is too universally the case for us to suppose they are not thoroughly familiar with it.

7833. Do you attribute this evil in some degree to the natives not being admitted to the higher circles of society?

If you put a native into a position of influence, you give him self-respect; if you throw him along with the European, he is likely to imitate the same honesty which he sees exhibited by a European: besides that, such an association would cut him off from the mean habits of the ill-paid peasant class.

7834. Do you think there would be any insuperable difficulties in raising the position of native servants of that class?

I long greatly to see them raised. The present state of things injures the influence of our Christianity greatly: the Natives do not make a distinction between a Government and its religion. They say—"We cannot get into any positions of influence under this Christian Government as we used to do under the Mahomedans." I have no doubt in my own mind that the Natives might fill very high offices with as much advantage to the State as to themselves; their knowledge of the language and the usages of the people, and even their manner of understanding the faults and deceits of their fellow-subjects, would greatly assist the ultimate ends of justice; the want of that is felt very much.

7835. Lord *Broughton.*] Would you make a Native a member of Council?

That would be infinitely too great a step to take at once; if I did it, I would do it only after I had tried him in the office of a Collector, and found that he was trustworthy, and was separated from the native cliques; then, I think, a Native in the Council would exercise a good influence.

7836. Lord Bishop of *Oxford.*] Would such an elevation of the character of the lower native servants of the Company tend greatly to improve the condition of the lower orders by preventing their being spoiled, as they now are?

It would: it would provide a market for native jewelry, and for all the great state which the Nawab of Moorshedabad and the Nawab of the Deccan now possess. If the Native were in high office under the Government, he would keep up such a native state, and distribute his wealth in the purchase of native commodities instead of English products.

7837. If you could raise the character of the mass of the native servants who come in contact with the lower orders of people, would not that deliver the latter from one great means by which they are spoiled?

I think it would.

7838. Earl of *Ellenborough.*] Does not the Nawab of Moorshedabad lay out the larger portion of his income on women?

7839. Lord Bishop of *Oxford.*] Are there not still many inhuman rites allowed in India?

There is one so fearful that it is almost the only prominent one in my mind at the present moment; I allude to the Ghaut murders in my immediate neighbourhood.

7840. To what extent is that system still continued in India?

There is an article in the "Calcutta Review" on the subject, which I think is too strong: it says that there are at least 1,000 a day brought down to the Ganges to be exposed, and ultimately to be put into the water.

7841. Lord *Broughton.*] You do not believe that statement, do you?

The way in which the "Calcutta Review" argues is this: and this is given on the authority of native essayists. There are 40,000,000 in the Gangetic Valley; 1,000,000 of those die within reach of the water, and half that number are brought down to the water; but to make sure, says the reviewer, we may take

The Rev. W. Keane, M.A.

19th July 1853.

the number of 365,000 at the smallest computation; 1,000 a day, therefore, perish on the banks of the river.

7842. Lord Bishop of *Oxford.*] Is it your impression that that statement is much exaggerated?

I cannot speak of this. I could seldom, I think, take a walk of seven miles without seeing from 4 to 12 sick people on the banks of the river.

7843. Lord *Elphinstone.*] When you were travelling in boats in the way you described, had you a great many opportunities of seeing them?

Constantly: there rarely was a day that I did not see the sick at the Ghauts.

7844. Earl of *Ellenborough.*] Were not they there for the purpose of bathing?

No; they are brought down in their beds to die there.

7845. Lord Bishop of *Oxford.*] Is not it believed that those practices are often resorted to merely for the purposes of murder?

I traced two such instances; and, of course, in such a place as India particularly, wherever they have the power of murdering, you may be sure they will do so sometimes. It is a most awful opportunity: the priest has it on his lips to say, this man is fated to die, and upon the priest uttering that sentence, it only remains—in spite, it may be, of his own earnest entreaties—to hand him over to the hired bearers, who bring him from one to three days' walk to the Ganges, away often from his relations, and place him on the banks of the river, beneath the sun by day and the dew by night. There was one instance, which was given me by a gentleman, a doctor in Calcutta; he narrated to me the case of a very rich Baboo in Calcutta, whom he heard was gone to the water: he immediately went to a gentleman, now high in office in Calcutta, and said, "Baboo So-and-so is gone to die at the Ganges, and I do not believe he is very ill." The two went down to the water-side; the Baboo was in considerable state there; the gentleman asked them how the money was left; they said, "He has left his money to his relations." "Has the will been carefully drawn out?" said the European. "Oh, yes, by a lawyer;" and they showed him the will. I should inform your Lordships that the doctor said, in the hearing of the European, "I am ready to swear that this man may live for a month." The European took up the will, on which thousands, if not many tens of thousands, of pounds depended, and tore it up and threw it into the water, and said, "If this man dies at the Ghaut, I will have you up for murder, for this doctor tells me he may live for a month." The man was brought home and was alive, I believe, when the medical man told me of it in Calcutta.

7846. Earl of *Ellenborough.*] How long afterwards?

Years afterwards.

7847. Lord Bishop of *Oxford.*] Is there good reason to believe that this practice might be safely suppressed by the Government?

I think so. It would be by far the most difficult work which has ever been done on the subject of inhuman rites; this practice is far more prevalent than any other, and I should be disposed to think that the way of meeting it is by saying that where a murder had been proved to have been wilfully committed, the punishment should be hanging; so putting the whole affair under the police, as a security for the lawful administration of it. It would also interpose the difficulty, in the fact of the native officials having any thing to do with it, which would soon make the thing such a source of trouble and litigation, that I think it would gradually disappear, until at length the Government could forbid its repetition at all. I am not prepared to say that you could now forbid heathens taking their sick to the Ganges, because it is their great hope of salvation. Also, I think it would be becoming in our Government to forbid the gross exhibitions of men passing through the streets with iron rods through their tongues, and of men half naked swung by the sinews of their backs, and of many other horrid tortures: just as they prevent indecent exhibitions of the person, so I think the police might forbid those cruel spectacles. The human sacrifices among the Khoud tribes are being vigorously suppressed, I understand.

7848. Lord *Elphinstone.*] They are self-inflicted cruelties?

They are; also among inhuman rites. I wish much to call your attention to a very much to be pitied person, and that is the poor Hindoo women servants of the

the temples—the dancing women. I think the Government might inquire, with good effect, how they are obtained, and how they are detained, and what becomes of them at last. I think it is a description of slavery that exists in the country of a most awful character.

7849. Earl of *Ellenborough*.] Is not it the fact that old women frequently buy little children of the most tender years, and bring them up to this employment at the temples?

Buying children is not the custom of the country, but there are many children who are left orphans. We want the Government to adopt some means of providing a home for orphans, for the children of criminals, and for children after a famine.

7850. Were you ever at Allahabad?

No, I never was so high as Allahabad.

7851. Have you ever heard of a school there for orphans?

Yes, the missionaries provide a home there, or rather near Agra.

7852. I refer to a school supported by the Commissioner at the station?

I was not aware that there was such an institution.

7853. Lord Bishop of *Oxford*.] Is the Government still connected in any way with idolatry in India?

Yes.

7854. Will you state in what way?

It is connected with idolatry as being connected with the estates of the temples in Southern India.

7855. Is there any connexion existing which you think it would be easy for the Government to terminate?

It does not fall within my province to consider whether it would be easy or not; I believe the Government do superintend properties belonging to the temples, and that they do exercise patronage in the temples in Southern India, and that that they do grant a sum of money still to Juggernaut, and I wonld ouly say I wish they would relieve themselves from these.

7856. Lord *Broughton*.] The connexion with Juggernaut has altogether ceased, has not it?

No, I believe not.

7857. Lord *Wynford*.] Have not the Government refused to accept any trust whatever with respect to heathen temples?

I believe there is such an Act passed, and that your Lordships pressed it; the East India Company urged it, and the civil servants in India united in it; but the thing is not yet done.

7858. Has not it been in some degree a subject of complaint among the Natives, and among others also, that the cause of education has been hindered, because, where the care of a temple or a trust connected with a temple has been added to the care of a school, the Government have, on that account, refused the charge altogether?

I never heard of the case.

7859. Lord *Stanley* of Alderley.] Are the Committee to understand that you consider the only instance in which the Government are in any way connected with idolatry to be in the administration of some of the estates of the temples?

In the administration of estates, in the patronage of the temples, and in the payment to Juggernaut, which is a money payment; I may be wrong in the last instance, but that is my impression.

7860. Earl of *Ellenborough*.] You were not in India when the payment ceased which had been demanded from pilgrims to Gya and Juggernaut, were you?

No.

7861. Did you ever happen to hear that there were many more pilgrims in the subsequent year?

I have undoubted reason to believe that the number of those pilgrims has decreased; and I desire, having expressed my regret at the existence of things

The Rev. W. Keane, M.A.

19th July 1853.

which are to be complained of, to testify, as a missionary, my dutiful acknowledgment of the immense advances which have been made by our Government.

7862. *Chairman.*] In what respect?

In the severance of the Government from those temples and pilgrim taxes, in the withholding military honour from those gods, and in the reduction of the prestige of the Government connexion with Juggernaut and many other false gods.

7863. Lord *Stanley* of Alderley.] What is the nature of the patronage which you state that the Government exercise in the appointments to the temples?

When the appointment falls vacant, instead of the priests themselves appointing to those different offices, the representative of the East India Company does so, I believe.

7864. To what office?

To the office of priest.

7865. Lord *Elphinstone.*] In what temple?

In the temples in Southern India; in fact, we have now only the remains of the general system which existed universally some years ago in Bombay and Madras, of the Government having the protection of all the heathen temples, and all their property.

7866. Do you mean the Committee to understand, that at Madras the priests are still appointed by the Government officers?

I am under that impression.

7867. You do not state it of your own knowledge?

I do not, because I have not been into the Mofussil at Madras.

7868. Lord *Stanley* of Alderley.] Do you know of any instances of your own knowledge in which a priest has been appointed by the Government?

I do not.

7869. Lord Bishop of *Oxford.*] Have you been led to form an opinion as to the success of the administration of education in India by the present Government?

That was my immediate calling; education was the missionary duty which the Bishop of Calcutta designed for me, and to which I specially turned my attention.

7870. You therefore gave your best attention to the general subject of education in India?

I did so.

7871. Earl of *Ellenborough.*] Were your emoluments derived from the Government, or from contributions from individuals?

From the endowment of St. Paul's Cathedral.

7872. Was that a payment from the Government?

No; St. Paul's Cathedral has an endowment, and out of that endowment I was paid.

7873. You were not a Chaplain in the service of the Government?

No.

7874. Lord Bishop of *Oxford.*] Will you state to the Committee your impression as to the efficiency of the plan of the present Government, as it is being carried out, for the education of the natives of India?

I think the Government plan is highly efficiently carried out. I visited most, if not all, of the large English schools in Bengal, and many of the smaller ones, and some of the vernacular schools of the Government, and I do unhesitatingly testify that my impression of their efficiency was, I think I may say, universal; I believe they were all in an efficient state.

7875. From what class do they derive their pupils?

From the richest classes.

7876. Do the Government make any provision for the education of the poorer classes?

There are some vernacular schools: I except them from what I say as to the efficiency

efficiency of the schools; the Government vernacular schools are in an inefficient condition, as far as I saw them.

7877. The schools of the efficiency of which you have spoken are only calculated for pupils of the higher class?

For pupils who learn English, and can afford to pay for doing so, and who are consequently exclusively of the higher class.

7878. When you say that they are in a highly efficient condition, will you state to the Committee whether you have any impression as to the effect which the education given in them has upon the pupils?

I think it raises them very much in the knowledge of English literature and science; it makes them acquainted with the ideas of Shakespeare, and the facts of English history and Cambridge book-work in mathematics, in which they are as proficient as youths in our grammar-schools; in fact, much more so.

7879. Does it qualify them for employment in offices of importance under the Government?

I believe the Natives expect it will do so; but I think it is doing so much less than was expected. The Natives go to the Government School with the expectation of its being an access to Government employment; but I do not think that the Government servants who have the patronage much like an English taught student.

7880. *Chairman.*] From what source do you derive your belief that the civil servants who have the patronage are disinclined to employ those who have been educated at the English schools?

From personal intercourse; one gentleman, who was Secretary to the Government, told me that he offered an appointment worth 16 rupees a month to a man who had been a scholar in the Government College; the man refused the appointment, as being beneath his expectations; he continued for three years, I think, without employment, and ultimately he inquired again of his patron, and obtained the same situation, the patron making that the occasion for saying to me that he considered the airs of these highly-taught students injurious to the interests of the State; they were not willing to begin at the bottom; they had scholarships perhaps of 40 rupees a month, and they were not willing to take situations of 16 rupees a month.

7881. Lord *Stanley* of Alderley.] Are those the only grounds which lead you to form the opinion that the civil servants of the Government are indisposed to give appointments to the more highly-educated Natives?

That was one instance. I can call to mind several civilians who have conveyed to me the same impression, that high-flown European education is not the best preparation for useful service to the State; their expectations are as much above as their qualifications are below the practical standard of Government employ.

7882. Lord Bishop of *Oxford.*] What is your impression of the moral effect of English instruction communicated chiefly by heathen teachers?

I think the effect is certainly evil; it does away with a great deal of the influence of heathen discipline. The heathen superstition exercises considerable control over society, and the high European education does away with that altogether, but does not substitute any moral principle in its place; on the contrary, the example of the Government in not teaching the Bible, and in not inculcating religious principles, has a further demoralizing effect. The Natives say, "If the Government put away their religion to please us, we may put away our truth, we may put away any principle we please if they do it." I think the effect is grievously demoralising; I think also it tends to produce evils in the country which the Government knows nothing about; it gives to the native mind that unity of opinion which before it never had; it gives to them political thoughts, which they get out of our European books, but which it is impossible to reconcile with our position in that country, political thoughts of liberty and power, which would be good if they were only the result of a noble ambition of the natural mind for something superior, but which, when they arise without religious principles, produce an effect which, to my mind, is one of almost unmixed evil. The following are a few authorities on the moral evils of the present Government instruction: the Bishop of Calcutta, in a recently published letter, says, "The Government education system is a blot upon the

The Rev. W. Keane, M.A.

19th July 1853.

Honourable Court's administration, involving the most awful guilt before Almighty God." The Bishop of Madras writes, "I have long regretted and mourned over the Government system of education; it is a real evil, and must not be permitted to continue. Is it to be endured that a Christian Government should absolutely exclude Christianity from their instruction, and prohibit their teachers from referring to it in their teachings? The loudest voice must be raised against this crying evil by all that regard the best interests of India." A civilian in the highest position of the service thus writes: "All your best exertions, then, should be put forth to remove this great paramount defect from the Government scheme, viz. the absence in it of moral training or instruction; I doubt if this omission do not render it, in its general influence on society, rather noxious than beneficial." And an intelligent Native says, "Natural religion has been carefully excluded from places of instruction, and the tree of error and moral depravity has been planted thereby."

7883. Lord *Stanley* of Alderley.] Is it your opinion that education, unaccompanied with instruction in the truths of Christianity, is an unmixed evil to the Natives of India?

No; because our English education is unmixed with Christianity. You cannot wholly take Christianity out of an English education, and therefore there is a great deal of real Christianity imparted, though the Government pretend to say they teach none. I believe they teach a great deal; and it is that which gives us great encouragement with regard to the results of this system of English education.

7884. Lord Bishop of *Oxford*.] Do you mean that, while the Government profess to exclude direct Christian instruction, yet, in teaching the natives Christian literature, they incidentally convey to them a great deal of Christian truth?

Of course. Shakespeare, though by no means a good standard, is full of religion; it is full of the common sense principles which none but Christian men can recognize. Sound Protestant Bible principles, though not actually told in words, are there set out to advantage, and the opposite often condemned. So with Goldsmith, Abercrombie on the Mental Powers, and many other books which are taught in the schools, though the natives hear they are not to be proselyted, yet such books have undoubtedly sometimes a favourable effect in actually bringing them to us missionaries.

7885. Lord *Stanley* of Alderley.] Do you think that the natives would attend the schools if the truths of Christianity were taught ostensibly in the schools?

I am certain they would. They come to the Missionary schools; 60,000 or 70,000 of them come there, while only 25,000 come to the Government schools; and we always teach the Bible in every one of the schools.

7886. Lord *Monteagle* of Brandon.] Is not it notorious that the Missionary schools are entirely disconnected from the Government?

Yes; the natives know, though it took them a long time to persuade them of it, that the Government is entirely indifferent to Christianity.

7887. Do you think the effect of your religious instruction would be such as you describe it to be, if you were considered to be the agents of the Government, acting under their authority, and complying with their directions?

I think we should meet with great difficulties which we do not meet with now.

7888. Earl of *Ellenborough*.] You never told the natives that you were a Missionary Canon of the Cathedral, did you?

They never asked me; they knew I was a missionary, from my Bible in my hand.

7889. If they had supposed that you were connected with the Cathedral, would that have interfered with your success, do you think?

Certainly not.

7890. Would not that have appeared like a connexion with the Government?

But the connexion should be very marked; they would not, I think, take notice of such a circumstance as that; it would be only in the case of the Government

vernment itself coming forward in a prominent and direct way, that any difficulty might arise.

7891. Lord *Wynford.*] Do not you think it would be fairer to say, the Government are impartial between the different religions, instead of saying they are indifferent to the Christian religion?

I think myself that the Government, as a Government, though not as individuals, regard themselves very much in the light of administrators, not of the Christian law but of the laws of India. I think there are certain difficulties in India which are inseparable from a Christian Government, having the administration of a heathen land.

7892. Still, in their position, they cannot be indifferent to the wish to spread the doctrines of the Christian religion?

If I were not afraid of having my expression misunderstood, I should say there is more than indifference; the Government rather lean against the missionaries. It is true, ostensibly the opposition to missions does not now exist; the missionary is now allowed admission to the country, and he is even protected; but I am certain that the Natives are aware of the fact, that the East India Company, as such, have no sympathy with, nothing to do with missions; they take care to make the people know it.

7893. Lord *Broughton.*] Are you aware that the East India Company have an Established Church in India?

Yes.

7894. The Natives, therefore, cannot believe that the Government of India, having an Established Church, and paying for that Church, and giving encouragement to it, are indifferent to the religion which the Established Church is bound to teach, and does teach?

The strength of the Establishment is not much to the honour of religion in India; and I think it appears too manifest that that act is for the advantage of Europeans, and not for the spread of Christianity.

7895. Lord Bishop of *Oxford.*] Was not there a universal belief, that in 1847 a despatch was sent from the Court at home, forbidding the Company's servants, directly or indirectly, either in their public or their private acts, to help forward the cause of missions?

I was resident in Calcutta at the time the matter became notorious in the public papers, and in conversation among Europeans.

7896. Such a belief existed generally?

So generally, that on the anniversary meeting of the Church Missionary Society, the civilians (and we had very many civilians who support missions) absented themselves from the platform. A merchant took the chair, and gave as a reason for his presence in the chair, where a member of the Council used ordinarily to sit, that it was thought better to bow while the wave passed over them, and that if they were quiet, and the Company's servants did not appear, the law would not be put into operation; that law being said to be this, that no covenanted servant of the Company should assist, directly or indirectly, in mission work, and refusing to recognize any distinction between acts done in his private and his public capacity. It is called the Gagging Despatch; but I believe it has been much exaggerated, and perhaps, if we saw the paper itself, we should find it very different from that which has been represented concerning it.

7897. Lord *Monteagle* of Brandon.] Supposing the Government connected themselves with the missions with which you have been associated, what effect would be produced upon your labours; would they be much more efficient, or less so if you were recognized as a Government servant?

I think hitherto the opposite cause has worked well; but I have such confidence that God is doing wonders in India, that I believe if the Government were to give its sanction now wisely to Christian missions, that would work well also.

7898. Having regard to your own experience, should you expect greater success in the mission with which you are connected, if you were known and recog-

The Rev. W. Keane, M.A.

19th July 1853.

nized as a Government servant, instead of being an independent Christian, acting upon your private motives of charity and duty?

I very much prefer my present position.

7899. You think that it is more efficient, and renders you more capable of extending religious knowledge?

I think so; missions must be a voluntary work, and I think they do best when they are free from the entanglements of the Government; but still Government has to fulfil its duty to God and the people in the matter.

7900. Lord Bishop of *Oxford.*] To return to the subject of education; does the Government give any other assistance to the education of the lower orders of Hindoos than that which you have mentioned?

They do in a slight degree; in the North-Western Provinces the Governor is carrying out the system of village schools, I believe.

7901. When we took possession of India, we found a certain amount of education very widely spread through the country, did we not?

Very widely.

7902. Have we in any way taken that up, and engrafted it upon our own system?

We have not, that I know of.

7903. Is it your impression, from what you have observed, that a union of the two systems might have taken place with great effect?

I think it might, if the Government had entered into the subject of education as they ought to have done; but I think its present puny efforts could have had but little effect if they had been employed in any way; I think, if the Government had spent a vast sum of money, such as would influence the immense multitudes of the population, they thereby might have greatly improved the indigenous education of the country, which is exceedingly extensive.

7904. Is it your impression that far too little has been laid out, considering the sums received by the Government, upon the education of the people?

It is their great omission. India was an inquiring, educated country. I am inclined to think that there is no country in the world where so many people know their A B C, and can understand a bazaar account, as India. As there is certainly an open door for missions, so there was an open door for the Government to do good in the way of education.

7905. Is it your impression that it was necessary to exclude the teaching of the Bible from the schools which the Government aided?

I am certain it was not necessary.

7906. Do you think that the admission of the Bible freely into them would have alarmed the native mind?

I am sure they would have cared as little for the Bible in its religious character as we do for Homer.

7907. You therefore believe that, with perfect safety, it might have been introduced into the Government schools?

I am certain it might. I am disposed to think, at the present moment, there is not much, if any, difference of opinion on the subject. The following is the published opinion of Mr. J. Kerr, M. A., Principal of Hooghly College, and before that Principal of the Hindoo College, Calcutta:—"The question of introducing the Bible as a class-book appears to turn upon another question, viz., whether such a measure would be acceptable, or at least not positively unacceptable, to the natives. All that I have observed, from personal intercourse with the students, leads me to believe that the introduction of the Bible, in a quiet and unostentatious manner, would, in the present day, create very little alarm. The more intelligent students would view it with satisfaction, and welcome it as a new means of improvement. But would not the parents be alarmed and dissatisfied? The parents, if left to themselves, would look on with a feeling of indifference. Few of them would be aware of the change, or feel any interest in it, unless pains were taken to excite their prejudices. By introducing religious instruction, two objects would be gained, to which the Government might lend its support without being blamed for an undue desire to propagate the Gospel. First, the students

dents would be supplied with the means of forming a correct estimate of the Christian religion, which has exercised such an undeniable influence upon the progress of society. Secondly, the introduction of religious instruction in a suitable manner might be expected to improve the moral character of the students." I believe the opinion as to the fear of the Bible was an English one, resulting from the objections which Papists have to it, and the people thought the Hindoos would have the same. The fact is, the Hindoos despise our Bible; they do not believe it is the power of God to upset their whole system; when they do, then I believe they will try to keep it out of the schools if they can.

7908. The position which the Government has adopted in regard to education is that of neutrality, is not it?

Yes; they used to say so.

7909. Do you think that neutrality is really possible in such a case?

I have already said that it is not; for I believe they sometimes actually help us missionaries, and that certainly is not their avowed object.

7910. Do you think that the almost enforced uniformity of system, as regards education in the different Presidencies in India, is a great evil?

I think it hinders our improvement.

7911. Will you point out to the Committee the way in which you think it acts so as to hinder improvement in education?

I feel that the Calcutta system is not a system which has the confidence of the civilians and the people generally in India. It was imported: it was the English national system imported into India, and entrusted successively to the hands, not of the Government servants, but of London lawyers. You will find that most of those who have developed the Calcutta system of education have been gentlemen of mighty minds undoubtedly, but sent out from this country to do so, and not servants of the Company; and that, consequently, the system of education in Calcutta, which has been forced into its present efficiency, and been thrust on Madras, Bombay and the North-Western Provinces, has hindered their improvement: the thing is stereotyped. There is no vitality. I think if the different Presidencies were allowed to do that which the leading Government servants thought best to do for education, you would see the North-western Provinces striking out an immense system of village schools. At Bombay you would see the Government trying the system of high literary and good vernacular schools. At Madras you would see them carrying out the system of Sir Thomas Monro and Lord Tweeddale, which, in my opinion, is far preferable to any other, namely, the system of village vernacular schools, with large provincial schools, and a far lower standard of English literature, the Scriptures being allowed to those who choose to read them; and a grant in aid as lately proposed by Sir H. Pottinger to all efficient schools not connected with Government.

7912. Has not the result of the system of education in Madras, as far as it has been allowed to be carried, shown that such would be the case?

It has hitherto shown nothing: it appears, as far as we can know the secrets of the Government, that they, the Madras Government, will not adopt the Bengal system of education, and they are not suffered to adopt any thing else. Therefore the money at Madras has been accumulating till they have funds to the amount of 100,000 *l.*, and an income of 10,000 *l.* a year, out of which income they only spend 3,000 *l.* in educating 200 boys.

7913. Lord *Elphinstone.*] Who is it that will not adopt the Government system at Madras?

Those who have the disposal of the 10,000 *l.* a year.

7914. Who are they?

I presume the Governor in Council. The money is there; and the only result is, that 200 youths are educated in a very efficient way.

7915. Lord *Broughton.*] When you say the Governor in Council, do you mean the present Governor in Council, or are you speaking of the Government of Madras generally?

My impression is, from what we can see, that the Governor in Council and the preceding Governors, both Lord Tweeddale and Lord Elphinstone, have hit

The Rev. W. Keane, M.A.

19th July 1853.

upon the best system of education; but that system of education has never been carried out: the reason that it has not been carried out I believe to be some obstacle, which is not apparent, the impression being that they are told if you do not do as they do in Calcutta, you must not do anything.

7916. Do you attribute this neglect to carry out that plan of education to the present Government of Madras, or to the general system which has prevailed for some time at the Presidency?

From what I know of the present Governor's published sentiments, and those of his colleagues in office, and from what I know of Lord Tweeddale's and Lord Elphinstone's published sentiments, I cannot attribute it to them, because I know they have hit upon a scheme which is far preferable to any other scheme, but they have not developed their plan: I cannot tell with whom the impediment rests; but I know that the present Governor has promulgated the following plan: he wishes to have central provincial schools, and an extensive system of village vernacular schools; and he thinks it right to give to the missionary schools, of which he speaks in high commendation, a portion of the funds which are at the disposal of the State for public education. The Governor has expressed those sentiments publicly, and I believe that plan to be best; but I am quite prepared to hear that in three years more nothing shall have been done.

7917. As far as the orders of the Government go, you think they have been what they ought to be, only they are not carried into effect?

And they have not been so for 30 years past: I understand that one reason the orders have not been carried out is, that they are told you must not introduce the Bible.

7918. Lord Bishop of *Oxford.*] Lord Tweeddale desired to introduce the Bible into the schools at Madras, did not he?

His minute was said to contain that paragraph. I think the form of his wish was this—and I think it was indicative of great penetration and knowledge of the subject—that he would wish the Bible to be introduced into the Government schools, but only on the condition that it was introduced into all the Government schools as a matter of course, implying that what he wished to do in Madras was perfectly feasible, and would be feasible in every other school in India; I understood that that was the force of Lord Tweeddale's minute.

7919. Are you able to inform the Committee what is the efficiency of the present ecclesiastical provision for the diffusion of Christian spiritual instruction in India?

I am.

7920. Will you inform the Committee what is the strength of what may be termed the ecclesiastical staff in the country?

There are 3 Bishops, and 40 Chaplains, and 80 Assistant Chaplains.

7921. Is it possible, in your judgment, for any man really to overlook such a diocese as the diocese of Calcutta, at present reaching from the Vale of Cashmere, in the north-west, to the Island of Singapore, in the south-east?

Your Lordships are quite able to see that that is not within reach of the powers of one man; it is a diocese of 2,000 or 3,000 miles long.

7922. What new Bishoprics do you think it would be most needful at present to establish?

The threefold Conference of the Propagation of the Gospel, the Christian Knowledge, and the Church Missionary Societies have presented Addresses to the Prime Minister, and have suggested an increase of the Episcopate in the North-West and Tinnevelly, I think. The Bishop of Calcutta, the Bishop of Bombay, and the Bishop and Clergy of Madras, have all pressed that the Bishop of Calcutta should be relieved of part of his diocese. The following are the resolutions of the above three-fold conference:—"That it is advisable—1. To press for an increase of the Episcopate in India: 2. To represent the necessity of an increased number of Chaplains and Assistant Chaplains; and to ask for grants in aid towards the support of clergymen in the smaller English stations where there is no Chaplain or Assistant Chaplain: 3. To recommend the appointment of Native Sub-assistant Chaplains, as already recommended by the Bishop of Calcutta, to minister to Native Christians connected with the Honourable Company's service: 4. To point out the importance of increased means and an improved system of education

education in India, and to call attention to the especial claims of the poorer classes of Europeans and East Indians connected with the public service. In reference more especially to the subject of education, the following resolutions were adopted—1. That the object for which a yearly sum for educational purposes is set apart by the East India Government is to promote good general education, to be ascertained on the report of their inspectors, among all classes of the inhabitants of India: 2. That every school, in which such general instruction as shall reach the standard prescribed by the competent authorities be conveyed, is entitled to share in the benefit of the Government grant: 3. That any regulation or usage, which prevents the admission of the Holy Scriptures into Schools and Colleges supported by Government, should be discontinued: 4. That the conference desires to submit for consideration the importance of using every effort to ameliorate the condition of society in India, and especially of discountenancing such inhuman and demoralizing customs as are unhappily still too prevalent in that country."

7923. Earl of *Ellenborough.*] The Bishop of Calcutta does not wish to lose Singapore, does he?
That is not stated in his letter.

7924. He would not wish it, would he?
I think he would.

7925. Do not you think he would like to have some place which would ensure to him a sea voyage?
I do not: I believe if there is a man living who does not consider himself in the performance of his duty, it is the Bishop of Calcutta.

7926. A man's health would suffer very much if he were always confined to the Lower Provinces, would not it; could any Bishop live who was confined to the Lower Provinces of Bengal for a number of years?
As well as the Governor and civilians in high position live; he would have his furlough at stated periods.

7927. Lord Bishop of *Oxford.*] Do you consider the number of Chaplains at all adequate to the wants of the servants of the Company and other Europeans settled in India?
Certainly not; the Europeans are very much distributed, and the Chaplains very few.

7928. Can you state, of your own knowledge, any facts which show the inadequacy of the present number?
Yes, I have had opportunity of observing, on the tour to which I have already referred.

7929. Will you state to the Committee any facts which will illustrate your opinion?
My tour led me up the Ganges first, where I met Her Majesty's 86th Royal Irish Fusileers, Lord Gough's regiment; there was an epidemic raging among them, and I found 400 men reduced to nearly 300, 96 or 97 being in hospital; in their position there was no spiritual pastor. From Rajmahal down to Noacolli, which is at the mouth of the river, taking the whole length of the river, with all the towns which dot the whole river downwards, there was not a single Chaplain. The Chaplain of Dacca happened to be absent.

7930. Earl of *Ellenborough.*] If there had been a Chaplain at any one of those stations on the river, he would only have had three persons for his congregation, would he?
He would not probably have had more than 30 at the smaller ones.

7931. Where would he find a congregation of 30?
Among the civilians and public servants.

7932. There are not 30 civilians at any one of those stations, are there?
I believe that 30 is generally under the mark; I think the East Indian clerks in the offices, and the Europeans, inhabitants in the neighbourhood, would amount to far more than 30 in most of them; in the larger stations the number would be more like 70.

The Rev. W. Keane, M.A.

19th July 1853.

7933. At such a station as Pubna would there be East Indians acting as clerks in the office?

This is the smallest station, and I think a Chaplain would have a congregation, not including children, of 25 or 30. I may be wrong. There is a school there.

7934. Lord Bishop of *Oxford.*] Was there a Chaplain in the Cabool army?

Kaye's history of that expedition, I believe, informs us, that with 17,000 people in that army there was no Christian clergyman.

7935. Earl of *Ellenborough.*] Sir William Nott had a clergyman at Candahar, Mr. Allen, and there was a Chaplain with Lord Gough?

I think that error will never happen again. I do not think these defects arise from any misappropriation of the Chaplains, but I think it is caused by the extreme paucity of them.

7936. Lord Bishop of *Oxford.*] Do you think the qualifications of the Chaplains employed in India are all that they ought to be?

I wish much to suggest that the Chaplains should be required to learn the native languages. I believe they are at present the only covenanted Europeans who are not required to learn them. Military men, civilians and medical men must all learn the native languages, and the lack of the knowledge of those native languages on the part of a Chaplain renders him, in many respects, an inefficient public servant compared with the noble servants which every other branch of the Company's Service produces. This subject has already been inquired into, as will be seen by the following passage from Minutes on East Indian Affairs, House of Commons, 1832: "From a very early period of time, the charge of instructing the Natives of India devolved principally on the Company's Chaplains. To excite them to the diligent performance of this branch of their duty, the local governments (acting under the orders of the Court of Directors, and under the authority of the Company's charter), occasionally granted to them gratuities for special services rendered in the performance of this duty." "The authority of the Company's charter," above alluded to, is, probably, the following paragraph in the second East India Company's charter, dated 5th September 1698, and which has never been repealed or annulled, as far as I know, by later authority: "And we do further will and appoint, that all such ministers as shall be sent to reside in India as aforesaid, shall be obliged to learn, within one year after their arrival, the Portuguese language; and shall apply themselves to learn the native language of the country where they shall reside, the better to enable them to instruct the Gentoos, that shall be the servants or slaves of the same Company, or their agents, in the Protestant religion."

7937. Are they paid upon a like scale with the civil servants of the Company?

No; that is one disadvantage of their position, that they have the position of civil servants with military salaries and allowances, and are constantly placed in small stations with considerable expenses, but they seldom have the advantages which are possessed by military servants of barrack-rooms, &c., and they have not an opportunity of getting staff appointments.

7938. Earl of *Ellenborough.*] Although they are not paid at so high a rate as civilians in India, they are much better paid than clergymen are in this country, are they not?

I think a Chaplain is the worst paid covenanted servant in the East Indies.

7939. Lord Bishop of *Oxford.*] You are not a Chaplain yourself?

No.

7940. Earl of *Harrowby.*] Is not he better paid than the missionaries are under the various Societies?

I am prepared to state that a missionary is a more independent man, generally speaking. The missionary has not the same claims upon him to expend money, and he has all his wants supplied by the Society, much the same as a child would have by a parent. The Natives in India always charge you according to the salary and position which you possess. The missionary has his own voyage paid, and has his wife sent home and maintained there, if she is ill; his children are provided with education at home, and every other necessary expense which the missionary incurs in his cause is provided for him; but the Chaplain has himself to meet a great many of those claims, and yet he is really very badly paid;

paid; and I think their constant and reiterated appeals to Government on this head are warranted.

7941. Earl of *Ellenborough.*] Can you state what the salary of a full chaplain is?

Eight hundred rupees a month.

7942. About 1,000 *l.* a year?

Not quite. But the appointments ought not to be called full chaplaincies; according to the letter of the Bishop of Calcutta, an assistant chaplain may never get a full chaplaincy; he is more likely to be entitled to his pension than his full chaplaincy.

7943. Lord Bishop of *Oxford.*] Will you explain to the Committee the alterations which have been made, which produce the results you now speak of?

An assistant chaplain, at the end of 17 years, is entitled to a pension; he is likely to get within one or two years of that period of 17 years before the man at the bottom of the list of assistant chaplains gets to the bottom of the list of full chaplains. This has been caused by reducing the number of full chaplains, to provide salaries for the employment of a greater number of assistant chaplains.

7944. Earl of *Ellenborough.*] He retires with the pension of a major at the end of 17 years, does not he?

I do not know; I think not so much.

7945. Lord Bishop of *Oxford.*] Does not this deficiency of chaplains, as you consider it, lead to the injury of what may be called the local church in India?

It leads, I think, to a very different set of men going out as chaplains compared with those who used to go out 50 years ago, when they were better paid, such as Brown, Martyn, Buchanan, Thomason and Corrie. I mean by this no reflection on my brethren in the ministry; but who would think of now offering to a Martyn or Cotterill (both Cambridge senior wranglers) an office of 500 rupees a month, less than a pilot's salary, with the position and liabilities of a Company's chaplain, and for the prospect, if life be spared for 15 or 17 years, to have the choice of 800 rupees a month, or a pension of less than a third of the salary. The higher motive of missionary usefulness in a heathen land, which would call forth the ablest men, is not now put before the chaplain. I also think our two Bishops' salaries of 2,400 *l.* too small, placed as they are by the patent of office in the same class with members of the civil, military and legal professions, with official salaries of from 5,000 *l.* to 7,000 *l.* a year. The increase of the episcopate was effected on the same principle as the increase of the chaplains, by the reduction of existing salaries. Concurrent with the creation of the diocese of Madras and Bombay, was the reduction of the respective Archdeacons' salaries of these places, from 2,000 *l.* to 300 *l.* a year. And these Archdeacons' salaries are now added to chaplains in full employ. The ecclesiastical establishment seems paid too little, or all the other services far too much.

7946. Does not it lead to their being obliged to seek their livelihood in posts which otherwise might be filled by a native or indigenous ministry, supported on the spot?

I think the East India Company's chaplains eke out some additional income by fees, and by occasionally holding offices as the heads of military schools, and officiating at hospitals; I think all that money ought to be expended in providing a local clergy on the spot. I long to see India do something herself to perpetuate religious principles among the people. I think there are ample opportunities for a local church.

7947. How many churches are there in Calcutta now?

Seven.

7948. How are they served?

By 10 or 12 chaplains, except one church.

7949. If they were not served by chaplains, but the chaplains were sent to places where, in consequence of there being fewer Europeans, there are no means of supporting a local ministry, might not those churches be served by clergymen whose support was derived from the Christian population there?

The Rev. W. Keane, M.A.

19th July 1853.

That is a scheme which I myself fully acquiesce in. I think the chaplains ought to go to places where the Company's servants exclusively reside, and that those large town congregations should be provided with clergymen paid by themselves; the fees are large, and in some instances endowments exist, or could be found. Ministers' money could be subscribed, and pew rents are taken, I think, in all or most of the churches in Calcutta.

7950. Lord *Elphinstone.*] By whom are the pew rents received?

I do not know what becomes of the pew rents, except that I am sure they are justly disposed of; they are received by the Government servants, probably, to maintain the singers and the organist, and the pew openers, and so on.

7951. Lord Bishop of *Oxford.*] Among those churches is there the new cathedral built by the Bishop?

Yes.

7952. Was not the sum of 90,000 *l.* subscribed for the building and endowment of that cathedral?

The Bishop had calculated upon that amount.

7953. Was not he led to indulge hopes, that he would have a charter to enable him to found his canonries upon a firm footing?

I was brought out to India upon that expectation. When I received my appointment, the Bishop told me that Lord Ripon had for some years entertained the plan, and that he and the late Archbishop of Canterbury and the Bishop of London had concurred in its feasibility; and on the strength of the Bishop's plans he collected the sum of 50,000 *l.* for the building. But perhaps your Lordships will allow me to read the Bishop of Calcutta's own words upon this subject. This is an extract from the Bishop's Report of St. Paul's Cathedral: "The Bishop fully expected a Charter of Incorporation to have been granted him when he had succeeded in raising the necessary funds. The Primate, the Bishop of London, the Premier, and the President of the Board of Control, concurred in approving and recommending it. Difficulties, however, chiefly from its novelty, arose on the part of the Honourable Court, who submitted that during their own charter such an incorporated body as a Cathedral Chapter could not be formed without their consent. The Bishop, however, expects those obstacles to be soon overcome. His circular of June 1839, and the terms he used in laying the first stone, plainly proposed the erection of a cathedral, which involves a chapter of cathedral canons, to guard and manage in a safe and legal manner the property committed to them, and to protect the sacred structure. After the sum of above 80,000 *l.* has been raised, 50,000 *l.* for the buildings and 30,000 *l.* for the Endowment Fund, the Bishop cannot contemplate any continued refusal of the charter."

7954. Lord *Broughton.*] What is the date of that pamphlet?

1847.

7955. Lord Bishop of *Oxford.*] Has that charter still been withheld?

Yes.

7956. Have any reasons been made public for the withholding of it?

No.

7957. Is it generally known or understood what the objection to its being granted is?

I believe it is one of the old-fashioned notions which prevail in this country, like the question as to the Bible in the schools, that it would be dangerous to let the missionaries have any latitude.

7958. Lord *Broughton.*] Would such a notion interfere in any way with the erection of this cathedral establishment?

Yes, because the cathedral canon was a missionary. The words which the Bishop used in laying the first stone are these: "In the name of the Father, and of the Son, and of the Holy Ghost, one God blessed for ever, I lay this foundation stone of the Cathedral Church of St. Paul's, Calcutta, designed for a body of devout and learned clergy to conduct the worship of Almighty God therein, according to the doctrine and discipline of the Apostolic Protestant Church of England and Ireland, and to unite with these duties the functions of lecturers,

on

on the evidences of the truth of Christianity, and pastors and teachers amongst the Heathen and Mahomedan population."

7959. Lord Bishop of *Oxford.*] Do you think the grant of a charter to the cathedral at Calcutta is an important object?

Yes, indeed I do.

7960. Will you state why you think so?

I think of itself the income which has been voluntarily contributed indicates the importance of the object, and I think it is but the first of many similar locally endowed institutions, which will spring up if the same protection is afforded to them, which I believe would be afforded to any other society for any temporal object. I think also the system is well and wisely devised for Christianizing India. I think in such a diocese as Calcutta, it is important that the Bishop should have a body of learned men who would be able to fill up the places of sick missionaries to go and visit the schools, to influence the leading Europeans in the country, and in every way to supply the missionary exigencies of the Church in a heathen land.

7961. Will you state to the Committee why a charter was needed to give it that character, and enable it to discharge those duties?

I believe the Bishop desired a charter for that purpose, and that, before he died, he might see his devout objects confirmed and protected by law. To this cathedral his Lordship himself gave above 22,000 *l.* The East India Company gave 15,000 *l.*, and our Gracious Sovereign gave a superb service of communion plate.

7962. Lord *Elphinstone.*] Would not they be protected and secured by law without a charter?

No, not by law. There was a large income of 30,000 *l.*: the Bishop intended to add the Begum Sumroo's fund, which is, probably, 15,000 *l.* more; that makes 45,000 *l.* His Lordship also intended to collect, and would have done so before this, 15,000 *l.* more, so as to make the whole endowment 60,000 *l.*, to which it was limited.

7963. What additional security would be derived from the charter?

At present the funds are in the hands of two *ex officio* trustees, who are constantly absent and changing. If there were a charter, the money would be in the hands of a more corporate and larger body permanently on the spot. Another advantage is, that the cathedral scheme is essentially connected with the charter. Till there is some political sanction, we cannot entertain the idea of a cathedral chapter, such as our Church in its connexion with the State in this country gives to us.

7964. Lord Bishop of *Oxford.*] You could not by law create the office of Canon in the cathedral without the sanction of a charter, could you?

That is a question rather for your Lordships to decide. In all public bodies it is desirable. The Serampore College has a charter conferred by the Sovereign, and continued by the East India Company.

7965. Earl of *Harrowby.*] You would by that means have a security for perpetual succession, which you could not have without a charter?

My impression is that there is not any security without a charter. If it had not been for the going out of Sir Robert Peel's ministry, I understand a charter would have been granted: indeed I have seen the drafts of the intended charter, which had, I believe, been passed through the offices of the Queen's Government, and had received their approval; and as the corporation was formed by a patent, we were on the point of obtaining a patent, without any discussion on the subject.

7966. Lord Bishop of *Oxford.*] You mentioned that there had been certain improvements effected since the last charter; has not a great deal been done to put a stop to the existence of slavery in India?

Yes, a very little effort did it; it was almost like an accident; so much so, that we missionaries refused to acknowledge it was done.

7967. Earl of *Ellenborough.*] There was a law passed for the purpose, was not there?

The Rev. W. Keane, M.A.

19th July 1853.

I do not know the minute circumstances of the case, but I believe the thing was done in a most singular and remarkable way, so as to indicate the impossibility of retaining slavery consistently with any single human right. My impression is, that the only thing that the Government has done has been to permit slave testimony to be received for what it is worth. I believe the Government decision was to that effect; and the fact of the testimony of a slave being made legal had the effect of upsetting the whole system, so that there is not such a thing as slavery thought of now, nor was there any resistance to the passing of the Act. It is one of the marvellous instances of what God himself is doing, by means of our country, in India.

7968. Lord Bishop of *Oxford.*] Did not Lord Hardinge, without any difficulty, put a stop to the progress of public works on the Sunday?

We have very great reason to be thankful that he did; it did not cause the slightest discussion or trouble.

7969. Did not Lord Hardinge, with the same facility, do away with the virtual sentence of outlawry upon converts, which had previously existed?

That was an act which did great honour to the present Governor-general, Lord Dalhousie.

7970. Do not you infer, from all those circumstances, that the Government might, with great safety, be bolder than it has often been in doing away with the abuses of heathendom in India?

I think so. I think, when we see that perhaps 800,000 slaves were emancipated by a stroke of the pen, and the widows of India freed from suttee by the wish of the good Governor-general, we may readily infer that such is the case. We were told at the time that the Government would upset the whole country if it touched those practices; but the result was, that the moment it touched them, they fell to pieces. I do not know any instance of a humane act of the Government creating any really serious outburst among the people.

7971. Will you state the nature of missionary efforts in India at present?

Our missionary efforts are threefold; itinerating, as I have described myself as doing, going merely into the villages preaching, and leaving a Gospel; secondly, evangelizing the neighbourhood, settling down, as we are obliged to do, during the hot weather, and evangelizing in the neighbouring villages; and thirdly, and I am sorry to say this is the great work of missions now, exercising pastoral care of the Christians who come to us: they have so multiplied now, that a large number of our missionaries are really pastors; besides these, the great work of Christian education is strictly missionary.

7972. What is the present extent of missionary operations in India?

The number of missionaries connected with all our Protestant denominations (and we really are one in India) is about 400 clergymen; I speak of missionary ministers; besides that, we have some 1,600 Natives employed as agents, who have been trained by ourselves, and who are carrying on the work very efficiently under our own eye.

7973. Very few of those are in the ministry, are they?

I think between 20 and 30.

7974. The great body are catechists and school teachers?

The general name would be preachers and school teachers. The following extract from the "Calcutta Review" is a full digest of the results of the mission: "At the close of 1850, 50 years after the modern English and American Societies had begun their labours in Hindustan, and 30 years since they have been carried on in full efficiency, the stations at which the Gospel is preached in India and Ceylon are 260 in number, and engage the services of 403 missionaries, belonging to 22 missionary societies; of these missionaries 22 are ordained Natives. Assisted by 551 Native preachers, they proclaim the word of God in the bazaars and markets, not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression, even upon the unconverted population. They have founded 309 native churches, containing 17,356 members or communicants; these church members form the nucleus of a Native Christian community, comprising 103,000 individuals, who regularly enjoy the blessings of

of Bible instruction, both for young and old. The efforts of missionaries in the cause of education are now directed to 1,345 day-schools, in which 83,700 boys are instructed through the medium of their own vernacular language; to 73 boarding-schools, containing 1,992 boys, chiefly Christian, who reside upon the missionaries' premises, and are trained up under their eye; and to 128 day-schools, with 14,000 boys and students, receiving a sound Scriptural education, through the medium of the English language. Their efforts in female education embrace 354 day-schools, with 11,500 girls, and 91 boarding-schools, with 2,450 girls, taught almost exclusively in the vernacular languages. The Bible has been wholly translated into 10 languages, and the New Testament into five others, not reckoning the Serampore versions. In these 10 languages a considerable Christian literature has been produced, including from 20 to 50 tracts, suitable for distribution among the Hindu and Musalman population. Missionaries have also established and now maintain 25 printing establishments. While preaching the Gospel regularly in the numerous tongues of India, they maintain English services in 59 chapels for the edification of our own countrymen. The total cost of this vast missionary agency during the year 1850, amounted to 187,000 *l.*, of which 33,500 *l.* were contributed in India, not by the Native Christian community, but by Europeans."

7975. What is the native estimate of those missionary efforts?

I think that we are the most popular men in India. The missionaries have now been a long time in the country; we live among the people, and we speak their language best; they see us pass the whole of our lives devoted to their interests, and without any increase in our salary: a man who has been for 30 years a missionary has only the same salary which he had when he landed.

7976. Earl of *Ellenborough.*] What amount is that?

In the Church Missionary Society, and I think it is the same in most other Protestant Societies, it is 135 rupees a month for the missionary, 40 rupees a month more for his wife, 12 rupees more for each child, 12 rupees for his travelling expenses, and 12 rupees for his native pundit.

7977. How much does that amount to altogether?

It depends upon circumstances, such as the number of the missionary's children.

7978. Lord Bishop of *Oxford.*] Have the effects produced by those missions been at all proportionate to the great talents, labour, zeal and cost of their collective machinery?

My first impression on going to the country was very serious disappointment; but on leaving the country, my impression was one of great thankfulness to Almighty God; and the more I have meditated upon the subject, the more manifest does it appear to me that in spite of every difficulty, and by the very means of the difficulties which we felt, God is hastening on the glorious work for which alone he sent us to India, which is to make the Gospel known to the poor heathen.

7979. Do you believe that with more concert and more organisation a more effective system might have been introduced than has yet been tried?

No; I think it would do us harm; I like to have the missionary very much unhampered; I think the missionary is even anterior to much organization.

7980. Was your principal object, in the tour to which you have alluded, to make yourself acquainted with the districts through which you travelled, or merely to preach the Gospel at the different places which you visited?

Both, but chiefly to preach the Gospel. I consider that itinerating is a very important work in India. A very considerable impression is produced upon the people in the country by the sight of an Englishman, with his white jacket, and his holy book in his hand, coming into the village, and talking lovingly to the people, and telling them about the love of God to them; and how if they come to Jesus Christ, God will save them for ever. Those people go home to their villages in every direction, and say they have seen the "good news man;" that is the name we sometimes have, "Gospel men." They say, "We have seen the good news men."

7981. Do you think that a greater amount of instruction is given, and more desire for an acquaintance with religion excited, by taking a more limited

The Rev. W. Keane, M.A.

19th July 1853.

circuit, and repeating your visit, in order to instruct any person who may have felt some curiosity in respect to what he has heard from you?

Two different results occur from each course. One spreads a general knowledge of Christianity, as a proselyting religion, and as giving salvation; and the other evangelizes and influences more certainly the villages immediately near the missionary; and from this second result, unquestionably, we have more immediate fruit.

7982. Earl of *Harrowby*.] Do you think it best to combine the two?
Yes.

7983. Lord *Wharncliffe*.] You said that although you felt great disappointment upon your first arrival in India, the ultimate impression upon your mind was, that conversion was making great progress?
Yes.

7984. Will you state to the Committee what were the facts which came under your observation, and which produced that impression?
Thirty years ago, a missionary, Henry Martyn, had to give pice to the beggars to come and hear him preach. Chamberlayne used to be told, "No one will listen to you; what is the use of your preaching?" The answer was to this effect: "We are burning the jungle; by and by people will come, and then we may sow." That was the state of things 50 years ago. Now we are sowing the seed; wherever the missionary goes he collects a crowd; therefore the impression of the country now is favourable to missionaries. There is a spirit of curiosity to know what this book is, and what this religion is which has made us a nation so mighty and so successful in arms, and so united, wise and wealthy. I do think that even the exclusion of the Bible from the Government schools has a tendency to make the people still more curious to know what this book is, and what its teachers are. Then another impressive fact is, the multitude of converts, which amount to 100,000.

7985. In what district of the country?
Throughout the whole of the country, under the various Protestant denominations, we have very considerably above 100,000 conversions: this includes Ceylon. The converts in India alone are calculated at 94,045 by the last returns.

7986. Does that include the Christian communities in the south of India?
Not the Armenians, Syrians, Coptics, or the Roman Catholics.

7987. Does it include the church at Tinnevelly and in other parts of the south of India?
Yes.

7988. Has conversion made any extensive progress in the Northern Provinces?
I am not aware that it has; but the little which has been shown there is of a very superior order. The reports we hear from Agra and from the Punjaub tell of important conversions, and show that the spirit of inquiry is very encouraging; and the recent conversion of the Maha Rajah, of the Punjaub, cannot but lead, with God's blessing, to great results.

7989. Without going so far back as the period of which you spoke in your previous answer, will you state the difference between the state of affairs upon your arrival in India, and the state of affairs at the time of your leaving India?
I did not refer so much to a difference of results in the state of affairs in the missions, but a different amount of information and course of argument, in my mind, drawn from the same circumstances. When I went out, I expected to see Christian missions in a higher state of consistency, and working more extensively, and the paucity of the 100,000, of whom I speak, seemed strikingly set before me as contrasted with the 100,000,000 of the heathen.

7990. Do you think the process of conversion to Christianity was obviously gaining ground, under your observation, while you were in the country?
Undoubtedly; it is a daily progress. Brahminical principles are not now regarded as they used to be. The Brahmin is not so respected; the temple is not so well repaired; the pilgrimages are not so much crowded; a Brahmin now sits by the side of a soodra reading a book with a leathern cover.

7991. Lord Bishop of *Oxford.*] Has any provision as yet been made to raise an order of clergy in India among youths of either European or Native extraction?

A large number of catechists are now being trained with a view to their ultimate ordination.

7992. Do you think a system of medical missions might be efficaciously attempted in India?

No, I do not think so where the Government send out so many surgeons, perhaps eight times as many as chaplains; but every missionary ought to have a slight knowledge of medicine.

7993. Do you know of any private provision having been made or attempted for the support of converts expelled from the society and intercourse of the Natives?

I do not.

7994. Do you know any thing of a system of Christian villages having been tried successfully in some parts of India?

Yes, I am doubtful of its success.

7995. Will you state why?

Because I think a convert can do more good among his heathen relations than is compensated by the wrenching of himself from his home and connexions, and making himself in a measure dependent on the mission.

7996. Do his heathen relations allow him to live with them on the same footing as he did previously to his conversion?

No; but ultimately, when he has been there for some years, he acquires a position of his own, and if he is a consistent Christian, he does more good than we do.

7997. In the mean time how does he contrive to carry on the common intercourse of life with the persons who look upon him of course with considerable displeasure?

I think he is only liable to those extreme trials which testify his faith in Christ; the contempt which he receives is only of that kind. They cannot, under the protection of our country, hurt his life.

7998. Lord *Wynford.*] Still, the severance from his family connexions must be a great source of trial?

Of course. It is a great drawback to the progress of our mission in its early stage, that a man must give up everything to join the mission.

7999. Lord Bishop of *Oxford.*] Will you state the advantages which you derived for your missionary work from the presence of the East India Company?

I am very happy to state this, because some of my remarks may seem to have had a contrary tendency. A missionary must feel himself deeply grateful for the benefits which he enjoys from the Government of the Company. The perfect protection with which I lived for 16 months in a mud house in the native jungle, six miles away from any one who could speak my mother tongue, I owe to the Company. I was enabled, with perfect safety, to go from village to village for seven months; and if I had been ever molested, I had only to go to the Company's officer, and I should have been received with respect, and obtained protection. We are indebted to the Company, of course, for the gradual removal of those hateful rites which have been so successfully done away with. We are indebted to the Company for the administration of justice; for the true exhibition of law, honestly intended, by the covenanted representatives of the Company—law which is equally applied to the poor man and to the rich man, to the Native and to the Englishman. I believe the only party who is peculiarly under disabilities is the East India Company themselves; whenever they go to law, they are sure to fail, because they cannot employ means which every one else of the natives necessarily does.

8000. Lord *Elphinstone.*] To what means do you refer?

Bribery and corruption. I have referred to the true exhibition of justice on the part of the European servants of the Company. We are indebted also to the Company for the good effects of education, which has some good as well as evil effects; but chiefly, we gratefully acknowledge the high tone of moral and religious character of the public servants of the East India Company, and especially in the Madras Presidency. I can only account for the high religious character of the Company's

The Rev. W. Keane, M.A.

19th July 1853.

servants in India, as I account for their high intellectual powers, by the sense of immense responsibility which is imposed upon them; it is so far above what we see in public offices, or the general community in this country. The exhibition of the character of a consistent Christian layman in India does our work of missions immense service; and we are indebted for many of such exhibitions to the East India Company. Therefore I feel the deepest obligation for my protection, for my liberties, for my opportunities, to the East India Company; and I believe that is the feeling of all the missionaries in India.

8001. Earl of *Harrowby.*] You speak of one of the advantages of the East India Company's rule being the maintenance of a system of impartial justice?

As far as the letter of the law goes, and as far as the administration of that law goes, by the European representative of the Company, there is the intention to do perfect justice; and all the natives know it. The intention is defeated by tricks and plans, but that is not the intention of the Company.

8002. When you said that the East India Company suffers most in its own Courts for want of being able to bribe like other parties, what exactly did you mean to imply?

I mean that when a collector goes to law with a zemindar for an estate, the zemindar brings forward forged papers, and bribes every body; the case is brought before another judge; and, to decide the case according to the evidence, he is obliged, I believe, generally—I speak more from report than personal knowledge—to decide against the Government.

8003. The corruption which you speak of is not the corruption of the Court, but the corruption of the witnesses brought before the Court?

Quite so.

8004. Lord Bishop of *Oxford.*] Are there any considerable disadvantages to the cause of missions which balance those great advantages of which you have spoken?

They are so few that I cannot call them to mind, and that is the best answer; we have every thing almost that we want.

8005. Earl of *Ellenborough.*] When you were travelling through the country in a boat, did you always sleep in your boat?

Yes.

8006. Did you ever travel otherwise than in a boat?

Frequently in a palanquin; I remember having done so on one occasion, and I remember once having slept in a deserted hut; but, generally speaking, one takes care beforehand to get a snug place to rest in at night.

8007. Did you manage to get to a station each night when you were travelling in a palanquin?

I never performed a missionary tour in a palanquin.

8008. Lord Bishop of *Oxford.*] Will you state any means by which you think the Government might render assistance to the missionary work?

I think one great means would be, to improve education by the introduction of the Bible, and by securing the most pious Christian teachers; secondly, by making the East India Company's chaplains learn the language; for, till they learn the language they will not be so well able to influence their congregations, and they will not be able to take the lead that they ought to do in this work.

8009. Earl of *Ellenborough.*] They have no congregations but Europeans, have they?

And those are the very persons who would have an influence in missions. Your Lordships will allow me to inform you, that the Europeans in India contribute 33,000 *l.* a year to missions.

8010. Earl of *Harrowby.*] The Europeans understand English, therefore a knowledge by the chaplain of the native language is not necessary for their sakes?

A knowledge of the language I consider to be useful to a chaplain, as tending to diffuse a missionary spirit, by which missionary spirit he will affect his congregations; I also think a knowledge of the language will make him a superior man. When he talks to civilians and military men, and knows not the language by which he

he can alone become acquainted with the people around him, he has not the same degree of influence.

8011. If he spoke the native language he might increase his congregation from among the Natives, might not he?
He might, and would do so.

8012. Earl of *Ellenborough.*] Did you ever see the cathedral at Calcutta full?
I saw it full on its opening.

8013. Did you ever see it full on ordinary Sundays?
It may always be said to be pretty well filled, but it is not seated to hold many.

8014. Did you ever see the old cathedral full?
The morning services in Calcutta are very well attended.

8015. Lord Bishop of *Oxford.*] You would not think it desirable for the Government to adopt a proselyting system?
Unquestionably not; I decidedly think that the consequence of the Government adopting a direct proselyting system would be an impediment to our progress. I think there are indirect measures to help us which might be advantageously adopted by the Government.

8016. Will you continue your enumeration of those indirect methods?
I think it would become a Christian Government to engage in some humane undertakings. There should be surely an asylum for orphans, who are very numerous, and whom the magistrate has now to cast upon the missionary societies.

8017. Earl of *Ellenborough.*] There is an Orphan Society in Calcutta, is there not?
For Europeans; but I speak of the Natives. I think, in a country like India, where famines sweep away many of the parents, and where sometimes the criminal law transports many, the Government should be able to provide an Orphan Asylum, with Christian education, for all those children who are now thrown on the bazaar, taken to the temples, or, as is often the case, sent to the missionaries to be supported by the missionary funds. I think the Government might support an orphan institution; I think, also, the Government might support asylums for lepers and insane persons, and refugees from the Ghauts.

8018. Lord *Elphinstone.*] Are there not some establishments where lepers and insane persons are received?
I know of none for Natives, except for lepers, in Calcutta and Madras; but those are for the mere centres of the Presidencies. I think, also, the Government might commend Christianity in the way that the Queen commended Christianity to the Abbeokutas the other day; she wrote a letter to the inhabitants of Abbeokuta, and told them, that "the people of England were become great and happy by the knowledge of the true God and Jesus Christ." I think if our Sovereign Queen were to issue a Royal Proclamation in all the languages of India, pledging her gracious protection, such as has always been given, to every creed, but commending Christianity as the only means of temporal or eternal happiness, the project would be both suited to the oriental usage, and would do great service throughout the whole country.

8019. Earl of *Harrowby.*] Would not it rather excite an apprehension that a new spirit was animating the Government in the shape of a desire to proselyte?
The Government of the East India Company has always been interfering with the natives; every inhuman rite which they did away with was an interference with the natives' most darling religious usages, and when they relieved society of the Mahomedan oppressive law, that was an interference. I do not think there is any ground for what is called the pledge of non-interference. The Christian community should now be recognized in all acts of legislation, and all Christian endowments encouraged and protected.

8020. Lord Bishop of *Oxford.*] Is there any adequate provision at present for taking care of the Christian children of the poorer classes in any part of India, the children of soldiers, for instance, or of those born of Christian fathers and Indian mothers among the lower classes?
I am not aware of any for those not in the Company's service; and I wish that the Government would regard the children of Europeans in a more favourable light.

The Rev. W. Keane, M.A.

19th July 1853.

8021. Earl of *Ellenborough.*] Do you mean the children of soldiers?
I speak not of soldiers, but of the country-born throughout the country.

8022. Surely you never knew of mischief happening to the child of a soldier?
I refer to those who are East Indians settled in the country, with whom I was connected in Bishop Corrie's Grammar School. I think we have not yet done what ought to be done for the country-born population; the law of the land regards them, I believe, in much the same light as natives, whereas their position is not such. On this subject, I wish to bring forward the instance of the Protestant College of Madras: it was an institution founded for the advantage of the country-born population, and giving to them a superior education. The sum of 10,000 *l.* was collected for the endowment of the Protestant College, and some 800 *l.* a year subscription promised; and it was hoped that the Government would make a vote in aid of this fund; but the Government has never since done anything for the College. The funds are idle, and have now accumulated to 12,000 *l.* I long for the time when some of the appointments in India, of a superior character, will be open both to the East Indians, and also to the natives, on the spot.

8023. Lord Bishop of *Oxford.*] Is there any provision for the old, worn out, incurable or destitute European Christians?
There is not; and I think that that would be an important step.

8024. Lord *Elphinstone.*] There are charitable societies, supported by subscription among the Europeans, for the relief of the poor, are there not?
In Calcutta and in Madras, and I hope in Bombay, there will be such institutions.

8025. Earl of *Ellenborough.*] What poor Europeans are there except the soldiers, who are all provided for by means of pensions?
I am now speaking of the descendants of such.

8026. Lord *Elphinstone.*] Did you ever hear of the Ophthalmic Institution at Madras?
No.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Thursday next, Two o'clock.

Die Jovis, 21° Julii 1853.

LORDS PRESENT:

Marquess of Salisbury.	Lord Mont Eagle.
Earl of Harrowby.	Lord Colchester.
Earl of Ellenborough.	Lord Wynford.
Lord Bishop of Oxford.	Lord Stanley of Alderley.
Lord Elphinstone.	Lord Broughton.

LORD STANLEY of Alderley in the Chair.

THE RIGHT REVEREND BISHOP CARR is called in, and examined as follows:

8027. Lord Bishop of *Oxford.*] WILL you state to the Committee your former connexion with India?

I went out first as a Chaplain in the year 1815, and served until 1832, when I was appointed Archdeacon, and in 1837 I was consecrated the first Bishop of Bombay.

8028. And you remained there until when?

Until October, 1849.

8029. Earl of *Ellenborough.*] Was your Lordship always on the Bombay establishment?

Yes.

8030. Lord Bishop of *Oxford.*] Will you state to the Committee what is the present condition of the Religious Establishment of the Church of England in the Bombay Presidency?

There are a Bishop, and an Archdeacon, and 27 Chaplains and Assistant Chaplains; the number of the former has just been increased to nine Chaplains; it was seven; and there are 18 Assistant Chaplains.

8031. Do you consider that any peculiar qualification should be required in clergymen who are sent out to India as Chaplains?

I think it is desirable that they should be young men; the rules of the Court are, that they should have been in orders two years before they come out, which I think is a very good arrangement, and I am of opinion that they should be able men, and men who feel an interest in extending the Gospel, not merely holding the position of a clergyman, but being men who are desirous of extending the knowledge of the Gospel.

8032. Earl of *Ellenborough.*] They are all approved by the Bishop of London, are they not?

They are licensed by him; but I do not think that his approval extends beyond ascertaining that they are regularly in orders, and that their testimonials are correct.

8033. Are not their testimonials placed before the Bishop of London?

I believe they are. I do not think the Bishop of London always sees the chaplains; certainly, the Bishop of London did not see me when I went out as chaplain.

The Right Rev. Bishop Carr.

21st July 1853.

8034. Lord Bishop of *Oxford.*] Does your Lordship think that enough has been done to secure the chaplains being of the character required for their position?

I scarcely think it has.

8035. In a letter which I have just received from the Bishop of Calcutta, he says that he thinks one of the points which ought to be secured at the renewal of the Charter is, a better method of selecting chaplains than at present; would your view of the case agree with that of the Bishop of Calcutta upon that point?

Quite so.

8036. He further says, that he considers that for the welfare of India, one great point would be, that a certain number of the chaplains should be open to the recommendation of the Bishop: would your experience lead you to think that that suggestion of the Bishop of Calcutta was a wise one?

Yes, I think it would be.

8037. Earl of *Ellenborough.*] The Bishop of Calcutta residing generally in India, would he not be compelled to rely entirely upon the opinion of others with respect to the fitness of a chaplain sent from England?

He would entirely.

8038. Lord Bishop of *Oxford.*] Would there be no clergyman in India whom he would know personally, and whom he would be able to suggest for such a post?

There are no clergymen in India except chaplains and missionaries.

8039. From amongst the missionaries would it not be advisable that he might do so?

I do not think that it would be advisable, because such appointments would rather raise in the minds of missionaries the expectation of being made chaplains, which I think would be undesirable.

8040. Then, as far as your experience goes, you see no particular advantage in making the Bishop's recommendation of chaplain, a point which you would seek to obtain?

I can scarcely say that; because I think that the Bishop would refer to friends in England, asking them to recommend him suitable persons.

8041. The Bishop of Calcutta suggests, as another point concerning chaplains, that inquiries should be made whether men are in debt—"this is a mill-stone about my chaplains' necks:" will you state to the Committee whether your own experience confirms that suggestion of the Bishop of Calcutta?

My experience certainly has been that our chaplains, with one or two exceptions, have not come out in debt, which I suppose the Bishop to mean; at least, not that we had known; not in debt to distress them.

8042. He further suggests, that there should be 20 more chaplains than there are at present: would your experience suggest to you that an increase of the number of chaplains is very desirable?

Certainly so; I think an increase is required.

8043. Earl of *Ellenborough.*] Would it be desirable always to have a reserve of a few chaplains, in order to fill up the situation of chaplain at the great military stations, when one of the chaplains might be unable to perform his duty?

I think it would be very desirable.

8044. At some of the very large stations may it not happen that men are frequently buried without the rites of religion?

I do not think that that has often occurred in the Bombay Presidency.

8045. At a very extensive cantonment, the residence of the clergyman would probably be at a distance of four or five miles from the place where he would be obliged to perform the service?

He would still go: I do not think cases of that sort have often occurred in Bombay.

8046. If several died on the same day, would it not be rather difficult?

They would all be buried in one place.

8047. Lord

8047. Lord Bishop of *Oxford.*] At how many stations in the Bombay Presidency are European troops located?

By European troops I suppose your Lordship means an European regiment?

8048. Yes?

At seven stations in Bombay there are one or more European regiments quartered: then there are six more stations at which there is a company or part of a company of artillery also stationed.

8049. Are there chaplains at all of them?

Where there is an European regiment there is always a chaplain; I think I may say without an exception in Bombay.

8050. Are there at all of them, churches and schools?

With the exception of one place, Deesa, where there is a very large school-room, which is used as a church, there are churches at all the places where an European regiment is stationed.

8051. Is there any provision for the presence of a chaplain with each European regiment when it leaves its station?

No, excepting when they go actually on service; their removal is merely going from one large station to another, so that they march from the care of one chaplain to that of another.

8052. When such regiments are sent upon a campaign, would they then be without chaplains?

In the case of Bombay, on each of the three occasions on which they have gone upon service, on the first to Affghanistan, on the second to Cabool, and afterwards, when they went to Mooltan, a chaplain was sent with the troops.

8053. Do you think any increase of the establishment needful to obviate any such existing want?

I think an increase is wanted decidedly to the Bombay establishment.

8054. But not for the troops, so much as for other purposes?

All the chaplains are engaged with the troops.

8055. Lord *Colchester.*] I think you have stated that wherever there is an entire regiment, there is a chaplain?

Yes.

8056. But there are out-stations, where there are companies of artillery?

Yes.

8057. Have they any religious provision?

We aim, as far as we can, to keep a chaplain at each of them, and in fact it has generally been the case.

8058. The present establishment is not sufficient to supply those out-stations?

Not always: but, generally speaking, we aim to have a chaplain at those first and second-rate stations.

8059. Is the present establishment sufficient to provide for that object?

I should say, that when the first and second-rate stations have been supplied, there would be other stations left without, where there are Native regiments, and where there are a number of Europeans.

8060. Lord Bishop of *Oxford.*] At how many stations in the Bombay Presidency are European troops located?

There are 29 stations, and at 13, European troops are stationed.

8061. Are there chaplains and churches at those?

Not at all; there are 20 churches, and four what I may call temporary buildings provided for public worship; I would also state, that in some of those stations, a church has been built entirely by subscriptions from the residents.

8062. And are they sufficiently supplied with the ministrations of the church?

Certainly not all those.

8063. When they are supplied, by whom are they supplied?

By the chaplains. With reference to the case of the chaplains I would observe, that during the whole of my service in India of 34 years, I have always found

The Right Rev. Bishop Carr.

21st July 1853.

that there has been at least one-fourth of the number of chaplains on the list absent; or there have been vacancies to that amount from sickness, or absence on leave, or deaths; I have made the calculation several times, and I have found that it has generally been one-fourth, from one cause or another.

8064. Earl of *Ellenborough.*] Have many of those been at home on furlough?
No, very few.

8065. Only on leave from illness, or something of that sort?
Yes; when I speak of their being absent, I include actual vacancies not filled up.

8066. Lord Bishop of *Oxford.*] Is it the case in your Presidency that the salary of the Archdeacon was reduced at the last renewal of the Charter?
Yes.

8067. Will you state what it was before, and to what it was reduced?
The salary before was 1,400 rupees a month, and it was reduced to 250.

8068. Earl of *Ellenborough.*] Was not that on the occasion of making a Bishop?
Yes. I was going to add, that when the salary was 1,400, the Archdeacon did not hold any chaplaincy, and did not perform any duty besides that of Archdeacon: when the salary was reduced to 250, the appointment was given to a chaplain; he had in consequence, also, his chaplain's duties to attend to.

8069. And his chaplain's salary?
Yes.

8070. What is the salary of an assistant chaplain?
Five hundred rupees a month.

8071. Then the Archdeacon is probably a full chaplain?
Generally speaking, he would be so.

8072. What would be his salary as full chaplain?
Seven hundred rupees per month. If he were one of the two seniors, which he probably would be, one of those has 980 and the other has 1,200 rupees per month.

8073. If he were senior chaplain, he would still have 1,450?
He would; but your Lordships must observe, that although he had that, he could not leave his chaplain's duty and go upon any visitation, or anything of that kind, because he would have his chaplain's duty to perform.

8074. Lord Bishop of *Oxford.*] Do you think that the making the Archdeacon depend for his support upon the salary of the chaplainship has any practical inconveniences?
I think decidedly so.

8075. Will you point out to the Committee what the effect of it is?
In the first place, he cannot go on a visitation at all; he is bound to one station completely; consequently, whatever benefit may attend an archidiaconal visitation, the diocese throughout is deprived of it.

8076. Would you then suggest it as an important alteration, that the Archdeacon should be supplied with what is needful for the support of his office without a chaplainship being necessarily attached to it?
Certainly; I think it is desirable.

8077. Is it not the case at present, that in the necessary absence of the Bishop either of Madras or of Bombay, from ill health or otherwise, a large share of his duties falls to the Archdeacon?
Decidedly so; in fact, on such occasions all the duties fall to the Archdeacon, except those functions which he cannot perform.

8078. Has it not often happened, that from illness the Bishop has been obliged, especially the Bishop of Madras, to be absent for a considerable period?
I do not know from illness, but on his visitation he is absent for some months, as I was in Bombay; in one of my visitation tours, I was absent from the Presidency

sidency for three or four months. In the case of the Bishop of Calcutta, when he has gone into the Northern Provinces and to the Straits, he has been absent a longer time.

8079. Would you not think that the Archdeacon in the Indian diocese should have a salary not less than that of a senior chaplain attached to his office.
Certainly, not less.

8080. Does not, in point of fact, the present arrangement reduce the office of the Archdeacon very much to that of a sinecure?
Very much so as Archdeacon.

8081. Is there any other point connected with the office of Archdeacon and its provision upon which you would wish to inform the Committee?
No, I do not know that there is.

8082. Have you read a letter of Archdeacon Shortland on the subject?
I have.

8083. Do you generally concur in the views stated in that letter?
Yes; I think that what he states is, that the Archdeacon should be relieved from the duties of a chaplain, and that he should be authorized and enabled to make visitations when they are required.

8084. *Chairman.*] In the event of assigning these additional duties to the Archdeacon, what would remain for the Bishop to do?
He would still have the general superintendence of the diocese; the whole correspondence with Government would pass through him; and his functions, whether of ordination or of confirmation, would, of course, still remain with him entirely.

8085. Lord Bishop of *Oxford.*] Do you think that the size of the diocese would give the Bishop ample work, although the Archdeacon was made a reality?
I think so. With respect to Bombay, the diocese is small. In the case of Calcutta, and I should think in the case of Madras, it would be decidedly so. In the case of Bombay, the Archdeacon would probably be very seldom required to leave the Presidency.

8086. Earl of *Ellenborough.*] Would it be more convenient to make a different distribution of the two dioceses of Madras and Bombay, to add a portion of the Madras diocese to that of Bombay?
I think it would.

8087. They are very unequal at present?
They are not only unequal, but some of the stations, even in the direction of Mhow, in which there are Madras troops and establishments, would belong much more conveniently to Bombay.

8088. Practically, would not the most convenient arrangement be to make the diocese from time to time coextensive with the stations occupied by the Bombay army?
Yes, that has been in fact the case.

8089. Earl of *Harrowby.*] Does it include Scinde?
Yes.

8090. And Lahore?
No; Lahore belongs to Bengal. The limits of the Bombay diocese are considered to be the limits of the Presidency.

8091. Lord Bishop of *Oxford.*] The map now shown you exhibits, I believe, the three dioceses, does it not?
Yes.

8092. Will you point out what your suggestion would be as to the alteration of the Madras diocese?
All the stations in the Dukhan, as Jaulna, Aurungabad and Hyderabad, would more conveniently belong to the Bombay diocese.

8093. Earl of *Ellenborough.*] Would it be more convenient that the Bishop

The Right Rev. Bishop Carr.

21st July 1853.

of Bombay should have in his diocese all the stations that lie upon the Malabar coast, and which can be reached by steamer?

Decidedly.

8094. Earl of *Harrowby.*] Of course, if the railroad were carried inwards from Bombay, it would facilitate very much the communication with the upper valley of the Kistnah?

Yes.

8095. Earl of *Ellenborough.*] Is there a Roman Catholic Chaplain with every regiment?

They are not, I think, attached to the regiments; they are at stations.

8096. Do they not sometimes proceed into the field with the regiments when they go on service?

I think they may go with a large force; but I am not aware of their going with distinct regiments.

8097. Do you know what is the allowance made to the Roman Catholic Chaplains?

At Surat, it was 30 rupees a month. At Poonah, I think it was about 50. I do not exactly know what it was in Bombay. I cannot speak upon the amount of salaries generally with any certainty: I only happen to known one or two instances.

8098. Are you aware by what authority they are appointed?

By their own Bishop, I believe.

8099. Are you aware whether any Government funds have been appropriated to extending or building Roman Catholic chapels at the different stations?

Yes, the Government built a Roman Catholic church at Calaba, adjoining Bombay; and they granted, I think, some assistance at Poonah.

8100. Lord Bishop of *Oxford.*] Is there any provision for the care of the Christian children of the poorer classes in your Presidency?

There is a very extensive educational society, which will receive nearly 400 children; it is upon the island of Bombay: there is also a second, namely, the Indo-British Institution, which has about 120 children: there is also an Indo-British school at Poonah; and the Scotch Churches have some establishments of their own. I think that in Bombay there is sufficient provision for the education of the poor European children.

8101. Is there any provision for old, worn out or destitute European Christians?

Most of them are pensioners, and therefore they are men living upon their pensions; there are scarcely any others; if there are any others, they are supported from the sacramental collections, or from a district benevolent society which we have.

8102. Earl of *Harrowby.*] Are there charitable establishments for the Natives themselves, amongst themselves, independently of the Government, for orphans or destitute persons?

No; they give a great deal of money away to beggars who come about regularly, but I do not think there is any establishment.

8103. Are there any local endowments for the purpose left by wealthy persons of different communities?

No; the only public charitable institution by Natives is a hospital built by Sir Jamsetjee Jejeebhoy, which is for sick of every description.

8104. Earl of *Ellenborough.*] Was the cathedral well attended at Bombay?

Not latterly; because there were other churches nearer the residences of the Europeans; consequently they went to their nearest church.

8105. Are the churches at the different stations well attended?

Yes; pretty well once on the Sunday.

8106. The number of persons taking the sacrament is not very considerable, is it?

It is not very considerable; I should say that in the Bombay Presidency those who never attend church are rather the exception.

8107. But

8107. But the number of the stations where the European troops are not quartered must be very small of persons belonging to the Church?
Yes; in Surat, for instance, there are about 40, which is now a small station, and at Sattara, probably, there are from 30 to 40 European and Indu-British Christians.

8108. At Poonah there must be a considerable number?
Yes; there are two European regiments at Poonah, besides artillery, and two or three Native regiments, and a large civil station.

8109. *Chairman.*] I suppose the congregations at these stations must vary very materially, according to whether the regiment is an Irish and Catholic, or a Scotch and Presbyterian regiment?
Yes; but wherever there is a regiment they attend once a day pretty regularly.

8110. Earl of *Harrowby.*] Do Presbyterian regiments attend pretty readily at the Church of England service?
If there is not a Presbyterian service provided for them, they do.

8111. *Chairman.*] Is not there provision made for the Presbyterian service in the different stations?
There is a Presbyterian Church in the island of Bombay, also the Scotch Free Church.

8112. Earl of *Ellenborough.*] There are two clergymen?
Yes.

8113. At a station where there is a European regiment, service is not performed specially for the soldiers, is it?
No; but it is performed at an hour which will be convenient for the soldiers to attend, for instance, early in the morning.

8114. Do they attend?
Yes.

8115. Is not the church usually in the civil lines, at some distance from the military lines, where the regiment is quartered, so as to make it inconvenient for the troops to attend?
At Poonah, it is in the military lines, and as near the barracks as it well can be.

8116. Is that the case at other stations?
At Belgaum, the camp is two miles from the city of Belgaum, consequently a very large building is appropriated for the soldiers to attend public worship in the camp; the artillery are in the fort, and they attend at the church in the fort; at Deesa, which is entirely a camp, the building is near to the barracks; in Ahmednuggur, where the artillery are stationed, the church is very near their lines, in fact in their lines.

8117. Lord Bishop of *Oxford.*] Does there exist on the west coast of India a large class of nominal Christians, of persons whose ancestors have renounced heathenism in the Portuguese times, and who are still professedly Christians?
Yes.

8118. Do you know whether they are considered to amount in that Presidency to upwards of 20,000 souls?
I think it is very likely that in the whole Presidency they may; in the island of Bombay itself, I observe, that according to the census taken in 1848 and 1849, the number of Native Christians was 7,456; the number of what are called Indu-Portuguese of mixed blood, 5,417.

8119. Earl of *Ellenborough.*] Those Indu-Portuguese are Roman Catholics, I suppose?
Yes.

8120. *Chairman.*] What are the 7,000 Native Christians?
They are Roman Catholics.

8121. Lord Bishop of *Oxford.*] Are they generally very ignorant people?
Generally speaking, they are.

8122. And are the Roman Catholic priests who are amongst them almost as ignorant?

The Right Rev. Bishop Carr.

21st July 1853.

A considerable improvement has taken place of late years in the Roman Catholic priests; and at any of the larger places or larger churches, there are some very intelligent men.

8123. *Chairman.*] Are those priests natives?

There are both Europeans and Natives, and there are some very intelligent half-caste Portuguese priests.

8124. Generally speaking, are the priests of those Roman Catholic Christians natives themselves, or half-caste Portuguese, or are they Europeans in many instances?

They are natives, natives of Goa, generally speaking.

8125. Are they Europeans in any instance?

Yes; in Bombay, Poonah, Belgaum, Kurrachee. In Bombay there is a division amongst them; for instance, there are the Carmelites who are sent out direct from Rome, also the native priests; some of them are half-caste, many of them pure natives who have been educated at Goa. The former, Carmelites and missionaries, are under the Vicar Apostolic, I believe, and the latter are under the Archbishop of Goa to a certain extent.

8126. Lord Bishop of *Oxford.*] Is there a serious schism amongst the Roman Catholics in the Bombay Presidency?

Does your Lordship mean a schism as to doctrine?

8127. No; a schism as to their relation to the Vicar Apostolic of the Pope or the Archbishop of Goa?

There is a schism of that kind, but I do not think it amounts to anything very serious.

8128. Are you cognizant of its having led of late to repeated embroilment?

I think only in one instance.

8129. Will you state what that was?

Then, it did not lead to any riot. It was on the occasion of the funeral of the lady of the principal Portuguese in Bombay. The Carmelite priests had considerable influence with the females of the family, whereas the party himself, and the male part, regarded more the native priests from Goa, and there was a dispute as to who should bury the lady, which led to a considerable excitement.

8130. Can you state to the Committee what are the mutual relations of the Archbishop of Goa and the Vicar Apostolic of Rome in Western India?

I cannot.

8131. Can you state to the Committee what are their respective powers and claims, and what is the position of the English Government towards them?

I believe the object of the English Government is not to acknowledge the authority of the Archbishop of Goa over the churches in the island of Bombay. He has authority over the churches of Salsette, and, I believe, throughout the whole of the other places in the neighbourhood of Salsette; but in the island of Bombay itself, I believe his authority is not allowed. Bishop Whelan, an Irishman, has another authority; the European priests who attend the Europeans acknowledge him, I believe, entirely.

8132. *Chairman.*] What is he Bishop of?

He is called "Roman Catholic Bishop of Bombay." He is addressed in that way.

8133. There is no other Roman Catholic Bishop of Bombay?

No.

8134. Lord Bishop of *Oxford.*] Is not there great uncertainty even with regard to the election of the priests to the churches of Bombay, and has it not exposed our Government to very virulent censures by the contending parties?

Sometimes; but I have not heard much respecting such elections.

8135. It perhaps has not come under your own observation?

No.

8136. Lord *Elphinstone.*] Are you not aware that under the treaty by which the

the Crown of Portugal ceded the island of Bombay to this country, there was an express stipulation made, that the spiritual rights of the Crown of Portugal were acknowledged by us, and were to be maintained by us?

Yes; I believe that was the case.

8137. *Chairman.*] Is there not a great contest going on between Rome and Portugal at this moment?

Yes.

8138. Of what class are these 7,000 native Roman Catholic Christians which you mentioned chiefly composed, are they chiefly of the lower class?

Yes; many of them of the lower class, many of them cultivators, carpenters, and artisans of different kinds.

8139. Are there many conversions made from the Natives by the Roman Catholic priests?

I think, of late years, there have been scarcely any.

8140 Lord Bishop of *Oxford.*] Has anything been done, or might anything have been done, do you think, to approach those classes with success?

A few children have been received into the Indu-British School, and some have been received into other schools; but I do not know that any other effort has been made excepting in the dispersion of the Scriptures; they are of themselves reserved, and do not like to enter much into conversation upon the subject of religion with Protestants.

8141. Have the Government Chaplains been discouraged, and sometimes even prohibited, from acquiring the venacular languages, and discoursing with the Natives?

I am not aware of any such prohibition having certainly been given.

8142. But discouragement?

I have heard it said, that before they came out to India, Chaplains had been told that they had nothing to do with the Natives; but I have never heard that they have been discouraged by Government in acquiring the language. I would observe, that when I was in Bombay, I thought it very desirable that they should learn the language, and strongly recommended to the Government that they should be required to undergo an examination after a certain time. The Bombay Government, I believe, fully approved of the recommendations. It was referred home, but it was not countenanced at home. One instance of an Assistant Chaplain I know, who acquired the language, and offered himself for examination; the examiner hesitated to examine him, saying, where was the use of it; that he had no orders to examine him; but I am not aware that Government has discouraged it, and, in fact, some of the Chaplains have learned the language.

8143. Has there not been a fear, that if the Chaplains were connected, or seemed to be connected with the Natives, it might alarm the Natives with the notion of their being employed to convert them?

I have heard of such a fear; but I have never known any proceedings in consequence of it. Our Chaplains have taken part in the Missionary Societies; in fact, generally speaking, have been the secretaries of our Societies; and I have never heard that there has been any discouragement from Government.

8144. There have been many agencies at work in the Presidency of which you were Bishop for the conversion of the Natives, have there not?

Yes, different missions and societies.

8145. How long have they been at work in general?

The London Missionary Society commenced in Surat the year I went out, 1815; also the American Board of Foreign Missions have had a mission from about the same date, or even before that date. The Scottish Kirk established a mission about the year 1823; that has since been divided, in consequence of the disruption in the Scotch Church, and now the Free Church has also a mission there. I believe that there are five missions of different Missionary Societies.

8146. What is the present extent of their combined agency?

Does your Lordship mean by that the number of conversions?

The Right Rev. Bishop Carr.

21st July 1853.

8147. The question refers to the number of teachers, catechists, schools, and so forth, which they maintain?

I am not able to say what is the number.

8148. Is it considerable?

It is considerable; for instance, in Bombay the two Scotch Societies have three or four missionaries; in Poonah they have a strong mission: there are also missions of the American Board in Bombay and in the Dukhan, of the Irish Presbyterian Church in Goojurat and Khattywar, and of the London Society in Goojurat and at Belgaum, and of the German at Dharwar.

8149. Do you consider that the effect produced upon the heathen has been at all proportioned to the time and talents and zeal and labour of those who have been employed?

That is a difficult question to answer. The number of converts I observe at the close of last year, according to reports, was 554 amongst the different societies, of whom 223 were communicants; but that would represent a very small part, I think, of the effects of the different societies; for instance, since 1815, when nothing was done in the way of translation, the Scriptures have been translated into the Mahratta and the Guzerattee languages; one Gospel I know was translated into the Cutchee language by one of our Chaplains; books have been prepared for schools, and tracts for distribution amongst the people, and very considerable schools have been opened and carried on by all the different missions; so that many thousands of persons have come under the influence of the Christian instruction of missionaries in that way. The actual result in conversions may seem small; but still I think there is an immense influence of Christianity spread abroad.

8150. Is it your opinion, from your own long observance in India, that the Bible might safely be taught in the Government schools?

I have no doubt that it might be taught with perfect safety if the attendance was voluntary; I think if there was to be a lecture given daily upon the Scriptures, or upon subjects in connexion with Christianity, if the attendance was voluntary, there would be a considerable attendance; but I think there is a difficulty in the introduction of such lectures, because who are to be the lecturers? This is a very serious consideration. There are able men, professors, who give instruction in mathematics and in history, and in other secular subjects, but whom, I think, one would hesitate in requesting to give instruction in the Scriptures; therefore I think giving lectures or instruction in the Bible would be attended with some difficulty; at the same time I do not think there would be any objection to introducing such lectures, provided the attendance was voluntary.

8151. Can you suggest any way of meeting the difficulty?

I think that the Government giving grants in aid to the different schools is the only way of fairly meeting it.

8152. And you see no danger at all of alarming the Native mind by grants being made in that way to the different institutions for the education of the Natives?

None whatever. I think that if the Government fixed the standard in secular knowledge to be attained; and if the Government Inspectors examined the schools and gave them aid according to proficiency, there would not be any difficulty about it; in fact, although the Scriptures are not taught in the Government schools, there is a considerable degree of instruction given, or at least acquired on subjects connected with Christianity, both in Christian doctrine and in Christian practice. I may mention that I went on one occasion with a gentleman to visit the Government English School in Bombay, the Elphinstone Institution, which is a very large and a very flourishing institution; one of the professors asked Mr. Hamilton, the Resident at Indore, who was with me, if he would like to hear one of their essays; he said he should: the professor called one of the Native boys to read his essay; the subject of that essay was, whether the change that took place in the Roman Government under Constantine was for the advantage or otherwise of the Roman Empire; and it was discussed by the boy exactly as it would be by an English boy in a school.

8153. Earl of *Ellenborough*.] He took it up as a political question?

He

The Right Rev. Bishop Carr.

21st July 1853.

He took it up as a political question, but he still could not help referring to the change which had taken place in Constantine and his Government, in consequence of his conversion. I remember another instance at a public examination: one of the boys was reading an essay—I forget the subject now—but so completely were his reasons those of a boy who had been instructed in English books, and in books written by Christians, that I remember the present Governor of Ceylon, Sir George Anderson, who was sitting next me, said, "If that be the boy's own writing, it is absurd for that boy to call himself a Hindoo." They quite enter into and reason upon the subject like boys in Christian schools.

8154. Earl of *Harrowby.*] In fact, their minds are moulded by English literature and English reading?

No doubt.

8155. Earl of *Ellenborough.*] Was that boy a Parsee?

He was a Hindoo.

8156. Lord *Elphinstone.*] Have you known any instances of absolute conversion to Christianity by the boys who have been educated in these Government schools?

I do not remember a single instance in Bombay, but there may have been instances of converts who at some time or another attended the Government schools.

8157. Earl of *Harrowby.*] Have you heard of instances in which the students have been brought by their studies to a desire to communicate with the missionaries with a view to a religious change in their own opinions?

A pupil will not unfrequently come to converse with the missionaries, and to ask them various questions; I may mention, with regard to that, a remarkable circumstance discovered in connexion with the Bible Society at Bombay. We had ordered out a number of Bibles with marginal references; these Bibles it was found were soon disposed of, and on inquiring who had been the purchasers, it was discovered that they were principally Natives who had purchased those Bibles with marginal references.

8158. Lord *Elphinstone.*] Do not you think that the tendency of their English studies must be to excite their curiosity as to the religion of the English, and render them desirous to make themselves acquainted with it?

I think, in some instances, it does so. The fact is, that those who are the best educated boys and young men in Bombay, who have passed through the Government schools, are quite infidels as to their own system; they observe caste strictly, probably, but they are quite infidels as to their own religion.

8159. Earl of *Harrowby.*] Like the heathen philosophers?

Just so. I have an extract from a work written by one of the professors of the Elphinstone Institution in Bombay, who is a Brahmin, and an extremely clever and intelligent man. If your Lordships will allow me, as it is a short extract, I will read just what he himself says; it is a book which he has written in defence of Hindooism; he says, "The ancient and noble edifice of Hindooism is now on all sides stoutly assailed by the adherents of a hostile faith, and we are filled with dismay at finding that there is also treason within. No wonder that the venerable structure is already nodding to its fall. I, by means of this little book, seek to prop up the building; but when its size and its ruinous state are considered, what hope is there that such a feeble prop can prevent its falling? But as, in the case of one who is labouring under a complication of diseases, and who evidently soon must die, we continue, even until death, to administer medicines, even so do I minister to the decaying system of Hindooism—Hindooism is sick unto death. I am fully persuaded that it must perish; still while life remains, let us minister to it as best we can."

8160. *Chairman.*] What publication is that?

This is an extract in a Report of the Church Missionary Society; but the work is a work in defence of Hindooism, written by Gungadhur Shastra, who is one of the professors at the Elphinstone Institution, and an extremely sharp, clever man.

8161. Does that feeling generally prevail amongst the Natives, that the downfall of Hindooism may be expected?

The Right Rev. Bishop Carr.

21st July 1853.

I should say that it does, as shown by admissions which I have frequently heard. They say, "We know very well that we must all come to one religion;" and I have heard that the Lingnites, who are in the southern part of our Presidency, have a tradition that all nations will become of one religion, and that the religion of a powerful people from the West.

8162. Did those same feelings of apprehension with regard to their religion exist under the Mahomedan which now exist under our rule?

I cannot answer that.

8163. Lord *Elphinstone.*] These feelings are confined, I suppose, to the more enlightened Hindoos; they are not general among the Hindoo people?

The better part of the middle classes, I think, have the same opinion; still, they are attentive to all their rites and ceremonies.

8164. And one sees vast sums of money still spent upon erecting temples and other buildings connected with their religion?

Yes; you see a rich Native build a temple; but many of their old temples are allowed to go to decay, and are going to decay.

8165. Was not that always the case at all periods of their history?

It may have been the case; I am not so sure as to that.

8166. They never repair, but erect a new building?

They do so very much.

8167. Lord Bishop of *Oxford.*] Have you known any instances of the ordination of Natives in your diocese?

Two Natives were ordained.

8168. From what caste?

One was a Brahmin; and the other was a man of low caste from the Madras Presidency.

8169. Where had they been converted to Christianity?

In Nassick, and the neighbourhood of Nassick, where the Church Mission Society has a mission.

8170. In what institution, if any, had they been prepared for holy orders?

The Brahmin had been educated in the school of the Church Mission Society, at Nassick, entirely; when he was about 18, his mind was enlightened, and he showed to his people a disposition to leave the Hindoo religion. They attempted to poison him, but he went to the mission-house, where he was placed under a European medical man, and recovered, and he then avowed himself decidedly, and was some time afterwards baptized. The other man was a medical man, an apothecary of a Native regiment. Some of the officers had lent him the Scriptures and other religious books, which he had read: he was an intelligent man, and entirely, I should say, by God's blessing, upon conversation with officers, particularly the medical men and missionaries, and from his own reading, he was induced to embrace Christianity. That man gave up a salary of about 50 rupees a month, together with the prospect of a pension, to which he would have been entitled in two or three years, and gave up everything when he was baptized, in order to devote himself as a missionary to his countrymen.

8171. Earl of *Ellenborough.*] The Chaplain has no house furnished to him by the Government, has he?

The Senior Chaplain in Bombay has a house; he is the only Chaplain that has.

8172. What may be the average amount of house-rent for the Chaplain?

In Bombay his house-rent would be about 100 rupees a month; at an outstation it would be from 50 to 60 rupees a month.

8173. Lord Bishop of *Oxford.*] Is there any point bearing upon the subject of your examination on which your Lordship would wish to add anything?

I would observe, with respect to the Chaplains being required to learn the native language, that I think it important that they should be required to learn the language; as I think I have already said, I recommended to the Government of Bombay that they should do so. There are many opportunities of usefulness; for instance, many of the soldiers are married to Native women; these must all have been baptized, and they are Christians; it is therefore desirable that

the

the Chaplain should be able to communicate with them and with their families; and also, many of the Indu-Britons, though they speak on common matters in English, yet are very unable to follow a discourse in the English language, or to receive much religious instruction in English; consequently, I think it would be very desirable, on that account, that the Chaplains should learn the Native language. Again, there is another measure which I recommended when I was in India, that in every bazaar where we have a European station, there should be a school opened for the children and for the camp followers, who are constantly moving about with the camps; that, I think, should be placed under the superintendence of a Chaplain, which would require him to know the Native language. It may be said that in different provinces there would be different languages; that is very true, but the camp language is, generally speaking, one—the Hindostanee. Another way in which I think they might be useful, as one of our Chaplains was very useful: The Government are the guardians of a great many Native youths, the sons of Chieftains. In Bombay, at one time, I know there were several quite young men and boys the wards of Government. The education of such young men is an important matter, because some of them are young Rajahs or young Nawabs, who are likely to be men of influence, and I think it would be very desirable if the Chaplains were able to superintend their education.

8174. Earl of *Ellenborough.*] Are not they usually placed under an officer selected on purpose for each?

They often are.

8175. With a large salary taken out of the Rajah's revenue?

I believe it is so. I would mention the instance of the present King of Cutch, who was educated by one of our Chaplains, the Rev. Mr. Gray; he is an exceedingly intelligent young man; Sir John Malcolm said of him that he was the most intelligent Native Prince that he had met with in India.

8176. Lord *Elphinstone.*] Is that the same Chaplain who translated the Gospel into Cutchee?

The same.

8177. Earl of *Ellenborough.*] Was not there in Cutch a practice of destroying female children?

Yes, to a great extent.

8178. Did that Rajah assist afterwards in putting an end to it?

Yes; I believe he has entirely discountenanced it; he is an exceedingly intelligent young man.

8179. Lord Bishop of *Oxford.*] Does your Lordship think it very desirable to encourage the spread of the Native clergy?

I do; I think that they would be, in many instances, useful among the class of persons which I have mentioned, the Native camp followers; and there are also a considerable number of Christians in the Bombay Presidency, who come many of them from Madras from different parts, to whom Native ministers might be exceedingly useful.

8180. Would not their employment be very much cheaper?

Very much.

8181. Lord *Elphinstone.*] With reference to your suggestion, that the minor Native Chiefs, who are wards of Government, should be placed under the instruction of the Chaplains, should not you apprehend that that measure would be very distasteful to the relations of those Chiefs?

No, I think not.

8182. Do not you think it would be taken as a prelude to their conversion?

I think not; in the case of the Rajah of Cutch I think there was nothing of that kind.

8183. Perhaps he placed himself voluntary?

I believe Mr. Gray offered himself to the Resident.

8184. It is quite a different thing when they voluntarily seek the instructions, as for instance, in the case of Schwartz and the Rajah of Tanjore; but I should be

The Right Rev. Bishop Carr.

21st July 1853.

be very much afraid that if the Government were to appoint Chaplains as tutors of minor Princes and Chiefs, it would provoke a very strong feeling against it?

If there was a Chief at a station at which there was a Chaplain, and his education was placed under him, I do not think that there would be that objection. I may mention that in two or three instances when I have been on my visitation, Native Chiefs, for instance, the present Holkar of Indore, and a young Nawab, near Sholapore, rather wished that I should examine them: there was no backwardness—on the contrary.

8185. Not at all: at present I should only apprehend that it might be the case if tutors were appointed by Government from amongst the clergy?

I do not think it would be so, if it were done cautiously.

8186. Earl of *Ellenborough.*] Would it not be more convenient if the Bishops had consolidated salaries, out of which they were to pay the expenses of their travelling and visitations?

Yes; I think it probably would be more convenient.

8187. At present the expense contributed by Government to the visitations almost equals the salary, does it not?

No; the allowance is 1,000 rupees a month, and the use of tents and carriage of the tents, that is all.

8188. It is a fixed allowance?

It is.

8189. Is that so at Madras?

It is 1,000 rupees a month at each Presidency, I think.

8190. What is the salary of the Bishop of Bombay?

Two thousand rupees a month.

8191. That is about what the Postmaster-general has, is it not?

I think it is less.

8192. Lord *Elphinstone.*] It is just half what a Judge of the Sudder would have?

Yes; then he has 1,000 rupees a month when he is travelling.

8193. Marquess of *Salisbury.*] Has he the 2,000 rupees besides?

Yes.

8194. Does the 1,000 rupees cover his expenses?

Yes; I think so.

8195. Earl of *Ellenborough.*] The expenses of living at Bombay are more considerable than they are at Calcutta, are they not?

Yes, I believe they are; servants are much more expensive.

8196. Have you not many more servants?

No; we have fewer servants, but we pay them much higher wages.

8197. It is more expensive?

Yes.

8198. *Chairman.*] Is there a pension at the end of the service?

Yes.

8199. Earl of *Harrowby.*] Does the 1,000 rupees a month cover the home expenses, which would otherwise be incurred if the Bishop were at rest?

I think it is a fair allowance.

8200. Does it cover the whole expenses incurred during travelling, including those which would have been incurred if the Bishop had remained at home. Supposing he were a whole year upon his journey, would the household expenses of the year be entirely defrayed, not out of the salary, but out of the expenses?

No, I think not.

8201. Then the 1,000 rupees a month only covers the extra expense incurred by reason of travelling?

Yes; merely that. I admit it is ample.

8202. But that is the view of it?
That is the view of it.

8203. It is not, in fact, an additional salary, but covers extra expenses?
It is for extra expenses, and covers extra expenses.

8204. And it rather goes beyond it?
It rather goes beyond.

8205. Earl of *Ellenborough.*] Has the Bishop a guard, an escort, when he travels in Bombay?
He has a small guard for the protection of his baggage.

8206. Has he an European officer?
No; generally 10 or perhaps 12 sepoys and a few sawars, that is all. He has a European medical attendant.

8207. Is the Bishop saluted at the different stations?
Yes.

8208. *Chairman.*] Were you in the habit of visiting your diocese every year?
Once in three years I visited each station; of course visiting different parts at seasons when travelling was most suitable.

8209. Earl of *Ellenborough.*] During what portion of the year were you enabled to travel?
I travelled generally from November to the end of March, and in the monsoon I used to take the stations in the Deccan.

8210. Lord Bishop of *Oxford.*] Is there any other point which your Lordship would wish to state?
There is the point respecting the attendance of Europeans at festivals, and in processions.

8211. Is there any connexion between the British Government in India, and the temples of idols and festivals and processions?
There are allowances made to some temples in our Presidency, certainly.

8212. Earl of *Ellenborough.*] But are those allowances proceeding voluntarily from the Government, or are they only keeping faith on our part towards the temples in consequence of former Governments having made the grants?
Entirely the latter, in consequence of grants by former Governments.

8213. In fact, it is considered a part of the property of the temple?
It is an allowance paid out of our treasury.

8214. But they consider that they are entitled to it?
They do.

8215. Lord *Elphinstone.*] These payments are greatly, I believe, in lieu of temple lands resumed and in possession of the Government?
Sometimes they are, I believe.

8216. Earl of *Harrowby.*] In what way are the temples entitled to these allowances?
In consequence, I suppose, of the land attached to the temples having been resumed.

8217. Do you think that it is so in every case?
I am not able to say. On different occasions I know that our Government was anxious to put an end to such payments. In two or three instances where I have made inquiry, and found that they did receive an allowance, I have mentioned it to the Government. I named it to Sir George Clerk, and he immediately wrote about it, and said that it was quite wrong. Whether he did put a stop to it or not I am unable to answer, but I know it was not a thing that Government wished to continue.

8218. Lord Bishop of *Oxford.*] Are you aware that Lord Broughton exerted himself greatly to stop that connexion?
Yes.

The Right Rev. Bishop Carr.

21st July 1853.

8219. Do you know the directions which he sent out when he was at the Board of Control?

I do not exactly know the directions, but I know the effect; indeed, I should say, there is a continued effort to get quit of the connexion on the part of our Government.

8220. Do you think that, in your Presidency, Lord Broughton's directions were fully and completely carried out?

I am not able exactly to answer that question. I would wish to mention the attendance of troops and Europeans at festivals or processions.

8221. Will you state it to the Committee?

It occurs, for instance, at a great festival, when the Rajah goes to a temple to make offerings at the temple; the resident, or officers generally, with a military guard, accompany him.

8222. Lord *Elphinstone.*] To the temple?

In some instances, I believe, they accompany him to the temple.

8223. But no European is allowed to go into the temple?

No.

8224. They go to the door of the temple?

Yes, in some instances; I know that this also the Government has been anxious to discontinue, and it is, in a measure, discontinued; at the Mohurrun at Bombay, the troops are out.

8225. Earl of *Ellenborough.*] Is not there good reason for having the troops out?

I was going to say that in some instances, as a mere matter of police, it is necessary; at the same time, it is a very anxious service to an European. The instructions, I believe, of the Government are, as much as possible, to make that attendance an attendance upon the Prince; and the wish is, that the troops should be discharged before they come actually to the temple, and that they should meet him at some other point, not near the temple.

8226. *Chairman.*] May not this attendance be considered rather as a guard of honour to the Prince, than as having any connexion with any religious observance?

It is so, no doubt; but, at the same time, there is no occasion for taking them exactly up to the temple, or to places of that kind; for instance, at Sattara and Baroda, I know that they have aimed to pay the respect to the Prince at some distance from the temple, as his Highness passed the residency or the camp: there can be no objection to that.

8227. *Chairman.*] Has your Lordship any other observations to make?

No.

His Lordship withdraws.

The Rev. J. Tucker, B. D.

THE REVEREND JOHN TUCKER, B.D., is called in, and examined as follows:

8228. Lord Bishop of *Oxford.*] WILL you state to the Committee your office and position in India?

I was the Secretary to the Corresponding Committee of the Church Missionary Society at Madras.

8229. What was the length of your residence there?

I was actually upon Indian ground eleven years and a half; but I held the office for thirteen years and a half, having been in England some part of the time.

8230. Will you state the position which you have occupied in this country?

Till about six or seven weeks ago, I was a Fellow of Corpus Christi College, Oxford; and before I went out I was one of the tutors of that College; and since that, I held the office of Vice-president of the College.

8231. Did you pay many visits to the missions during the time you were in India?

Yes,

Yes, I visited them from time to time; I visited Tinnevelly five times, and I think I visited Travancore as often.

8232. Where are the missions of the Church Missionary Society in India?

They are from the Punjaub in the north, down to near Cape Comorin in the south. I have here, in a Memorial from the Church Missionary Society to the Earl of Aberdeen, a statement by the Society of their different stations: I should be glad to be permitted to put it in before your Lordships.

[*The Witness delivers in the same.—Vide* Appendix P.] Appendix P.

8233. What is the number of Missionaries employed by the Church Missionary Society?

In the whole of India, 88 ordained Missionaries, clergymen of the Church of England.

8234. By whom are the affairs of the Society managed in the different missions?

They are managed by Committees at Calcutta, Madras and Bombay, consisting of one or two Chaplains, as they may happen to be on the spot, and a few laymen. Those at Madras, with whom I was connected, were gentlemen who held some of the highest offices in the Madras Presidency, under the Government. One was Secretary to the Government, and is now a member of Council; another was Military Secretary to the Government, and is now; another was private Secretary to Lord Tweeddale; and another was Persian Interpreter to the Government. They assisted in managing the affairs of the Church Missionary Society in South India.

8235. Earl of *Ellenborough.*] Is the Bishop in each Presidency at all identified with the Missionary Society?

He is.

8236. Is he a member of the committee?

He is a member of the committee.

8237. *Ex officio?*

Not *ex officio*; not in our committee. I do not know how it is in Calcutta and Bombay. The Bishop always has been a member from the beginning; Bishop Corrie, Bishop Spencer, and now the present Bishop Dealtry. When in Madras, whenever he thinks fit, and can make it convenient, he attends the committee. A great part of the time, as your Lordships know, the Bishops are not at the Presidencies.

8238. Lord Bishop of *Oxford.*] What support and assistance do the civil and military servants of the Company render?

Very great and cordial assistance. In the Punjaub, nearly the whole of the leading men (who, as your Lordships are aware, were selected for their ability to take charge of the Punjaub) give very large subscriptions and their cordial support to the Church Missionary Society; and we might at that moment occupy, I suppose, almost all the principal towns in the Punjaub, with the support and concurrence of the civil and military servants of the Company, if we had the Missionaries to send: the means, I think, would not be wanting, in consequence of the large subscriptions of the principal persons in the Punjaub. I speak both of the present Mr. John Lawrence and his brother, and Mr. Montgomery and others.

8239. Can you point out to the Committee the special advantages of British rule to missions, contrasting them for instance with the opportunities for missions in foreign States?

Yes; I can state that, for instance, we should not think of establishing a mission in the Nizam's territories, because of the insecurity of the whole country. Our earliest mission is in Travancore; and though the Rajah of Travancore is very friendly to every thing that would be likely to improve the people, yet he is so much under the influence of the Brahmins, and so much depends upon the resident, whoever he may happen to be, that our converts have suffered seriously from the discouragements and oppressions which they have met with in consequence of the corrupt state of the Travancore Government. Such injuries they have sustained as they never would be allowed to

The Rev. J. Tucker, B.D.

21st July 1853.

sustain in British territories. I confine myself to the Presidency of Madras, because, speaking personally, I should not be able to speak of other instances.

8240. Earl of *Ellenborough.*] Are there any Missionaries in the Punjaub?

Yes; we have a member of the University of Cambridge there now, and another of Trinity College, Dublin; and a third from Oxford is now going out; they are at Umritzur.

8241. Do they find, in consequence of the Sikhs being considered as Dissenters from Hindooism, a greater facility in converting them to Christianity?

The Missionaries say that as yet there are no converts that one can speak of, as the result of the preaching of Missionaries. In fact, the Missionaries have only just begun to preach in the Native languages. There are, however, Sikh converts; one is, I think, from Cawnpore, and another from somewhere else. But the contrast is most striking between the Hindoos and the Sikhs. I have with me letters both from the Missionaries in the Punjaub, and extracts from persons in civil and military service in the Punjaub, who speak in the most encouraging way of the frank and open character of the Sikhs, and their readiness to hear and inquire respecting the truths of the Gospel, and the prospects that there are of the spread of Christianity throughout the Punjaub.

8242. Lord *Elphinstone.*] They are not trammelled by caste?

They are not trammelled by caste; and I imagine that they are a more intelligent and a more manly people than the great body of the Hindoos.

8243. All the people of the North-west are more intelligent and manly than the people of the South?

Yes. We have had applications from Sealkote, Koté-Kangra, and other places. There are three classes of people in the Punjaub—the Sikhs, the Mahomedans and the Hill tribes; and our desire is to establish missions in each part of the country in which those classes prevail.

8244. Earl of *Ellenborough.*] You have a Missionary at Simlah, I suppose?

No, not at Simlah, but at Kotghur we have.

8245. Has he had any success amongst the Hill people?

Not to any great extent, I think; he has circulated tracts that have gone into Thibet, but I do not think he has met with much success. We have not been able to strengthen that mission much; and from the position in which Kotghur stands, I believe upon an eminence amongst the mountains, so that the Natives are very much separated from him, we are inclined to attach more importance to Koté-Kangra, if we can take it up.

8246. Lord *Elphinstone.*] You said that you preferred having missions in the British territories to having them in Native States, and that you had found certain difficulties in Travancore; have you any mission in the Mysore country?

We have no mission in the Mysore country. When I first went out to Madras, we had applications from the principal Europeans in Mysore. I do not remember, at this moment, who they were, but the Wesleyans occupied it, and we generally abstain, indeed I may say always abstain, from going where other denominations of Christians have occupied the ground before us: the space is so wide, that we should avoid any risk of collision or interference.

8247. Did not the mission in Travancore come into collision with the Syrian Christian Church in Travancore?

It was not the mission. The Missionaries went out in 1815 to Travancore, for the purpose of educating the Syrians, at a time when our knowledge of the Syrian Church was very imperfect, owing to Dr. Buchanan's book, and also to Colonel, afterwards General, Munro's appeal to us. There was an alliance, so to speak, between our Missionaries and the Syrian Church. Afterwards, owing to our Missionaries being reduced very much in number, so that there was only one young Missionary there, the Syrians began to take advantage, and, owing to that and other circumstances, there was somewhat of a withdrawal, for it was found that we were compromising with the Syrians in regard to the errors of their Church; but the separation itself took place in consequence of the visit of the Bishop of Calcutta. It was a formal proposal which he made to the then Metropolitan, which was considered by the Metropolitan, and the Catanars or Priests, in their council or synod, and which was formally rejected, and in which they

they also renounced their connexion with us. Since that time, there has been no dispute at all, no quarrel; but there is not the same co-operation.

8248. To the college, at Cotyam, the establishment was divided, I believe?
It was then divided.

8249. The Syrians were obliged to withdraw from the share which they took in the management of it?
Yes.

8250. Lord Bishop of *Oxford.*] You said that you could speak of the Tinnevelly mission from an accurate personal knowledge, I think?
Yes; I have been five times to the Tinnevelly mission.

8251. Will you state to the Committee, by way of showing the progress, what it is in 1853, compared with what it was in 1833, 20 years before?
During the interval since I first went down there it has made great progress, both in numbers and in the character of the converts, and also in the number of the Missionaries; I will state the last first. When I arrived in India the number of Missionaries was four; it now is 20, of whom 13 are European and seven are Native clergymen.

8252. Lord *Broughton.*] Are they regularly ordained?
Regularly ordained and licensed by the Bishop of Madras. The numbers under Christian instruction in 1833 were 10,216; the present number is 27,175. I am speaking only of the Church Missionary Society. If to that I add those connected with the Society for the Propagation of the Gospel, and also those who, though not in British territory, are of the same class and speak the same language on the borders of Travancore, under the London Missionary Society, I believe that the total number of persons under Christian instruction, who have renounced heathenism, is not less than 50,000.

8253. Lord Bishop of *Oxford.*] You made a calculation, I think, in 1843?
In 1843 I made a report, in which I stated, that the mission was then approximating to what I may speak of as the parochial state; I have that report here. Since that time it has been making yet further progress; and of our seven native clergymen, five are what we consider as pastors who have assigned to them smaller districts, which they superintend, and of which they are ministers under the general superintendence of the Missionary in whose neighbourhood and in whose district they are placed by the Bishop; so that the pastoral system is now being commenced. And it is our great aim to carry out the pastoral system, as far as we can, until we are able to withdraw from Tinnevelly, as not being any longer a sphere for Missionary labour, and leave it with the Bishop as a Church, to be carried on, in all its operations, in the way in which the Church of England is.

8254. Lord *Broughton.*] What do you mean by the pastoral system?
Not itinerating nor doing more than ministering to Christians, taking in such heathen as come within the circuit; whereas the primary object of the Missionary ought to be the heathen; but of course, there being a large number of Christians, he has so much pastoral work that he has but little opportunity for properly Missionary work.

8255. Earl of *Harrowby.*] Have you been over the districts yourself?
I have; I have been from village to village.

8256. Is there any apparent external difference between the districts inhabited by Christians and those inhabited by the heathen?
A most marked difference.

8257. In what respects should you say?
In the habits of the people; in their cleanliness, order and intelligence: our Christian villages exhibit a very striking and interesting scene, with their church and their cottages behind the rows of trees; and the people, particularly the females, exhibiting a marked difference from the heathen in the neighbourhood.

8258. Earl of *Ellenborough.*] Do you consider that superiority to have been the cause or the consequence of their having become Christians?
Entirely the consequence.

The Rev. J. Tucker, B.D.

21st July 1853.

8259. They were no better than the others at first?

No better than the others, as I can bear witness in the successive visits which I have paid to Tinnevelly.

8260. Lord Bishop of *Oxford.*] Is there not an effect upon the social state of the people from the increase of Christianity, even amongst those who do not themselves receive Christianity?

I believe that there is to a considerable extent. Devil worship, which was attended with exhibitions of a very disgraceful and shameful kind, is now thrown, so to speak, into the dark; it retreats before the influence of Christianity where the people still remain heathens; but they are ashamed of their former practices. I may mention, perhaps, one of our Native clergy, the Reverend John Dewasagayam, who is not a pastor, but a Missionary, because he was ordained long before we thought of making a distinction between the Missionary and the pastor. He has under his charge 2,100 Christians, of whom 748 are communicants, that is to say, he and his son, the Reverend Jesudasen John, who, in fact, acts as his curate; and they are under no European superintendence further than that of the Bishop; no other superintendence than an European Missionary has.

8261. Earl of *Harrowby.*] His income is still derived from the Society?

It is; and in reference to that, I should be glad to say that our object with the Native pastors is to throw them off from ourselves, and to call upon our Native Christians to raise a fund not to support their own minister, but to raise a fund for the support of the ministry, and for the endowment of the Church. Consequently, of the fund that was raised in our Jubilee about four years ago, a portion has been set aside for Native endowments, and we promised to the Christians in Tinnevelly, with their Missionaries, that for every 500 rupees, or 50 *l.*, that they raised, we would pay down another 50 *l.*, which should be invested in Company's paper, or laid out upon lands, as a church endowment: I should say, provided it was raised amongst Natives. The first sum that has been raised, was raised by this Native clergyman, whom I speak of, the Rev. John Dewasagayam, who has paid in 500 rupees, which we have met with a grant of 50 *l.*, and that money is now invested, and will accumulate for the endowment of the church and pastor. He raised his 50 *l.* amongst the Natives, and we have paid a corresponding sum. The same has been also done by another Missionary, a European, in another district, in Tinnevelly; and the same thing is doing in Madras.

8262. Have they shown a disposition to make contributions for religious and charitable purposes among themselves?

They subscribed largely. I have here the Madras Church Missionary Record, which reached me the other day, upon the cover of which I see the contributions of the Missionaries and Native congregations of the Gospel Propagation Society and the Church Missionary Society; in fact, from the Tinnevelly Branch Bible Society, including the subscriptions of the Missionaries also; for what space of time I cannot tell, but the total raised was 903 rupees, 90 *l.*; I suppose it is an annual sum.

8263. Would it be desirable to have a distinct Bishopric for the southern parts of the Madras territory?

I do not think that at present it is necessary; that it will be hereafter I do not doubt; but as your Lordship asks me the question, I think myself that there are other cases more urgent: I do not think that the Bishop of Madras has so much laid upon his shoulders as to make it necessary to divide off Tinnevelly.

8264. Lord *Elphinstone.*] In point of fact, since the Charter was passed, a portion of his diocese has been divided off?

Yes; Ceylon has been separated.

8265. Lord Bishop of *Oxford.*] You heard the evidence given as to the division of Madras and Bombay by Bishop Carr?

Yes.

8266. Would your experience in those parts lead you to imagine that the division which he acquiesced in would be an improvement?

I should not consider it an improvement if it were carried all down the coast, because Travancore is more accessible perhaps from Madras, and certainly from the Neilgherry hills, than it is from Bombay.

8267. Did not a large number of the Christian inhabitants of the villages in that district prepare a memorial or petition to the two Houses of Parliament with a view to the renewal of the Charter?

No; the inhabitants of one particular district drew up a petition, which they worded as to "the Houses of Parliament" in the original language, translated by one of our Missionaries, and of course it was wanting in correctness of form, and therefore never has been presented; but it is printed at the end of the Memorial of the Church Missionary Society, and contains statements of hinderances which they meet with, which I know are in the main true.

8268. Will you state briefly what those hinderances are?

It is stated here, that amongst the numerous native officers in Tinnevelly, none are employed who are Christians, excepting two, who came down from the north; that with that exception, no Christians are employed, out of about 35,000 Christians in Tinnevelly, in any Government office whatsoever. I may add, that there was also a man who had, I think, a rupee and a half a month in a very low office in a village; and another was a sweeper who swept out the travellers' bungalow.

8269. Lord *Broughton.*] Is that in consequence of any ordinance or regulation which the Government has passed?

None whatever; it is simply, that the heathen natives take good care to keep the Christians out from any place or appointment; and the Collector has not found himself able to introduce them.

8270. Lord Bishop of *Oxford.*] Is not the complaint which they make as much that through this employment of heathens they receive injustice, as that the Christians are excluded from holding the office?

It is, and particularly in this respect, that all those who are of low caste are shut out from a court of justice where a native presides; they are not allowed, in consequence of their caste, to come near the Court, and, therefore, they either have to be called out to, standing at a distance, or they have to communicate their wants through the medium of some one who carries the message from them to the Tahsildar who is sitting, and administering justice, or professing to administer justice.

8271. Lord *Elphinstone.*] Would not that be the case if they were still heathens: that is owing to their caste, not their religion?

It is owing to their caste, and they complain of it; it is not because they are Christians.

8272. Lord Bishop of *Oxford.*] Do they complain of the many sufferings inflicted upon them by these persons specially because they are Christians?

Those are constantly inflicted, not by the officials in the Courts, but by persons in the employment of Europeans, as, for instance, engineer officers and others; and also in the collecting of taxes, there are various oppressions practised which do arise from their being Christians.

8273. They complain of the merasdars?

Yes; their landlords oppress them also.

8274. Lord *Elphinstone.*] Do you remember a complaint which was made to the Madras Government some years ago, that the Christians of Tuticorin were subject to a tax from which the heathens were exempted?

Those were of the fishermen class; I believe they were Roman Catholics; I am not sure.

8275. I do not remember whether they were Roman Catholics or not, but it was alleged, that on account of their being Christians they paid a tax, for which the heathens were exempt. The case was inquired into at the time by Mr. Silver, I believe, who was the sub-collector, and it was proved to be unfounded, and that there was no truth in it?

I only have an imperfect recollection of it; I have no record of it.

8276. They were not, in fact, converts belonging to your denomination?

No; we have no station at Tuticorin, and I am nearly sure that the Society for Propagating the Gospel has none there; and these parties, I think, are Roman Catholics.

8277. Lord Bishop of *Oxford.*] To return to the memorial of which I was asking

The Rev. R. Tucker, B.D.

21st July 1853.

asking you, do not they also complain of the provision made by the Company for the Brahmins, and the exclusion of the lower class from a share of that assistance?

I do not quite know what assistance your Lordship means.

8278. They complain very much that the Company provide for the Brahmins, leaving the really poor and sick without any provision; that though the Brahmins amount only to 51,000, and the Soodras to 680,000 besides others, the rich Brahmins alone have charitable food provided for them; while the 1,250,000 of the other castes have no provision whatever?

I think that is in reference to what are called the Travellers' Houses; I cannot explain this; I do not understand it.

8279. You have been well acquainted with the Government system of education, and the system of education pursued in the Missionary schools, have you not?

I have not been acquainted with the Government system of education, because I never visited the University, and Patchapa's School in Madras; and I have no means of knowing, excepting by the reports of the Madras University, of which I have one with me.

8280. Have you any means of forming a comparison between the number of converts from the Government schools and from the mission schools?

Yes; I think I can say that there never has been a convert from those educated at the Government schools in the Madras Presidency, excepting one who was converted after I left; but I know the circumstances: after he had left the Madras University, he was engaged by an Armenian gentleman, Mr. Arathoon, and there, in his library, he met with some Christian books and the Bible, and read them, and it led to his application to Mr. Arathoon for further instruction; Mr. Arathoon referred him to a friend of mine, who is now Secretary to the Society for propagating the Gospel, the Rev. Mr. Symonds; and since that time he has been under his instruction nd protection. It was a matter that made a good deal of noise in Madras at the time, because his wife was withheld from him by her relatives; and the case was tried in the Madras Court: she was restored to him, and now has been, I believe, baptized.

8281. Would you consider the simple number of converts to be a fair criterion of the success of the schools?

I ought to have said that whilst I have only heard of one convert from the Government schools, there are more than 40 from the Missionary schools, particularly from the Rev. John Anderson's, the Scotch Free Church school in Madras, and the branches connected with it. The Scotch Free Church have a very large number of pupils under their care, whom they instruct fully in the Christian religion in all its branches.

8282. Lord *Elphinstone*.] They have a school at Conjeveram?

They have at Conjeveram, at Triplicane, Chingleput, and Nellore; they have 2,520 pupils.

8283. Lord Bishop of *Oxford*.] Do you think that conversion is a fair criterion of the success of the schools?

No, I do not think it is a fair criterion, because I think, looking at it as a question with regard to the introduction of the Scriptures into schools, and the comparative advantage of the Government and the Mission schools, we ought to look at the moral, social and political effects produced upon the whole body of Natives who have been educated there, without reference to the actual conversion of any to Christianity. Now, in these schools of the Scotch Free Church, at their first commencement, as soon as a conversion took place, the school was almost emptied, alarm spread amongst the Natives, and they withdrew their children; few of those returned, but the school was soon filled up by fresh pupils: then came a second conversion, the same effect followed, and another body was, so to speak, drafted out and thrown back again into Native society, who had received a certain quantity of religious and moral education; so that a very considerable number of young persons, who have received more or less of Christian and moral education in these schools, are now thrown out as salt into the Native community of Madras. I do not know what number, but a very large number. I cannot but be persuaded that the influence thus produced by the school upon the Native community, though unseen, is very considerable, and, I think, that is the fairer

fairer way of judging between the Government schools and the Mission schools; but of that your Lordships can judge.

8284. How soon did the schools fill up again?

Very soon indeed; and now the parents do not withdraw their children; they have become accustomed to it; and though they know perfectly well that every effort will be made to bring them to Christianity, they are not afraid; they so desire the instruction of their children that they send them; and a much larger number are educated by the Scotch Free Church than are educated by the Government.

8285. Lord *Wynford.*] Not larger than by the Church of England?

Far larger. We have been backward with regard to education. We are now, as I shall hope to be able to state to your Lordships presently, earnestly desirous of making up for lost time in regard to Christian education; but the education of the heathen—I mean the school education of heathen children, excepting those connected with our missions—has formed, I am sorry to say, but a small part of our operations. The Scotch missionaries have given themselves to education.

8286. Is not the system of the Church missionaries a larger one?

In their converts, as the results of preaching the Gospel, they are more successful; but the Scotch, the Free Church, and the Established Church of Scotland, have both given themselves to education as the first thing.

8287. Lord Bishop of *Oxford.*] Will you state to the Committee the opinion which you have formed, from your own observation, as to the practicability of the introduction of the Scriptures into the schools with Government assistance?

I should concur with those who have said that it is not safe to attempt the introduction of Christian instruction into the schools as a part of the system.

8288. You mean as a necessary part?

As a necessary part of the system; but then I am anxious to make a distinction. I think that it is our duty, and a duty which we may safely perform, to remove the barrier which there is at present to the introduction of the Bible into the schools at all, and that we may, with great and perfect safety, as far as the Madras Presidency is concerned, give permission for Scripture classes where the pupils wish it, and where the parents declare that they have no objection to it. In those cases, I think there is no difficulty whatsoever, and I think that our Government are bound to withdraw the *veto* that is put at present upon the introduction into the schools of the one only book which supplies the remedy for sinful man; so that the Government may be clear of the charge which is brought against them, of standing in the way between the Natives and their eternal interests.

8289. Lord *Broughton.*] Are you aware that during Lord Tweeddale's government, when it was first announced that the Bible was to form a necessary part of the study of one of the Government institutions, it created a great disturbance in Madras, that public meetings were held, and that the Government at home was memorialized in consequence of the first steps being taken for the establishment of that principle?

I am perfectly aware of the movement—I speak under correction, and Lord Tweeddale's minute will show whether I am right or not—I believe that Lord Tweeddale never contemplated the introduction of the Scriptures as a necessary part, but simply what I have now suggested, that there should be permission given for the formation of a class.

8290. Was not the apprehension of the Native inhabitants of Madras, that it was to be made a necessary portion of the instruction in that institution?

I believe that, as in other cases also, it was simply an European movement, urging on and exciting the Natives to hold those meetings. I passed through the mob (I may call it so) in my palanquin accidentally. I had to go out on that day to spend the evening with a friend, and the meeting was held in a house which opened into the street, through which I had to pass. I hesitated for a moment whether I should go another way. I determined to make no difference, and went straight through: they knew me perfectly well, and they were just as respectful as they were at any other time. I am satisfied in my own mind, that it was a mere European movement; the Natives never would have troubled themselves about it.

The Rev. J. Tucker, B D

21st July 1853.

8291. Lord Bishop of *Oxford.*] How should you answer the objection, that upon the ground of neutrality, the same privilege must be conceded to the Shastras and the Koran, if the Bible were allowed to be taught in the Government schools?

The introduction of the Vedas, which would correspond with our Scriptures, into the schools would give the greatest possible offence to the Brahmins, because they are to them precious books, as they are sealed up from the people; at least, they have been sealed. The Koran, I believe, could not be introduced, because it is in a language not understood by the people.

8292. Lord *Elphinstone.*] Is the Koran not translated into Hindostanee, or into any of the languages used?

I am not sure; it may be.

8293. How would you propose to meet the difficulty suggested by the late Bishop of Bombay; namely, as to the persons who are to teach the Scriptures in the Government schools?

I would not have a class appointed in every Government school, but simply provide that where parties wished it, they should be at liberty to have a teacher at the Government expense; and I do not think there would be any difficulty in finding suitable teachers, persons who would teach the Bible seriously, and not as a mere class book.

8294. Earl of *Ellenborough.*] Have you made any converts from the Mahomedans?

None, I think, in Southern India; we have not attempted it much. I may be allowed to say, with regard to the introduction of the Scriptures into the schools, that I have in my possession letters, first of all from one of the principal Commissioners of the Mysore; secondly, from another Government agent in the Mysore, one of the Company's servants; thirdly, from an officer in the Nizam's territories; and fourthly, from Travancore; in all of which they state distinctly, that without the least difficulty in heathen and Mahomedan countries, the Scriptures are used, *i. e.* in schools which are supported by the Government; that is to say, the heathen Government schools admit the Scriptures, the Mahomedan Government schools admit the Scriptures; but the Christian British Government schools do not admit the Scriptures.

8295. Earl of *Harrowby.*] In those schools supported by the heathen and Mahomedan Governments, who teach the Scriptures?

They have masters; I have the letters here, and if I may be allowed I will read the extracts from them, excepting Travancore, because that I can speak of personally. Here is one: "The Mysore Government has for years given 50 rupees a month to an English missionary school in each division." In another letter I have the particulars, showing that they support a Wesleyan mission school there.

8296. The Native Government?

Yes.

8297. Lord *Elphinstone.*] But that Native Government is administered by English Commissioners?

It is now, but that was before that time. "The Rajah established an English school many years ago," *i. e.*, in Mysore, "which was put under the charge of the Rev. T. Hodgson, a Wesleyan missionary, in October 1840."

8298. At that time the Rajah had nothing to do with the Government of his own States?

I thought he had in 1840; then it does not appear from this; the letter in my possession, however, says that the Rajah established a school.

8299. Earl of *Harrowby.*] With what view would he support it; would he support it for existing Christians?

No. "In this school the scholars are as under: Hindoos, 69; Mahomedans, 3; Protestant East Indians, 14; Roman Catholics, 8:" 69 out of 94 are Heathen, and 3 Mahomedans.

8300. With what view would he support a Christian teacher for heathen children?

I suppose,

I suppose, not with the view of their conversion, but as the consequence of indifference, showing at least that they have no objection to the introduction of the Scriptures.

8301. Lord *Elphinstone.*] Are you aware that the Rajah of Travancore subscribed a lac of rupees to the Cotyam College?

The Ranee did originally; but besides that, your Lordships will allow me to mention, that when I was in Travancore, I was staying with the then Resident Colonel (now General) Fraser, late Resident at Hydrabad, now come home. Speaking with him upon the subject of the Rajah's school, I asked him, "Why should not the Christian Scriptures, the Bible, be introduced into the Rajah's school?" His reply was, "Venkata Rao, the Dewan, is coming here, and we will talk with him about it." Venkata Rao was a Mahratta Brahmin, and a very able man, and a very upright man, as long as he was connected with the English. The question was put to him by General Fraser; I well remember his pausing for a time, and then answering, "Provided that the pupils are left to do as they like with regard to reading the Scriptures or not; and provided that those who decline reading the Scriptures are not the losers by being made to sit by whilst time is given up to the reading of the Scriptures, I can see no objection at all; and I am sure the Rajah will not." Accordingly, from that time to, I believe, this day, the Scriptures have been introduced, and the heathen and Mahomedans are perfectly willing to read them.

8302. Who teaches the Scriptures in that school?

The master is a person who himself personally feels an interest in them.

8303. He is a Christian?

Yes, he is an Englishman; he was a sergeant in the army, and a religious man, who would feel an interest in it. In speaking of Government being connected with education, as regards Christianity, I would say, that the plan which appears to me most desirable, and for which we may entertain hope that it will be brought about, is what I heard the late Bishop of Bombay refer to, which is grants in aid. In fact, in November last, the Secretary to the University Board wrote, as I conclude under instructions from Government, to Mr. Bird, the Collector in Tinnevelly, to call upon him to ascertain from the missionaries whether if the system were introduced it would be likely to meet with acceptance on their part; they referred the letter to our committee at Madras; the committee at Madras most joyfully took it up and sent it home to the committee of the parent society, and that committee lost no time in passing the following resolutions, which, if your Lordships will allow me, I will read: "April 5th, 1853. Resolved, 1st. That this committee cordially enter into the views of the Madras Corresponding Committee of 12 January 1853, in hailing the proposition of the Madras Government for grants in aid to all schools, whether missionary or otherwise, in which a certain standard of acquirement should be attained. This committee also see many practical advantages likely to arise from an efficient system of Government inspection, always provided that no interference be exercised with the religious instruction conveyed in the books used in such schools. 2dly. That in order to meet the onward movement which these proposals on the part of the Madras Government indicate, and must augment, this committee pledges itself to increase and improve, at the earliest possible period, its educational establishments at Tinnevelly and Masulipatam, by sending out training masters and establishing model schools both in the female and male departments of the missions." We considered, that having the largest number of converts under our care somewhat larger than that of the Society for Propagating the Gospel, our duty was, with as little loss of time as we could, to take the matter up, and to show the Government how cordially we were disposed to meet such a suggestion, which is simply carrying out the Government system at home; only that I think there should be a restriction (which our committee would not take upon themselves to propose) with regard to schools in which immoral books are used. There are heathen schools which might have books which would be utterly offensive to any at all well-regulated minds, and I think those schools ought not to have Government support; but with respect to all others, let them have the support.

8304. Lord *Broughton.*] Is it the case that indecent books are introduced?

The Native heathen schools do, as a matter of course, introduce them. I do not

The Rev. J. Tucker, B. D.

21st July 1853.

mean that they do it in order to debauch the minds of their children, but from the dulness of their own comprehension as to what is decent and what is not. Those are Hindoo schools, and they have no books of their own, excepting one or two, which they can introduce for education.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday next, Two o'clock.

Die Martis, 26° Julii 1853.

LORDS PRESENT:

The Lord President.	Lord Elphinstone.
Earl of Albemarle.	Lord Mont Eagle.
Earl of Powis.	Lord Wharncliffe.
Earl of Harrowby.	Lord Wynford.
Lord Bishop of Oxford.	Lord Broughton.

THE LORD PRESIDENT in the Chair.

THE REVEREND J. TUCKER, B. D., is called in, and further examined as follows:

8305. Lord Bishop of *Oxford.*] WILL you state to the Committee what is the machinery in operation in Tinnevelly for vernacular and English education, and for preparing suitable educational works?

There are, first of all, the vernacular schools in all, or nearly all, the villages. In them the Scriptures are taught, and the elements of arithmetic, and sometimes the elements of geography, in the native language, and also writing in the native method. Next to them there are the station boarding-schools, which nearly all the missionaries have at their own stations, adjoining their own residences, in which education is carried further, and given only to a few. In the third place, there is the seminary at Palamcottah, where boys are trained with a view to their being afterwards employed as catechists or schoolmasters. Then there is the preparandi class, in which the elder youths are prepared to be catechists, and ultimately for ordination. There is also Bishop Corrie's Grammar-school at Madras, at which a good English education is given, and which receives English, East Indian, and native boys: about 20 of the most intelligent Tinnevelly native Christian youths are completing their education there. There has also been lately established, not connected with the Church Missionary Society, nor with any society, a training institution, to which we have sent a few of our youths from Bishop Corrie's Grammar-school to learn the training system. There is also a native English school in Palamcottah, which is attended only by heathen youths: the number of pupils is about 90. It is our purpose to establish, in our three principal missions in Tinnevelly, in Travancore, and in the Teloogoo country, superior Training Schools, with Model Schools attached, in the hope that the plan of grants-in-aid will be adopted, of which I have in part spoken before. With regard to the preparation of suitable educational works, we have lately re-engaged a gentleman, who has been blind from his youth, who was educated at the University of Oxford, and took a rather high degree, Mr. Seymer, who has now gone out for the sole purpose of preparing, in the native languages, educational books at the expense of the Church Missionary Society; so that in reference to what I stated to your Lordships the last time, we are now making every effort to extend education further than we yet have done, and to raise the tone and character of it among our native Christians.

8306. You have spoken of Government assistance to education, and said that your impression was that it could be best rendered by furthering the system of grants-in-aid; will you explain further to the Committee your views of English and vernacular education bearing upon that point?

The Rev. J. Tucker, B. D.

26th July 1853.

I think it is of great importance to take a thoroughly practical view of the whole subject of education, and to avoid theories, which have been, perhaps, injurious to the progress of education in India. For the masses I should say certainly it would not be wise to attempt anything beyond vernacular education, giving English education where it is required, and where there is an opening. I do not think the masses of the people can be educated in English at present. Our business is to educate them in the vernacular languages. I would further have English education given in the principal Collectorates, and also at the Presidencies; but in order to carry out thoroughly the system of vernacular and English education, I conceive it will be found to be necessary that the training system, in its most improved form in this country, should be adopted in India, and that to that end persons should be engaged to go out from this country, who would at once establish a training school for training masters who are already acquainted with the English and the vernacular languages, who might themselves, therefore, learn the training system through the medium of the English language, and carry it out into operation by means of the vernacular language.

8307. What language would you teach in the training schools?

If the master goes out knowing English only, there will be a loss of two or three years in his acquiring the native languages. Therefore I would commence with young persons who have been brought up in India, both English and Native, who are acquainted with the English language as well as the Native languages, whatever those may be; in our own Presidency, Tamul, Teloogoo, and Malayalim.

8308. Attached to your training institution would be what is called a Practising School?

Yes; a Model School, or Practising School.

8309. Would those children be taught by masters who are in process of training in the English or the Native language, or both?

If possible, I would have two Model Schools, one English and one Native, so that the persons who are being trained to be masters, and to be training masters, may be exercised in both languages, and superintend the schools in both languages.

8310. Would the places where you contemplate the establishment of those Model Schools supply a sufficient number of that class to which, according to your view, an English education would be an object?

They would do so at the commencement; but they must be extended to a very considerable degree in order to become efficient. It would depend upon the extent of the means which the Government thought fit to appropriate to education. I am now contemplating one superior central training establishment at Madras, with its two Model Schools, English and Native: a master knowing only English, would communicate with both through the medium of students, who would be acquainted with both languages; and such I think might be found.

8311. Earl of *Harrowby*.] Would not the climate of the town of Madras, from its excessive heat, be a very unfavourable situation for your European masters?

No. Madras is one of the healthiest places in the whole of the hot part of India; it is a dry air, and has the benefit of the sea breezes.

8312. Lord *Broughton*.] Is not it the fact that there are several languages spoken in the Presidency of Madras?

Yes; there are the Tamul, the Teloogoo, and the Malayalim, and there is also the Canarese language; the Mahratta is slightly known.

8313. Is Hindee the general language?

Hindostanee is the language which passes persons from one part of India to another; it is confined principally to the Mahomedans; the native Hindoos scarcely any of them are acquainted with Hindostanee.

8314. Lord Bishop of *Oxford*.] In the neighbourhood of Madras, Tamul and Teloogoo are the principal languages, are not they?

They are. There is comparatively little of the Teloogoo.

The Rev. J. Tucker, B.D.
26th July 1853.

8315. Will you state to the Committee the views which you were led, from experience and subsequent consideration, and from your knowledge of the university system at home, to adopt, as to the importance of establishing a University for granting degrees in India?

I should contemplate that ultimately; but I am afraid in India we have hitherto aimed too high, and have not come down to the means of practically working upon the people at large.

8316. Lord *Broughton.*] Do you think that the natives, in any given time, would understand the value and dignity of a degree?

I think they would ultimately.

8317. Would they value the degree of Master of Arts, for instance?

I think so.

8318. Earl of *Harrowby.*] Are not they very proud in the East of any distinction given to learning?

They would be very proud of it, and value it very much. I am speaking of the Presidency of Madras.

8319. Lord Bishop of *Oxford.*] Will you state to the Committee what preparatory steps you would recommend as leading on to the conclusion which you ultimately contemplate?

I would adopt the training system which I have spoken of, which might be carried out in the higher branches of education, as well as the lower; and I would suggest the desirableness of sending out from England, if they can be found, those who have been experienced as inspectors of our schools in England, who should superintend the system for a time, and prepare persons who might be appointed as permanent inspectors to travel from place to place, and to be constantly engaged in promoting education. By those means education would be carried to such an extent, that I conceive there would be a sufficient number of persons in due time to be candidates for honours and for degrees. Of course I should extend the education to every branch, including medicine and everything else, and indeed cultivate the native intellect to the highest possible point, provided it be accompanied with religious education.

8320. Will you state to the Committee what your view is as to the question of female education in India?

As regards the Government, I believe it has been wholly disregarded hitherto, till Mr. Bethune went out. The Governor-general has taken up Mr. Bethune's school; but I am not aware that the Government has rendered any assistance as a Government.

8321. What attempts have been made by the natives themselves in that direction?

None whatever; they are as a body rather opposed to the education of their females.

8322. What is the ground of their opposition to the education of their females?

Speaking of southern India chiefly, because the only educated persons are the Nauch girls, and therefore the idea of being able to read is associated with a discreditable profession.

8323. *Chairman.*] What sort of education is received by the Nauch girls?

They are taught merely to read and to chaunt the songs which are part of the religious worship; they are taught dancing also.

8324. Is it merely to read the songs which they are obliged to learn that they receive that education?

That I am not able to say; they are the best educated of the native females; perhaps I should say the only educated of the native females.

8325. Lord Bishop of *Oxford.*] I read in the Calcutta Review the following sentence: "The idea prevails, and there is much truth in it, that female education must lead to the perusal of such horrible books as have been spoken of above by female readers;" does your experience confirm that sentiment?

Yes, it does. I remember on one particular occasion a body of natives who wished to counteract the progress of Christianity, commenced a female school,

The Rev. J. Tucker, B. D.

26th July 1853.

and a civilian, a friend of mine high in office, asked one of the most active of them how he would manage with regard to books; whether he had many books that he could put into the hands of the female part of his own family. His answer was, he was afraid he only knew of one, which is the Attichudï. There is an article from the Indian Mail which is printed in the Appendix to the Memorial of the Church Missionary Society, in which they speak of the character of the popular literature of Bengal.

8326. What attempts have been made by different missionary bodies to promote female education?

The Scotch Free Church School at Madras has now 700 females, or nearly that number, all of whom, excepting a very few, are caste girls, and about 80 Mahomedans. The Church Missionary Society is educating throughout India about 4,400 females. Of the other missionary bodies I am not able to speak, except that they are all promoters of female education.

8327. Earl of *Harrowby.*] How are the educated females employed?

They marry Christian husbands, and they are employed as school-mistresses, and in the common affairs of life.

8328. Do they all make a Christian profession?

Those of whom I am speaking in connexion with the Church Missionary Society are great numbers of them Christian females. With regard to those of the Scotch Free Church, there have been several of them converted and baptized, and they have married some of the students of the institution; but what has become of the rest, I am not able to say.

8329. They are sought for as wives by the Christian natives?

Yes.

8330. And are they sought for as wives by the natives who have been enlightened, but who have not embraced Christianity?

No, I should suppose not, because the native females would have renounced caste.

8331. The enlightened natives have not renounced caste?

None that I know have renounced caste cordially.

8332. Earl *Powis.*] In the female schools do you attempt to teach any sort of industrial occupation?

Yes. I am sorry I have not with me specimens of their work, which is particularly good. They will make lace, and various things; but for their own dress they do not require a needle; their clothes are simply wound round them.

8333. Is the manufacture of those fabrics which you have mentioned an honourable or profitable branch of industry?

It is not profitable, except that specimens are sent home to England for the support of the native schools. It is not honourable in any way that I know of; it is a part of the education of all native Christian girls; they are taught how to work, and they are taught how to clean out the house, and things of that kind; they acquire habits of industry.

8334. It does not add to their value as wives in the same manner as it would in England?

No.

8335. Lord Bishop of *Oxford.*] What proofs of the benefits resulting from those schools are there?

I have seen the effects in this way. The mission schools now have the children of those who were educated in the schools when the schools were first commenced, and all the missionaries' wives and the missionaries bear witness to the great improvement which has taken place in the habits of the children when they enter the schools, compared not only with the Heathen, but with the habits of the parents, where they as children were in their schools; so that we are sure that the progress is not only marked, but established; the children will never return to the habits of their parents.

8336. What is the disposition of the native Christians towards the British Government?

Those

The Rev. J. Tucker, B. D.

26th July 1853.

Those whom I know are most sincerely attached to the British Government, especially the large body in Tinnevelly, which is the largest in India, and I have here an Address or Memorial to the Queen, which they themselves drew up, and sent over, to be placed in the hands of the Archbishop of Canterbury: it was presented by him, and was most graciously received by Her Majesty.

The same was delivered in, and is as follows:

To Her Most Gracious Majesty Victoria, by the grace of God Queen of Great Britain, and Defender of the Faith.

We, native Christians of the province of Tinnevelly, in the English dominions, who, by means of the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society, have embraced the Christian religion, in number about 40,000 persons, presume to approach the feet of your gracious Majesty with all humility and reverence, presenting this memorial.

We desire to acknowledge in your Majesty's presence that we, your humble subjects, and all our fellow-countrymen placed by the providence of Almighty God under the just and merciful rule of the English Government, enjoy a happiness unknown to our forefathers in the inestimable blessings of peace so essential to our country's welfare. Even the most simple and unlearned of our people recognising this, declare the time to have at length arrived when "the tiger and the fawn drink at the same stream." Impelled, therefore, by the gratitude we feel, we humbly acknowledge it to be our delightful duty heartily and incessantly to beseech Almighty God, the King of kings, "to endue our gracious Queen plenteously with heavenly gifts, to grant her in health and wealth long to live, to strengthen her, that she may vanquish and overcome all her enemies, and finally after this life attain everlasting joy and felicity."

Incalculable are the benefits that have accrued to our country from the English rule. And in addition to the justice, security, and other blessings which all in common enjoy, we who are Christians are bound to be more especially grateful for having received, through the indefatigable exertions of English missionary societies, the privilege of ourselves learning the true religion, and its sacred doctrines, and of securing for our sons and our daughters born in these happier times the advantages of education. Many among us once were unhappy people, trusting in dumb idols, worshipping before them, and trembling at ferocious demons; but now we all, knowing the true God, and learning his Holy Word, spend our time in peace, with the prospect of leaving this world in comfort, and with the hope of eternal life in the world to come. And we feel that we have not words to express to your gracious Majesty the debt of gratitude we owe to God for his bounteous grace.

Knowing that many among our Hindu countrymen, both male and female, though still Heathen, are beginning to read our Bible, and inquire about the true religion, we take comfort in the hope that the Lord will vouchsafe to them His saving grace, and in future also, as hitherto, will hear the prayers of His faithful children throughout the world in their behalf.

We have heard with much sorrow that there are, in these times, in many of the kingdoms of Europe, revolutions and sanguinary wars; but we have heard also, with the greatest joy, that in happy England peace and prosperity prevail, and that the income of the Missionary, Bible, and other Societies, has been constantly on the increase. We firmly trust that God will overrule all events to the advancement of truth and peace, and will grant to many nations, and to the whole world, the same genuine knowledge and happiness which have been granted unto us.

Our countrymen who behold the magnificent bridges building by the English, the avenues of trees planting by them along all our roads, and the vast numbers of boys and girls, children of Christian, Heathen, Mahomedan, and Roman-catholic parents, learning gratuitously, both in Tamul and English, at the expense of English missions, repeat their ancient proverbs, and say, "Instruction is indeed the opening of sightless eyeballs;" and, "The father who gives no education to his child, is guilty of a crime;" and especially when they behold among Christians, girls and aged men and women learning to read the Word of God, they exclaim, "This truly is wonderful: this is charity indeed!" Surely, then, we who enjoy these inestimable blessings under a Christian government, are, above all our fellow-subjects, bound to acknowledge to your gracious Majesty our obligations to be at all times unfeignedly thankful for them. And we would also entreat with the confidence and humility of children, that your Majesty, agreeably to the words of Holy Writ, "Kings shall be thy nursing fathers, and Queens thy nursing mothers," will still graciously extend to us your care and protection.

We add also our humble and fervent prayers that Almighty God will bless your Majesty's gracious consort the Prince Albert, your Majesty's son and heir the Prince of Wales, and all the members of the Royal Family, and ever bestow upon them all happiness and prosperity.

Thus, with deepest reverence,
Your Majesty's faithful subjects,
And most humble servants.

The Rev. J. Tucker, B. D.

26th July 1853.

8337. What proportion do the Christians belonging to the Church of England bear to the rest, as far as you know?

I have a paper here which will show that. Out of a total of 94,145 connected with the Church of England, the number is 59,306.

8338. Are you aware what number out of that 94,145 are the children of Christian parents?

I cannot tell at all, and I should be afraid to venture to guess; I should say that I think less than half are the children of Christian parents.

8339. Can you tell among those with whom you were more immediately connected what the porportion is?

I have no means of knowing; but I may infer, from the increased progress of Christianity, that the majority of the 84,000 are not the children of Christian parents. I speak very distrustfully on the subject.

8340. You heard the evidence given by another witness on the subject of the itinerating missions, did you not?

Yes.

8341. Will you state to the Committee your opinion as to the usefulness to be expected from the simple system of itinerating missions, as described by that witness?

It is a subject that we have lately given our attention to, and we find that as we are commencing it, the difficulty of seeing clearly what course to pursue becomes more evident. We are about to establish in the northern part of Tinnevelly, the only part which is not yet cutivated by the missionaries of the Church Missionary Society, or the Gospel Propagation Society, the itinerating system.

8342. Would you wish to see that extended without any provision being made for a succession of clergy, as pastors, to take up the work?

No: I should comtemplate being able to send pastors to take up the work when a missionary has met with any success.

8343. Has any provision for such succession of clergy as pastors been yet made?

The attempt to itinerate has not yet been made, except in the neighbourhood of Burdwan, northern India, in the Presdency of Bengal. There arrangements have not yet been made to occupy the ground the missionary has gone over; but the former missionary being dead, the work is at a stand-still.

8344. What provision is made by the Government for the education of the country-born or East Indian population?

That is a subject which I am anxious to bring before the Committee. The Government have made no provision for it in the Madras Presidency, and I believe none in the other Presidencies. Some time since, the East Indians, and persons of mixed blood, at Madras, drew up a memorial to the Court of Directors, which they sent in, requesting assistance to enable them to educate their children. The answer was, that the University was open to them, and they might send their children there. They sent a second memorial, which, I believe, was informal; it came to the Board of Control, and was returned. They sent a third, which is printed in the Appendix to the Memorial of the Church Missionary Society, which I consider an able paper, and which was entirely drawn up, as I know, by the country-born people themselves; that is dated 21st September 1850. To that memorial they have received hitherto no reply. I think they are entitled to the consideration of the Government, as being British subjects of European extraction in part, and on account of the efforts which they themselves have made for the education of their own children. They have contributed together with European assistance, a sum amounting to 120,000 rupees, with annual subscriptions promised to the amount of 8,000 rupees, in order that they might found an institution, which should be called the Protestant College. That money is now lying, and has been lying since about the year 1847, invested in Company's paper, without being put to any use, because it is not sufficient. The East Indians had hoped that the Government would meet them with an equal sum of money; but they have now no means of obtaining a superior education.

[*The Memorial is delivered in.—Vide* Appendix P, Note V, page 634.]

Appendix P, Note V, p. 634.

8345. Will

8345. Will you state what the total sum expended annually by the Church Missionary Society in India is?

The average of the last three years shows an expenditure of a little more than 45,000 *l.* per annum; of which, more than one-fifth was contributed by residents in India, the civil and military servants of the Company.

8346. Lord *Elphinstone.*] What was the ground of their application to the Company?

The want of funds.

8347. What was the amount of the subscription?

One hundred and twenty thousand rupees, with annual subscriptions to the amount of 8,000 rupees.

8348. Would not that sum have been sufficient, along with payments made by the pupils, to have established a college?

No; not to the extent to which they had intended to found it, and wished to found it. Their intention was, that the institution should be under the charge of a Principal, who should be a member of the Protestant Church, and a graduate of one of the Universities of the United Kingdom; they would wish to carry it to that extent, so that they could employ masters upon high salaries.

8349. What is the plan pursued at Bishop Corry's Grammar School?

That is only a grammar school; the education there would not go beyond that given in an ordinary grammar school in England.

8350. The college was intended as the means of giving a higher description of education?

It was; and also it would include all denominations.

8351. Lord *Broughton.*] By this summary of Protestant Missions in India, which I hold in my hand, I perceive in the Bengal Presidency the number of Native Christians is 14,978, and in Madras, 76,521; how do you account for the very great difference between the success of the missionaries in Madras and in the Presidency of Bengal?

From the length of time which has elapsed since the mission work commenced in Southern India under Schwartz and others, the Tanjore Mission is the oldest of all; Schwartz visited Tinnevelly.

8352. Lord *Elphinstone.*] The greater number of converts are in the district of Tinnevelly, are they not?

Yes; it is of late years that the number has been so much increased, as I stated when I was last examined.

8353. What was the period at which the Tinnevelly mission was commenced?

By the Society for the Propagation of the Gospel it was commenced in the time of Schwartz; but, owing to the state of the Continent, and the state of the church at home, no missionaries could then be found to go out, so that they were left for more than 10 years without any but native clergymen, who had received Lutheran orders. In 1816 the Rev. Mr. Hough was a chaplain at Palamcottah, and through him the Rev. Mr. Rhenius and others were sent down, in connexion with the Church Missionary Society; and from that time, through the labours of the missionaries of the two Societies, the truth has spread, more especially among a class of persons called Shanars, who are mentioned in the evidence of Dr. Duff.

8354. It is since 1816, in fact, that the principal amount of conversion has taken place?

Yes.

8355. Lord *Broughton.*] Do you know anything of the success of the Roman-catholics in making converts?

I have inquired from those who are stationed at Agra, and I have looked into the subject in reference to the whole of the Madras Presidency, but I cannot find any attempt on their part to make converts from the heathen; they would of course receive converts from the heathen; but, strictly speaking, there is no direct missionary effort that I am aware of which is made by the Roman-catholics.

The Rev. J. Tucker, B. D.

26th July 1853.

8356. Lord Bishop of *Oxford.*] Are you aware whether the estimate of their Christianity by the natives is not a very low one?
Very much so.

8357. Do you know the name by which the natives call their churches?
Marian-coil, which means the Church of Mary.

8358. Did you ever hear of any conversions effected by the Roman-catholics within the last 20 years from among the heathen?
I have not heard of any; but I should not doubt that there have been some.

8359. Lord *Elphinstone.*] Probably the Abbé Dubois' book may have discouraged the Roman-catholics from sending out missionaries?
No; I am rather inclined to attribute it to the divisions which exist between the Goa priests and those who are under the vicars apostolic.

8360. Are those divisions greater than the divisions which exist among different denominations of Protestants?
Yes; they relate to property: in the Cochin territory they have led to acts of violence. I remember the Resident of Travancore stating that he was constantly annoyed by the feuds between the two parties of the Roman-catholics. In Tinnevelly the priests were labouring to bring the people from the jurisdiction of Goa to the jurisdiction of the vicars apostolic.

8361. Did the disputes in Travancore about the property of the Syrian Mission interfere at all with the success of the mission?
No; they have rather promoted the success of the mission, because now the missionaries are free to receive all into the Protestant Church of England, whether Syrians or Roman-catholics, or Mahomedans or Heathen; they make no distinction as to receiving them.

8362. Why should the disputes about those matters have rather furthered the mission in Travancore, and impeded the success of the Roman-catholic Mission?
The disputes in the case of the Roman-catholics related in part to property, and they were squabbles which had nothing to do with religion, as far as I know; it was simply an ecclesiastical question as to whom they should be subject to. The disputes between the Protestant missionaries and the Syrian Church were not bitter disputes; but after the Bishop of Calcutta's last visit, the missionaries felt themselves no longer shackled by any engagement, and therefore went out to preach the Gospel to all classes, and gather in those who seem to be converted to God. We had no disputes with the Syrians at all.

8363. The Syrians did not consider that they had no dispute with you, did they; did not the head of the Syrian Church complain that Mr. Peet had broken open his box?
Yes; he presented a complaint to the Bishop of Calcutta on that subject; that was long before the Bishop of Calcutta had ever been there. Mr. Peet, as one of the trustees of the College, ought to have had the charge of the title-deeds; he had reason to believe that the Metran, and those who were acting with him, were about to take forcible possession of those deeds, and pursue a very wrong course; he therefore put them into his palanquin, and took them up to his own house.

8364. I refer to the circumstance, as showing that those disputes had a real existence?
Yes; as to property in that respect they had. The dispute was settled by arbitration: as soon as the two parties separated from each other, the alliance came to an end; and, under the authority of the Resident, an arbitration was made, and the property was divided.

8365. Lord Bishop of *Oxford.*] What further have you to say respecting Government connection with idolatry; first, as regards Juggernaut, and, secondly, as regards other temples?
I would simply say that Lord Broughton was under an impression that all connection with Juggernaut had now ceased, in consequence of the despatch which went out when he was President of the Board of Control; but subsequently

The Rev. J. Tucker, B. D.

26th July 1853.

quently to that, I understand the present Governor-general thought it better, before he carried out the instructions of the Court, to lay before them a draft of the law which was proposed, in order that it might be sent back, and carried out with the acquiescence of all parties. When that came to the Court of Directors, fresh difficulties arose, which I am unable to explain, and the order is still left not fully carried out.

8366. Is there any other point bearing upon the subject now before the Committee upon which you desire to add anything?

Not that I know of. If there were anything, it would be upon the subject of the Bible not being admitted into the Government schools, which is a subject which I cannot but feel very anxious about. I do not wish that there should be a Bible class formed in the Government schools; but I should be very glad that, as far as Madras is concerned, the forbidding of the use of the Scriptures should cease.

8367. Earl of *Harrowby.*] Is there any recognised difference in the moral character of the Christian, as compared with the Heathen, in the common relations of life?

Most marked.

8368. Is it beginning to be recognised in the common transactions of life by the natives?

Yes; wherever there is a body of Christians, there it is at once recognised by the heathen themselves. With regard to Europeans, I believe that our strength in India consists in the conviction that the natives have of our thorough integrity. They would trust even a young Englishman with matters which they would not put into the hands of any of their own friends. As regards a converted native, the difference is felt by the heathen themselves.

The Witness is directed to withdraw.

The Right Rev. Bishop Spencer.

THE RIGHT REVEREND BISHOP SPENCER is called in, and examined as follows:

8369. Lord Bishop of *Oxford.*] WILL you state to the Committee during what period you resided in India?

I resided rather more than nine years in India.

8370. As Bishop of Madras the whole time?

Yes, except for a year and a half, when I was acting Bishop in Calcutta, still retaining my office as Bishop of Madras.

8371. Your office led you to make visitations through a great part of your diocese?

I have visited the whole of the Peninsula of India. I have not been in the north, but I have been over the whole Peninsula.

8372. You have therefore had repeated opportunities of observing the working of the present ecclesiastical establishment for India?

I have.

8373. Will you state to the Committee whether, in your opinion, there are any points in which it is important to introduce any change?

I consider one change very important indeed, which is, the increase of the episcopate in India; the extension of Christianity, and the number of the Christians throughout India, seem to require it very decidedly.

8374. I have now before me a letter from the present Bishop of Calcutta, in which he states that the first point which he thinks important for the benefit of India, both religious and moral, to be considered at the renewal of the Charter, is to secure the foundation of a Bishopric at Agra; would your Lordship view the case in the same manner?

Decidedly; I am quite certain, from my present knowledge of the diocese of Calcutta, that it is impossible for the Bishop properly to superintend it, and it is

The Right Rev. Bishop Spencer.

26th July 1853.

equally impossible for the Bishop of Madras to do the whole of the work committed to him effectually under the present system.

8375. What increase of the episcopate would your Lordship consider necessary?

I should recommend a Bishopric of Agra, and an additional Bishopric in southern India.

8376. Where would you place the southern Bishopric?

I should say decidedly, as it is desirable to fix upon a city, Trichinopoly.

8377. There is also a considerable native Christian population in the neighbourhood of Trichinopoly, is not there?

There is; the Bishopric might there be formed so that the Bishop might have the whole of the Tinnevelly district, and the west and south-western or Canarese district, where we have very extensive missions, and where Christianity has made great progress: that alone would occupy the Bishop's time. Whether Tanjore should be added to it or not, would be a geographical question; it might be better to leave that in connection with the diocese of Madras; but Tinnevelly and Canara are the most promising portions of India in a Christian point of view.

8378. The Bishop of Calcutta says also, that he thinks the second point would be, the addition of 20 chaplains to the present number; would your judgment agree with his in that?

I should have no hesitation in saying that it would be highly desirable: I could myself have employed 10 more, if I had had them.

8379. The Bishop continues, that his third point would be, a better means of selection than by 24 merchant directors; would your experience, as Bishop of Madras, confirm that opinion?

I should say that during my actual episcopate highly respectable men were sent out by the Court of Directors to India. I have heard that in former times it was not the case; but I have no reason to question their having made a very good choice during my time: there have been occasional instances to the contrary, where men holding, perhaps, extreme opinions were sent out; but, looking at it as a whole, I think their appointments were very good.

8380. *Chairman.*] Is any high ecclesiastical authority in this country consulted by the Court of Directors in the appointment of chaplains?

There is a reference to the Archbishop and to the Bishop of London, or to the Archbishop or the Bishop of London, I am not quite sure which; but that, I take it, would be merely formal.

8381. Lord Bishop of *Oxford.*] The appointments are practically made by individual directors, are not they?

They are.

8382. Therefore the qualifications of the men who are sent out would depend upon the character of the individual who has for the time the selection?

I presume they would.

8383. The Bishop of Calcutta continues, that inquiries ought specially to be made whether the men who are sent out are in debt when they come; would your Lordship's experience in your diocese lead you to think that a necessary provision?

It would not; I never heard of an instance of the kind.

8384. The Bishop of Calcutta continues, that he thinks the appointment of a certain number ought to be open to the recommendations of the Bishop; does your experience of Indian dioceses lead you to see how that could be made useful?

I am hardly prepared to say that I agree with the Bishop of Calcutta upon that point; it would embarrass the Bishop, I think; I should not myself desire it.

8385. Lord *Broughton.*] Have the Bishops any power of appointing their own domestic chaplains?

Yes, they have. The Bishop of Calcutta has the power of choosing any clergyman he pleases in England; and upon his choice of that clergyman being

being ratified by the Court of Directors, he becomes a chaplain, and remains so as long as he continues domestic chaplain to the Bishop; but that is limited to the Bishop of Calcutta. In the case of Madras and Bombay the Bishops have the power of choosing their own chaplains; but they must choose them out of the chaplains actually resident in the country.

8386. Lord Bishop of *Oxford.*] The Bishop further suggests, that a small body of indigenous chaplains should be maintained by the Company?

I consider that of the very highest importance.

8387. Will you state to the Committee the way in which you think that might be carried out?

Your Lordship is aware that in the south of India, with which I am most conversant, the number of conversions has been very great. We number now, perhaps, 75,000 members of the Church of England converts from idolatry. The Government does not in any way provide for their spiritual wants; it ignores them as Christians. The chaplains are not supposed to have the charge of them: they are therefore left entirely to the services of the two great missionary bodies of the Church of England, the Society for the Propagation of the Gospel, and the Church Missionary Society. They have done very much, and all that they can, for the advancement of Christianity in India; but they cannot meet the necessity of the case: I myself have ordained several native clergymen; and I am persuaded that if some arrangement of that kind could be made, it would tend very greatly to the growth of religion and piety in India: I should think that it might be done at a comparatively small cost.

8388. Would such a step, do you think, alarm the native mind?

Not the least in the world.

8389. Lord *Elphinstone.*] There are native chaplains in Ceylon, are there not?

There are. I was Bishop of Ceylon for some time, and I ordained two or three native chaplains there.

8390. Earl of *Harrowby.*] Do you find that the natives when ordained can be trusted as much alone as Europeans can?

I do not; I think they require to be placed under the superintendence of a European, generally speaking.

8391. They have not the same vigour of character?

No; and they have not the same solidity of character; but still they have done excellent service in India; under the superintendence of the Bishop, or Archdeacon, or the Committee of the Society with which they are in connexion, they have done excellent service.

8392. Lord Bishop of *Oxford.*] Can you state to the Committee, from your own observation, what was the character of the Christian villagers in southern India?

I can speak of them with great confidence; I have visited them repeatedly, and taken the greatest interest in them.

8393. Were the effects of Christianity manifest in raising the character of the inhabitants of those villages?

They were most strikingly. I think the effect of Christianity is extraordinary upon the characters of the natives, where they take it up as they have done in Southern India, in spirit and in truth; whereas they were before notorious thieves and liars, and in many other ways profligate, they become, generally speaking, a highly moral race, and they certainly do adorn by their lives the doctrine they profess to have taken up.

8394. Earl of *Harrowby.*] Is there stricter Church discipline exercised over Indian converts than is usual in European communities?

Yes; we are able to do it, and they themselves wish it; they like a strict discipline.

8395. Lord Bishop of *Oxford.*] It is both required and possible?

Perfectly so. I consider the Christian villages in the south of India as a very great blessing to the country in every point of view.

The Right Rev. Bishop Spencer.

26th July 1853.

8396. Are you aware of any sort of alarm existing in the native mind as to the spread of Christianity in southern India?

I will not say that I have not sometimes heard of instances of it; for instance, that great meeting which took place at Calcutta showed that the natives were startled and frightened at the great increase of Christianity in the south of India; but, generally speaking, I should say the natives rather despise us for our want of courage in setting forward our own religion.

8397. Does your Lordship think that there would be any danger in the Government adopting the plan which is pursued in England, of making grants to all schools which admitted of inspection, whether they taught Christianity or not?

I do not apprehend that there could be any danger in it.

8398. There would be nothing in such a system which would alarm the native mind, or lead them to believe that the Government was proselytising?

I think not. When I was in charge of the diocese of Calcutta, I took a great interest in the schools, and the impression upon my mind was, that the natives rather despised us for our timidity. I do not think they were at all opposed to the introduction of the Bible as a class-book into their schools.

8399. Is not the system of education in Madras, as regards the introduction of Christian teaching and Christian books, more advanced than in Calcutta?

I think so.

8400. Would not it have been carried still further under the Governor of Madras but for the circumstance of its being discouraged at head-quarters?

I think there was a needless alarm at head-quarters at one time.

8401. Lord *Broughton.*] Do you mean on the part of the Home Government?

No; I refer to the Indian Government. I never found any discouragement at all from the Home Government during the whole time I was in India.

8402. Lord Bishop of *Oxford.*] It was suggested to the Committee by a former witness that it would be desirable to leave the question of the conditions of the education to be settled separately for each Presidency in that Presidency; would your Lordship's view coincide with that?

I think it would. I am opposed to a stereotyped rule, which cannot be broken through under any circumstances.

8403. Will your Lordship state to the Committee the effect of the existing arrangement at Madras as regards the office of Archdeacon?

I think it requires to be remodelled; at present the Archdeacon is a useless officer; in fact, from the terms of his patent, and the peculiarity of his position, he is rendered worse than useless; he becomes an incumbrance in carrying out the fair discipline of the system of the Church of England. I think he should either be made really useful, or the office should be abolished.

8404. At present his stipend is secured by his holding a chaplainship, is not it?

It is.

8405. Is not holding a chaplainship, which subjects him to strict residential rules, and confines him to one place, quite incompatible with his discharging efficiently the duties of an Archdeacon?

Quite so. The Bishop could require the Archdeacon to visit, in his place, some distant part of the diocese; the Government might prohibit him from stirring from the station, except at the loss of his pay and allowances during the whole time of his absence; so that, in fact, as an Archdeacon, his power is neutralised.

8406. Does your Lordship think that the salary of the Archdeacon should be less than that of senior chaplain in each Presidency?

No; I think he ought to have the salary of the senior chaplain.

8407. And that without the office of chaplain being attached to it?

Without being necessarily attached.

8408. Earl of *Harrowby.*] You think it desirable to have an efficient Archdeacon?

Certainly; an efficient Archdeacon is a very valuable officer to the Church; but an inefficient one is worse than useless; he is an incumbrance.

8409. You spoke of the importance of having a Bishop, especially for the southern part of your former diocese. If you had an efficient Archdeacon, should you still think that desirable?

Yes, I should.

8410. Lord Bishop of *Oxford.*] I read in a letter from Archdeacon Shortland the following passage: "The Bishop is about to leave Madras, and will be absent probably for 18 months, as he purposes visiting the northern stations, 700 miles from the Presidency, thus completing his first visitation in rather more than four years from his arrival: such are Indian dioceses." May I ask your Lordship whether the view of Indian dioceses, and their necessities implied in that sentence, coincides with your own experience of them?

Undoubtedly it does. I have reason to believe that the greatest benefit has arisen from the visits of the Bishop to the different stations; but the distances being so great, and the means of transport so imperfect, they necessarily occupy a long time.

8411. During such absences of the Bishop, the Archdeacon must take his place, and discharge such of the episcopal functions as can be discharged by the Archdeacon?

Certainly.

8412. It is therefore very desirable, in your judgment, in a diocese which must, even if further subdivided, be liable to long absences of the Bishop, to have an efficient officer to take his place while he is absent?

Certainly.

8413. Earl of *Harrowby.*] Upon what do you ground your anxiety for the establishment of an additional Bishopric in the south of India?

Principally upon the great increase of Christianity within the last 15 years in the south of India.

8414. You would propose that he should be the Bishop of the missions?

Certainly; he would have likewise a certain number of chaplaincies attached to his diocese.

8415. You think it of importance, for carrying on the missionary work, that there should be frequent intercourse with the Bishop?

I think so.

8416. Personal intercourse?

Yes; I have always found great benefit arise from my own visits to those places, and I am quite sure that great benefit must arise from a frequent and ready intercourse between the Bishop and the clergy.

8417. Is there a great amount of correspondence which goes on between the Bishop and outlying chaplaincies?

Your Lordship can have no idea of the weight of correspondence in India. I used to write upon an average six hours every day of my life, employing others to copy my letters, and I could hardly get through it. The desk was the great slavery of India. Foolish questions were put; questions which ought not to have been submitted to the Bishop, were made the subject of a long correspondence. The moving of a pulpit, the re-arrangement of a church, the appointment of a sexton, and questions of that sort, which in England would be settled in a very short time, there led to a lengthened correspondence.

8418. Lord *Broughton.*] Have the Bishops in India sufficient authority over the subordinate clergy, in your opinion?

They have, where they are on good terms with the Government of the day; but if the Government and the Bishop happen to disagree, then the Bishop, I am bound to say, is not so much supported as he ought to be.

The Right Rev. Bishop Spencer.

26th July 1853.

8419. Earl of *Harrowby.*] In what condition did you find the means of communication in the south of India?

I found I could only get on horseback; the roads were mere tracks, with one or two exceptions. Lord Elphistone began a noble road, but it was not carried out; and, generally speaking, the roads were very bad in my time. The commerce of the country is carried on by bullock bandies, which are carts drawn by bullocks over a mere track, which cannot be called a road. In Bombay I have seen cotton ruined by the way in which it was loaded; it is put on the backs of bullocks, and sweeps the ground the whole way.

His Lordship withdraws.

Ordered, That this Committee be adjourned to Thursday next, Two o'clock.

APPENDIX.

LIST OF APPENDIX.

App.		Page.
A.	Minutes of Evidence of the Venerable Archdeacon Shortland, Sess. 1852	361
B.	Report of Mr. Warden, President of the Board of Education, Bombay, April 1853	377
C.	Extract from Report of Board of Education, Bombay, for the year 1850	382
D.	General Report on Public Instruction, North-Western Provinces of Bengal Presidency, 1843-44, by J. Muir, Esq., c.s.	393
E.	The English Education Act of Lord William Bentinck, with Illustrative Remarks by Dr. Duff	397
F.	Lord Hardinge's Educational Resolution	415
G.	Statement of the Progress and Success of the General Assembly's (now, Free Church) Institution at Calcutta	416
H.	Extracts from the Madras "Crescent," &c. &c., relative to the Value of Religious or Bible Instruction in Native Education	474
I.	Extract from Report of General Committee of Public Instruction, Bengal, for the year 1835	479
K.	Extract from a Work on the Education of the People of India, by Charles E. Trevelyan, Esq., 1838	483
L.	Extract from the Sixteenth Annual Report of the Calcutta Bible Association	487
M.	Papers given in by Sir C. Trevelyan, relating to the Testimonial to the late Mr. Donnelly	488
N.	General Report on Public Instruction in the Lower Provinces of the Bengal Presidency for 1843-44	491
O.	Proposed Plan of the University of Calcutta	618
P.	Memorial of Church Missionary Society, for Africa and the East, in reference to the Renewal of Powers to the East India Company	620
	Memorial of Christian Inhabitants of the Presidency of Madras to the Court of Directors of the East India Company	634

APPENDIX.

APPENDIX A.

MINUTES OF EVIDENCE taken before the SELECT COMMITTEE of the HOUSE OF LORDS on the EAST INDIA COMPANY'S CHARTER.

Die Veneris, 18° *Junii* 1852.

THE MARQUESS OF SALISBURY in the Chair.

The Venerable ARCHDEACON SHORTLAND is called in, and examined as follows:

The Ven. Archdeacon Shortland.

18th June 1852.

Question. WILL you state in what capacity you have served in India?
Answer. As Archdeacon of Madras, holding at the same time a chaplaincy in the East India Company's service.

In what year did you go out to India?
In 1832.

How many years since 1832 have you been actually serving in India?
About 16 or 17 years.

You are well acquainted with the state of the ecclesiastical establishment maintained by the East India Company in the South of India, are you not?
Yes.

Do you know anything practically concerning its workings in the other Presidencies besides Madras?
Not personally; but from general correspondence I have some information, though not so accurate as with regard to Madras.

Your acquaintance with it in Madras is accurate and personal, is it not?
Certainly.

Will you state to the Committee what is the present arrangement concerning the Bishopric of Madras; over what extent of country does it extend?
Over the entire Presidency of Madras; about 1,100 miles in length, and perhaps between 350 and 400 miles in breadth.

How many stations are there in that extent of territory which need the occasional supervision of the Bishop personally?
All but a very few of the smallest stations are visited by the Bishop in the course of his visitation; I think the number may be about 50 or 60, but I cannot state accurately.

Can you state to the Committee how long the visitation of the present diocese of Madras occupies?
Certainly not less than three years; it has proved so on the present occasion of the Bishop's visitation; I speak also from my own experience during the late Bishop's absence, when I visited the diocese.

Then the present state of the diocese of Madras would require that the Bishop should be always in visitation?
Always, I think, during those portions of the year when it is practicable to travel.

It would, therefore, involve incessant travelling?
Yes, it would amount to almost incessant travelling; but the Bishop may reside two or three months, probably, in the year in Madras itself.

That would be, in your judgment, the outside of the time?
I think so, certainly.

Appendix A.

The Ven. Archdeacon Shortland.

28th June 1852.

Is a longer residence at Madras of importance for the episcopal superintendence of the diocese?

As the seat of Government, the residence there of the chief authorities is exceedingly important, and is considered so, I think, by the Government, in a political and civil point of view; and doubtless it is equally important in an ecclesiastical point of view.

When the Bishop is absent from Madras, by whom are his ordinary functions performed?

By the Archdeacon, as the only other ecclesiastical functionary in the diocese.

Has any provision been made in the Act of Parliament to allow the Archdeacon, in the Bishop's absence, to perform those functions?

He is constituted, by the Letters Patent, Commissary as well as Archdeacon, and in both capacities he can act.

Was there not an archdeaconry previously to the formation of the Bishopric of Madras?

Yes.

What amount of salary was paid to the Archdeacon of Madras before that?

£. 2,000 *l.* a year.

What is the salary as it is now fixed?

£. 300.

In what way is the salary now of the Archdeacon of Madras made up?

With the 300 *l.* which he has as Archdeacon, he holds a chaplaincy, and receives the income of it.

Does the office of Chaplain interfere with the office of Archdeacon, as exercised at Madras?

I think very much so.

Will you point out to the Committee the way in which it interferes with the office of Archdeacon?

He may hold his chaplaincy, I should explain, in any part of the Presidency of Madras, but he is precluded from employing a Curate, as in England; consequently he must be invariably and constantly confined within the limits of his parochial charge. He is thus prevented from holding his visitations, and, at the same time, is otherwise impeded in administering the functions of his archidiaconal office.

Will you state to the Committee what are the proper functions of a Chaplain?

The public services of the church, and the pastoral charge of a given district, which district frequently includes several minor stations at a distance of 50 or 100 miles, in addition to his principal station.

Is it confined to the military, or is it extended to all Europeans resident?

To all Europeans, and to East Indians, or those of mixed descent.

Practically speaking, then, from your own experience, should you say that the present arrangement made the office of Archdeacon a sinecure?

I think it does so in very many cases.

And that it almost makes it impossible to discharge the duties contemplated in the office of Archdeacon?

I think certainly so, as regards the ecclesiastical functions of the Archdeacon; though I perhaps ought to explain that other duties are imposed upon the Archdeacon which are not, strictly speaking, ecclesiastical, or connected with his archidiaconal office, but which are rather those of the Chaplain-general in England.

Will you state what those are?

Carrying on the correspondence, and superintending the internal arrangements of the Government Ecclesiastical Department.

When the recent Act of the 3 & 4 Will. 4, c. 85, was passed, and which still regulates the office of Archdeacon, does it appear probable that it was contemplated that the Archdeacon would become again the chief resident ecclesiastical authority in the Presidency?

I think it was not contemplated, no provision having been made for the restoration of the salary to him when acting in that capacity in the Bishop's absence.

Practically speaking, when does it still happen?

It happens whenever the Bishop is absent from his diocese, his income ceasing, and necessarily his functions also being suspended in his absence, on his return to England, or on going to any distant settlement.

Does that always happen?

Yes.

From the moment of the embarkation of the Bishop, if he is going to the Cape of Good Hope for the recovery of his health, his salary ceases, does it?

Entirely.

And the income of the See remains undrawn in the Treasury?

Yes.

Upon

Upon such an event happening, the whole labour and responsibility connected with the charge of the diocese devolves upon whom?
Upon the Archdeacon.

Has any provision been made by the Act for the salary reverting to the Archdeacon?
None at all; no provision is made.

Has any compensation at all been made to the Archdeacon during the Bishop's absence?
There is no legal compensation; but the East India Company, on the occasion of my being in this position for 3½ years, after a very long correspondence, and on the earnest recommendation of the Metropolitan and the Madras Government, at last consented to give a small allowance; but there was not a legal obligation to do so.

Will you state to their Lordships what allowance the East India Company did make in the case you have referred to?
They gave nearly a fourth of the Bishop's salary in addition to the Archdeacon's.

How near would that bring the salary up to what the Archdeacon formerly received?
It would be about one-fourth less than he formerly received.

Will you state to the Committee for how long a period, since you have been Archdeacon of Madras, you have practically occupied that position?
On two occasions about 3½ years.

The cause of the Bishop's absence being what?
In the first place he was acting Metropolitan of India during the absence of the Metropolitan, and subsequently on his return to England, in 1847, for the recovery of his health.

In the former case he left his diocese to go to the Calcutta Presidency as Metropolitan?
Yes.

Being absent from his diocese, the care devolved upon the Archdeacon?
Yes, as his Lordship's Commissary.

What was the effect of that absence upon the income of the Bishop of Madras?
The Bishop of Madras receives, by a special provision, 10,000 rupees a year, I think, additional to his own salary.

When he acts as Metropolitan?
Yes.

During that time the whole of the salary of the Bishop of Calcutta is impounded in the Treasury?
The Bishop of Calcutta, returning, not upon sick leave, for which there is no provision, but on furlough after a prescribed period, receives, I think, 1,500 *l.* a year as furlough allowance.

What is the difference between the furlough allowance and the retiring pension?
I believe the amount is the same. It is only for a limited period of 18 months that a special Act allows him to be absent on furlough.

After a certain period of service has elapsed?
After ten years, in the case of the Metropolitan.

Are you aware whether similar causes have thrown, in the diocese of Bombay, the whole episcopal anxiety and management into the hands of the Archdeacon there?
Yes, the same case has occurred precisely, though not quite for so long a time.

Under these circumstances, is it desired by those who take an interest in the efficiency of the Church in the diocese of Madras that any alteration should be made in the law upon the occasion of the renewal of the Charter?
I think it is desired that in the event of no subdivision of the diocese taking place, the Archdeacon should be made more effective as Archdeacon.

But would that be an arrangement which, upon the whole, your experience would lead you to think the best, or to increase the number of Bishops in that Presidency?
I think, most unquestionably, an increase of Bishops and the subdivision of the diocese of Madras would be preferable, because the Archdeacon is, of course, comparatively ineffective during the Bishop's absence; whereas a Bishop so near at hand would be able to administer the functions of the absent Bishop effectively.

Might such an increase take place of the episcopate in Southern India by a re-arrangement of the present salaries, without throwing any increased burden upon the East India Company?
I think it might. The abolition of the present Archdeaconries has been suggested with the view, as vacancies occur, to increase the episcopate.

Will you point out to the Committee, in detail, the way in which that would work; where, in such a case, would you propose that the seat of the new Bishopric for Southern India should be fixed?
For the southern division of the present diocese I should say Trichinopoly, as an important station, and as having a very large number of clergy in its neighbourhood.

Appendix A.

The Ven. Archdeacon Shortland.

18th June 1852.

What would be the number of clergy at present who would be under such a charge?
About 50.

Will you point out to the Committee the way in which the salary for such increased episcopate might be provided for, without materially increasing the expenses of the East India Company?
I think the present salary of the Archdeacon, as Archdeacon and Chaplain, ought to suffice for a Bishopric under such circumstances, looking at it as a question of economy. This, however, would not be a liberal salary; on the contrary, it would be a very small one for the office of Bishop.

What is the salary of a Chaplain?
Seven hundred rupees a month, which is about 800 *l.* a year.

A senior Government Chaplain has 1,200 rupees monthly?
Yes.

That would be rather more than 1,400 *l.* a year?
Yes.

Therefore, the 300 *l.* additional of the Archdeacon and that together would make not, perhaps, a perfectly sufficient salary, but nearly so?
I think so.

You would probably think that it should not be less than that of a senior Chaplain?
I think not.

In the event of such an arrangement, how would the functions which you have described of the Archdeacon, of a civic kind—rather, those of overlooking—be discharged; would the Bishop of Madras be able to undertake, when so relieved of that part of his diocese, those other general duties which are now discharged by the Archdeacon?
The late Bishop invariably discharged those duties himself. It is a new arrangement since the arrival of the present Bishop, their devolving upon the Archdeacon; it is only necessary, therefore, to revert to the former system.

Then, with regard to the specific functions of the Chaplain, how would they be discharged if the Bishop received the Chaplain's salary?
I should mention that the East India Company dispose of their Chaplains precisely as they think proper. There is now one of their Chaplains attached to the Bishop as domestic Chaplain, who is exempted from all pastoral duty. The subject of the Archdeacon being relieved from pastoral duty has been frequently mooted; and the East India Company might adopt that arrangement in case of the supposed second Bishopric.

But if you merely turn the present Chaplain into a Bishop, and you have to provide another Chaplain, at the same salary as the present Chaplain, you would really make no saving to the funds of the East India Company?
There would strictly be no saving, except as regards the salary of the Archdeaconry; but there is a mode which I believe is adopted in the Colonies frequently, and that is permitting a Bishop charged with pastoral duties to employ a Curate, as in England; but that is now prohibited by the regulations of the East India Company.

Are the Committee to understand that your recommendation would be the foundation of another Bishopric—say, at Trichinopoly?
Yes.

And that the advantages you would expect to derive from that would first be the superintendence of the diocese at large, which is now impossible?
I would not say impossible, but exceedingly difficult, and involving more fatigue than can be reasonably expected, without a total sacrifice of health and, ultimately, of life.

Without the Bishop being continually on his visitation?
Yes, during a great part of the year.

You would also suggest that, as being important in the frequent cases of the Bishop's temporary absence from his diocese from ill health?
Yes; most important in that case; and I think it would meet that very great difficulty.

You would suggest provisions to enable the neighbouring Bishop to supply the place of the absent Bishop for a time?
Yes.

You would constitute unpaid Archdeaconries, as in Ceylon?
Yes; I think this desirable.

And by that means you think the additional expense of such an arrangement might be very trifling?
I think it would be small, and not worth consideration, in comparison with the advantages derived.

Will you now state to the Committee anything that your practical experience enables you to state concerning the supply of clergy for the army, for the civil servants of the Company, and for the East Indians in that part of the country with which you are best acquainted; first of all, can you give the Committee any idea of how many Christians there are, members of the Church of England, in that southern Presidency?

There

There is no census taken in India, and consequently it is very difficult, indeed almost impossible, to ascertain the number of East Indians, even in Madras itself.

You are not able to state?
No.

Is there any estimate of the number of Christians in Trichinopoly and in the southern districts?
Of course that could be ascertained, with regard to the military, from the Government records; but with respect to the East Indians, there is no census taken, and a great difficulty has always been felt in ascertaining how many there are.

How are the clergy of the Anglo-Indian Church at present maintained?
There is a Government Establishment, and the whole Presidency is divided into ecclesiastical districts, of which there are 21, I think.

Each supplied with a Chaplain?
Each district is supplied with a Chaplain.

But, as you apprehend, that would be the principle upon which the East India Company would be bound to provide such instruments of moral and religious instruction?
It appears to me unquestionably to have been recognised by the Legislature, that all the servants of the State are entitled to Christian instruction by the Government Chaplains.

That is, the European and East Indian servants of the Company, civil and military, with their families?
Yes; I should say, however, that the duty of the Chaplains, according to their licenses, is to attend to all, whether in the service of the State or not.

Has this obligation been adequately fulfilled?
I think the supply of Chaplains has been decidedly insufficient, and that due regard has not been given to the great number who are always unavoidably absent on sick certificate in India, or who have returned to England on furlough.

Can you state any instances which have occurred, under your own knowledge, of the vacancy of such Government chaplainships?
When I was myself in charge of the diocese, one district was vacant for two years, and the Government could not supply a Chaplain; another district was vacant for about 18 months; and a third, in Madras itself, for some months.

During such an absence, how are the services of the Church and of religion discharged?
The Bishop, or in his absence his Commissary, makes the best arrangement he can, and if he can get a clergyman who is passing in the neighbourhood to visit the place, he does so; as to the Church in Madras, connected with which is a very important district, I was able to obtain the services of the missionary clergy and other clergymen not connected with the Government, and one service, I think, was performed on every Sunday.

Have not the districts subordinate stations?
All of them, with the exception of one or two in Madras.

Are those sometimes at a distance of from 50 to 200 miles from the principal station of the Chaplain?
There are several as far, I think, as 200 miles, and even a greater distance; others 50 miles, and some only 10 or 20 miles, or less.

Have the Chaplains, when they have those subordinate stations under them, assistants, in the nature of Curates, maintained for them?
Not any; nor are they, I believe, allowed to employ Curates themselves.

They are made personally responsible for all the duties of their principal station at those subordinate stations, which are distant in some cases more than 200 miles?
They are not responsible for the duties of the smaller stations, except when they are themselves visiting them.

But there is no other provision made?
No.

During the absence of one of those Chaplains from his district, there would be no provision made either for the performance of the duties at head quarters, or for the performance of the duties at the subordinate stations?
None; that is, unless another Chaplain could be sent.

And that is very infrequently possible?
It is frequently impossible; at other times, of course, a provision may be and is made.

How could another Chaplain, in such circumstances, be disposable without voiding his own district?
A Chaplain may have returned from England, or from any distant settlement, or from any place where he has been absent on sick leave; I should mention also, that in those cases a less important district is vacated to supply the more important.

Is there not a regulation by which laymen are empowered to perform services in those cases?
Yes.

Appendix A.

The Ven. Archdeacon Shortland.

18th June 1852.

And the Bishop and Chaplain are inhibited from employing another Clergyman, are they not?

There is no inhibition as regards a clergyman, I believe; but the commanding officer, the senior military officer, has the approval of the choice made by the Chaplain in the case of a layman, and if he does not approve of such choice, he sets it aside, and appoints whom he likes.

Could he disapprove of a Chaplain in holy orders, and could he appoint a layman in his stead to do the duty?

No; but, in the absence of a clergyman, the Chaplain may select a layman to read the service and sermons approved by himself, under the sanction of the Bishop; and that selection may be set aside, as has been done in a recent case, by the commanding officer.

Are you familiar with a case that happened at Visagapatam on that subject?

I have seen the correspondence.

Can you state whether the senior commanding officer was a dissenter from the Church of England or not?

He was.

Did he not refuse to sanction the appointment of a Chaplain in holy orders to do the duty, and did he not, instead of him, appoint a subaltern invalid officer?

Not a Chaplain in holy orders; a layman was appointed by the Chaplain, there being no clergyman, and that appointment was set aside, and the party was prevented from performing the duty, and another person, a subaltern invalid officer appointed, to whom both the Chaplain and the Bishop decidedly objected.

And he was appointed by the authority of the military officer, who was a dissenter from the Church, was he not?

Yes.

Under that authority he officiated, not in the barracks, but in the reading-desk of the church?

In the church; I conclude in the reading-desk.

But the service which he read, I presume, was the service of the Church of England?

Yes, I conclude so.

Will you point out to the Committee any peculiar disadvantages which have struck you as accruing to the cause of religion from this vacancy of the districts?

At the principal stations the interruptions of the services, and their performance in an irregular manner, and the discontinuance of the pastoral duties during the absence of the Chaplain in visiting the smaller stations, must necessarily be very injurious; while at the smaller stations it leads to great immorality and irregularities. The non-observance of the Sabbath-day, and the want of authorised religious ordinances, have an injurious and demoralizing effect upon the young members of the civil and military services.

Is not that peculiarly aggravated in a heathen country, where the heathen are all around them?

I should say, certainly so.

Was not it, till recently, the privilege of the chief military officer, and the subaltern staff officers under him, to administer baptism publicly, with all the forms of the church and sponsors?

It was.

Those rights, or supposed rights, have led, have they not, to some collision with the ecclesiastical authorities, and considerable correspondence thereon?

The subject was referred to Government, and a modification of the order at length took place.

Then, what would you suggest to the Committee as, in your judgment, necessary for the remedy of those evils?

I think, unquestionably, a small increase should be made to the Government Ecclesiastical Establishment, so as to provide a sufficiency of clergy always to occupy fully the principal stations of the 21 districts, and that some assistance should be rendered by the State in aid of the efforts which are now being made by the gentlemen of the civil and military services in the small stations to provide clergymen for themselves.

Would you propose that the Chaplains should be allowed, with the license of the Bishop, or any other checks, to nominate a Curate to take their place when absent from ill-health?

I think this most desirable, provided there is not the deduction from their salary which is now made.

Would it not be desirable that they should have the power of doing it?

Certainly.

To do it, it would be necessary that some part of their salary should be continued during their absence?

Yes: it is only a portion of their salary which is deducted; I think that that deduction should not be made.

The deduction should be carried to the supply of a Curate to fill their place?
Yes.

Is not some other regulation necessary as to the filling up of places, after a certain time, which have been vacant, if they are left vacant by the Company?
I think that some measure is very desirable indeed, agreeably to the provision of the law in this country; so that if the Government cannot provide a clergyman, the Bishop should be empowered to do so.

The present state of things, in fact, is, that a clergyman may leave his district wholly unprovided with spiritual superintendence, and merely forfeit a small portion of his salary?
Yes.

You propose, in order to prevent that, that the Bishop should have the power of putting some one in to take his duty, and that a small part of the present salary should be reserved for such supernumerary clergyman?
That a clergyman should be empowered to employ a Curate under the Bishop's license during his absence on leave, and in the event of a vacancy, that the Bishop should have the power of appointment, in the event of the Government not being able to fill it up within a limited time.

Is it your opinion that the savings which now accrue to the East India Company by those regulations are of any material moment?
The saving is considerable; but I think that this ought not to weigh for a moment with the Government of a great country like that of India, in comparison with the injury which is thus sustained.

Of whom do the congregations at the smaller English stations, which are only visited periodically, generally consist?
Of Europeans and East Indians, who are principally connected with the Government and the public services, civil and military.

What would you propose in order to prevent those persons resting for their whole supply upon the East India Company?
The evil, within the last few years, has been found so great, that it has led to the establishment of an Additional Clergy Society, to represent those different communities who are anxious to obtain clergymen for themselves, and three clergymen have accordingly been appointed by it.

Would you propose to the Committee that the East India Company should make grants in proportion to the sums contributed by the public for that purpose?
I think that that is the colonial provision, and that it is a very important one to introduce into India.

Has there been any application to the Government of British India as to the building of churches recently?
There has been some measure, the precise purport of which I do not know, but which interdicts churches being built by the Government in the military stations.

Was there not at two stations, namely, Pallemcotta and Markara, formerly a grant of 2,000 rupees, which was sanctioned by the Court of Directors then, and which is now suspended?
A grant was made for these places by the Court of Directors, in consequence of my own application, and the recommendation of the Madras Government; but I have heard, since I left India, that those churches are not to be built.

That is, that the grant has been withdrawn?
Yes, or suspended by the local Government.

With reference to the expense to which the East India Company would be put, could you suggest to the Committee any view by which to show that, merely as a matter of finance, there would not in the long-run be an increase to their expense?
I think there is no doubt, from the universal experience of India especially, that the civil and military servants would be more efficient as public officers by the due observance of the ordinances of religion, and the inculcation of morality, and the duties and precepts of the Gospel; I cannot doubt that great benefit would arise from such observance, and that the efficiency of the public functionaries and servants of the Government generally would be greatly increased.

Might not the periodical visits of the Government Chaplains to the subordinate stations be dispensed with, and their travelling allowances saved?
Necessarily this would be the case.

Is not that a large item of the expenses of the Ecclesiastical Establishment of India?
It is in some cases a very considerable item; I can mention one place, Cochin, to which a clergyman has now been nominated by the Additional Clergy Society, and who will receive the Bishop's license, where a Chaplain has had 100 *l.* a year merely for visiting it once a month on one Sunday.

Appendix A.

The Ven. Archdeacon Shortland.

18th June 1852.

Is there any provision at all now made for the native Christians who are attached to the East India Company's various establishments and institutions?
Not any.

Is it possible for the Chaplains, with their present numbers, to give any efficient attention to that body of men?
Not in the large stations I should say, certainly; in the small stations they may, if they acquire the language.

The acquisition of the language would be a considerable labour, would it not?
Yes, and it does not form at present any part of their official duty.

In the South of India they must acquire four distinct languages, must they not, besides Hindostanee?
If they are removed about the diocese from one part of the country to another, a new language becomes frequently necessary.

In the South of India they would require to understand Hindostanee, and and ?
Yes. Hindostanee is the general language of the Mahomedans. Tamul, Teloogoo, Canarese and Malayalim are spoken in various parts of Southern India.

Are there now many native Christians camp followers of the British Army, and others who are left wholly unprovided with any such spiritual superintendence?
There are a great many.

Recent converts?
Converts, but not entirely recent.

I see in the Return to Parliament of the Ecclesiastical Establishment, one Bishop at 25,600 Company's rupees; is that correct?
Yes.

An Archdeacon also and Chaplain at 3,200 rupees; that is including both, is it not?
No; that is equivalent to 300*l.* a year, which is the salary of the Archdeaconry.

Then, two senior Chaplains, 26,160 rupees; 9 Chaplains at 8,400 rupees; 18 Assistant Chaplains at 6,000 rupees; visitation and travelling allowances, establishment and contingencies at 50,460 rupees; could you explain to the Committee at all what those visitation and travelling allowances, establishment and contingencies, include?
The visitation allowance necessarily includes the visitation expenses of the Bishop; the travelling allowances are, the expense of the Chaplains in visiting all the out-stations; and the contingent charges, I imagine, are the salaries of the clerks and sextons of the churches, and probably the expenses of lighting the churches.

Are these offices executed by Europeans or natives?
The clerk is generally European or East Indian; the subordinate persons are natives generally.

Christians?
Principally Christians; formerly they were Heathen or Mahomedans; but a better rule is now obtaining in this respect.

In the earlier part of your evidence you spoke of practically doing away with the Archdeacons; have they now any separate legal or prescriptive jurisdiction?
The Metropolitan of India has laid down in his recent charge, that the Archdeacons have a right to visit; but that right is in abeyance, in consequence of their being confined within the limits of their pastoral charge by the regulations of the East India Company.

Practically, there would be no loss of anything that is at present attended to?
No loss whatever.

Have you formed any idea, as the result of your own practical knowledge, as to what sort of increase in the number of the clergy would be required in the diocese of Madras?
In order to provide for the 21 ecclesiastical districts, I think that an increase of six or eight chaplains is necessary; the minor stations should at the same time be provided for through the Additional Clergy Society, by public contributions and by the assistance of the State.

Are there any native clergymen?
In connexion with the missionary societies there are.

Not in connexion with the Church of England?
Yes, in connexion with the Church of England, but not in connexion with the Government.

Would it be necessary that all those additional Chaplains should have as large an income as 600*l.* or 700*l.* a year; might they not rise gradually, those who went out first having a small income?
I think so, certainly; I have myself sent out two clergymen of high respectability, men of university degrees, and who receive only 300*l.* a year and a house; but that would be insufficient for a Government Chaplain.

For

For what reason?
I think that some increase is desirable in their case, because they are placed in a different position. Their congregations consist of the military and civil servants of the Company, and it seems, therefore, to be necessary that in such a position, the clergyman should be, in some degree, on a par with the average respectability of the community.

Making allowance for that, there might be a considerable reduction in the existing allowances?
I think so.

Are there any means for investigating charges of immorality, or other charges, which may be made against the clergy in the Presidency of Madras?
Theoretically, there are; practically, there are none.

Will you point out to the Committee why, practically, there are none?
The Consistorial Courts, which have been established under Letters Patent, are entirely ineffective. It has been held that they have not the power of compelling the attendance of witnesses, or of enforcing their decrees, and the consequence is, that there has been only one case in India ever carried through them, and that involved so much difficulty, that it has never been attempted again.

Practically speaking, are you aware of any cases of immorality which have been left unhandled?
Perhaps I had better confine myself to the period when I was in charge of the diocese that I am most conversant with: there were several charges of immorality preferred, and also of very great irregularity in the performance of the clerical duty. I should say that it by no means follows that those charges were true. In some cases I believe they were malevolent charges.

To what description of charges do you allude?
Of adultery; and also ecclesiastical irregularities.

Have you no power, practically, of investigating those charges?
Not any.

Could you suggest to the Committee what would be necessary to make such a thing possible?
I should say that the Clergy Discipline Act, modified to suit the circumstances of India, would meet the case. It must, however, be a simple measure, as we have not the means of a complicated process, from the great extent and peculiar circumstances of the country.

There is now no power of compelling the attendance of witnesses in such cases?
No.

The Bishops and clergy are placed in a very anomalous position, and are much harassed in consequence?
Yes, exceedingly so, whether the charges be true or false.

When the Bishop is on friendly terms with the Governor, is his power over the clergy absolute?
Certainly; if he cannot accomplish that which he desires by ecclesiastical authority, he is able to bring in the power of the Government.

If the Governor is opposed to the Bishop or the Church, what is the state of things then?
The Bishop is then placed in a very difficult position; he has not the means of enforcing ecclesiastical discipline, and is not fully supported, perhaps, by the Government.

Does not the present state of the law of marriage and divorce subject the clergy in India to great difficulties?
Yes; particularly in the case of the natives.

Will you point out in what way?
There is, of course, no means whatever of obtaining divorce in the case of the native Christians or the East Indians in connexion with the Church of England.

Do you mean since the passing of the Act of last year?
I am not aware that the Act of last year had reference to divorce; a Marriage Act only, I believe, was passed.

Do not the Romish Priests, and some of the Protestant Dissenting Ministers, assume the power of sanctioning divorce, and re-marrying parties in connexion with them, which the converts of the Church of England are refused?
The clergy of the Church of England are strictly bound by the ecclesiastical law under which they are placed. There are frequent cases, and I believe it is a general practice with the Romish Priests to re-marry persons whose husbands or wives have left them.

There is great diversity of practice, is there not, introduced in that way between the clergy of the two denominations?
Very great.

Appendix A.

The Ven. Archdeacon Shortland.

18th June 1852.

How does that work with regard to the interests of the Church of England in such a population?
Very injuriously. The natives cannot discriminate as to the actual position of the clergy, or make allowance for it, and are tempted consequently to leave the Church of England, and even sometimes to fall into apostacy.

Would it be easy to pass an enactment to stop that state of things?
I think a local legislative Act may remedy that evil.

What kind of Act, in your opinion, would be sufficient?
Constituting some Court that should adjudicate in cases of adultery and such similar cases as might occur.

Do you mean a Court to dissolve marriage?
Yes, and to permit a clergyman to re-marry.

You mean a Civil Court?
It would be for the judgment of the Legislature to determine what the nature of the Court should be.

You have stated that the Roman Catholic Priests re-marry those who have been abandoned on becoming converts; is that the case in which marriages usually take place in the other churches?
Yes; and of course it is felt to be a very great grievance that those who, on their profession of Christianity, are abandoned by their heathen wife or husband, as the case may be, should be prevented from marrying again.

Are the Pagan or Mahomedan marriages acknowledged by the Church of England?
Yes, certainly.

Are the Committee to understand that the case to which you have referred is where, upon the conversion of one of two married persons, the other refuses any longer to cohabit, and breaks away from the bond of their former marriage?
That, as well as cases of adultery.

You do not mean to convey to the Committee that the mere fact of the conversion of the people sets aside the former marriage?
Not in the least.

Then the points upon which it appears to you that the law should be altered are those of adultery, or the desertion by the natives on one of the parties becoming Christian?
I think so.

Have you anything further to state upon the points upon which you have been questioned, and which you think it desirable to lay before the Committee?
I do not remember anything more.

You stated that you know, by correspondence and residence in the South of India, much concerning the ecclesiastical affairs of the Northern Presidency as well?
Yes.

Is it your impression that an increase of the episcopate is generally demanded in the Presidency of Bengal?
I think that there is no difference of opinion whatever upon the subject.

What is the present extent of the Bishopric of Calcutta?
From the Punjaub to Singapore, several thousand miles.

From Singapore to the Himalayas in one way, is it not?
Yes.

And from Malacca to the Sutlej in another?
From Singapore or Malacca to the Indus, and from the Himalayas to the boundary of the Madras Presidency, I should rather define it.

That would be something like 2,000 miles by 800?
Yes, fully 2,000 miles from Singapore to Peshawur, the frontier station on the north-west frontier.

The visitation of the diocese would require, would it not, an absence of something like 18 months from Calcutta, and a journey of about 7,000 miles?
I should say that it could not be accomplished in 18 months by the ordinary Indian mode of travelling; but there may be greater facilities in Bengal than in Madras.

Has there not been also a great increase in the number of the military and civil servants of the Company?
Yes, a great extent of territory, and a great many new stations have been added.

Do not many clergymen come out young to serve in the Church?
Yes.

Practically speaking, do you find that they need constant superintendence in the difficult circumstances in which they are placed?

Constant superintendence, guidance and counsel are very important to them in so difficult a position as they are placed in.

Do you know the number of troops employed in the diocese of Bengal?
I do not.

Are you aware of the proposal that was made by the Bishop of Calcutta to the Board of Control for the foundation of a Bishopric at Agra?
It has been frequently urged.

Do you know what the state of opinion in India is amongst those who take a great interest in such matters upon the subject of that application?
I think there is no difference of opinion at all upon the subject: it is an absolute necessity if the episcopate is to be made in any way efficient.

How does the Governor act in regard to the nomination of the Chaplains?
He consults the Bishop.

Does he usually consult with the Bishop whether a certain individual would be eligible in the district to which he wishes to nominate him?
Yes.

Have you had experience of that yourself?
Yes.

You were consulted first to know whether a clergyman would be suitable for a district which was vacant?
Yes. I should say, however, that this was an act of courtesy on the part of the Governor, and not strictly obligatory, as far as I am aware.

With regard to the parochial charge, will you be good enough to explain that to the Committee?
The limits of the district are included in the pastoral charge, and all the pastoral duties are necessarily performed, such as visiting the people from house to house, and visiting, especially the military hospitals, and the schools.

Are the Committee to understand that you mean there is a parochial charge in the East Indies as in England?
There is not a legal parish, but the pastoral duties are similar.

When the Bishop of Madras moves to Calcutta to do the duty of the Metropolitan, is there any rule or regulation which defines the individual who is to take his duty?
By the Letters Patent, the Archdeacon is Commissary as well as Archdeacon, and the charge necessarily devolves upon him. A special commission would also, in that case, be given by the Bishop.

Is there any regulation of the East India Company that justifies that?
I should say that it is not a subject which the East India Company could very well legislate upon: they would, of course, approve of that arrangement.

Has not a difficulty occurred in that case?
I believe there was a difficulty in the case of my predecessor, and that the view taken by the Bishop was confirmed. He claimed to act, in some respect, irrespectively of the Bishop, which was disallowed by the Madras Government, and that opinion was confirmed by the Supreme Government.

Has it been confirmed by the Court of Directors?
I have no doubt it was.

But you do not know that of your own knowledge?
No, I do not.

Is not the Archdeacon at Madras employed as one of the Chaplains to the cathedral?
Not necessarily: he may be appointed to any station in the country.

It is the practice, is it not?
No, it has not always been so. On the contrary, when I was Archdeacon, I was not appointed to the cathedral at first; but I was so, when two seniors to myself left the Presidency.

Was not there a reason why you could not be appointed at that time as Chaplain?
There was no vacancy.

Which are the Chaplains that receive the superior emoluments of which you spoke?
The two seniors.

Are not those in general the two Chaplains to do duty at the cathedral?
Not now.

Were they so formerly?
They were formerly.

The reason at that time why the Archdeacon could not be appointed was in consequence

Appendix A.

The Ven. Archdeacon Shortland.

18th June 1852.

of their superior emoluments; the two senior Chaplains were doing the duty, the Archdeacon being a junior Chaplain, and receiving an inferior emolument?
I have no doubt that that was the case.

In the absence of the Chaplain from any district, you stated that laymen were in the habit of reading the service; were not the Judges also appointed by Government to discharge the duty of the Chaplain?
Formerly they were empowered to bury the dead, and to baptize and marry, I think; but subsequently that duty has rather devolved upon military officers.

But there was an order that the Judge should read the service, and do the duty of the Chaplain on Sunday, in the absence of the Chaplains in those districts to which I have alluded?
I do not remember any order particularly referring to the Judges, although generally, in former times, this duty did more particularly devolve upon them. Latterly, I think, military officers have been principally authorized and enjoined to perform these duties.

Can any layman read the marriage service without the authority of the Governor in Council?
The Governor has the power of giving permission in those cases; I think that would not apply to the inferior ranks of society, but only to the superior grades of the civil and military services; that is, commissioned officers and gentlemen in the civil service.

No one could read the marriage service unless he had the authority of the Governor in Council?
Not in the case of covenanted civil servants, and commissioned military officers.

Power is given to the Governor by regulation, is it not, to allow the individual whom he appoints to marry people?
I do not know what regulation there may be, but it is the practice and usage of the country.

Whom would the Bishop employ if he was obliged to select a clergyman, there not being a Chaplain to do the duty?
Possibly a missionary clergyman; but there are now some other clergymen who are not missionaries, but who are independent of the Government.

There are clergymen unattached, as it were?
Yes; not connected with the Government.

Or connected with missions who are casually in the country?
Yes, connected with schools.

Did you not state that the Chaplains were obliged by the regulations to know five languages?
No.

You stated that if they were stationed at one point, they would require to understand one language, and if they were moved off to another point, they might require to understand five languages?
Yes; but this was on the supposition that their ministrations were extended to the native Christians.

But there is not, generally, more than one language spoken at the same station?
No; one would be sufficient.

A question has been put with regard to a military officer who superseded a person who was appointed to read the service, and who placed somebody else in his room?
Yes.

Was the officer a Roman Catholic?
No.

He was a dissenter, was he not?
I believe he was a Baptist or Independent.

Did he remove a person who had been appointed by the Bishop on account of his interfering with his military duties?
No; the gentleman appointed by the Chaplain and approved of by the Bishop was not in the service. There was no military officer available, in the judgment of the Chaplain, who would be efficient for such a duty.

He was not removed by the military commander as interfering with any part of his duties?
Not at all.

Are you aware how the Chaplains are appointed?
They are appointed on the nomination of the Chairman and Deputy Chairman of the Court of Directors.

Without any interference on the part of the Board of Control?
Yes.

Or without any necessary recommendation of either the Archbishop of Canterbury or the Bishop of London, or of any of the prelates of the English Church?

There is an Act of Parliament which requires the sanction of the Archbishop of Canterbury or the Bishop of London in the case of every appointment.

Yes; but not a previous recommendation?

No.

If you have any objection to answer this question, do not answer it: from your experience, do you think that the character of the Chaplains that are sent out to India is generally as high and as unexceptionable as it would be desirable that it should be?

I think that the clergymen appointed have been for some years past as satisfactory as could be expected; I do not mean to say that, in some cases, better qualified might not have been found were the influence of patronage dispensed with.

To what do you attribute, then, any comparative deficiency in the character of the members of the Church of England that are sent out to be Chaplains in India?

I would hardly say that there is any deficiency now; there have been in former times, within my knowledge, very painful instances; but those happily have been removed, and I think there is nothing very objectionable now.

Since what period has that been so?

I should say within the last 10 years the appointments have been as satisfactory as could be expected; I do not mean to say that there may not have been a single case that was to be lamented.

You stated that you thought there was a deficiency of Chaplains, not only in the Madras Presidency, but in the Presidency of Bengal?

I should say that the Presidency of Bengal, in consequence of the superior influence of the Metropolitan, has been more favourably regarded; but still there doubtless is a deficiency.

Are you aware that there are a great many servants of the Company who are Scotchmen?

Yes, many, no doubt.

And, generally speaking, they are Presbyterians, are they not?

Yes, I should say so; although I may add that there is never any objection to attend the services of the Church of England, that I have heard of.

Are you aware that there are only two Presbyterian Chaplains allowed to each of the Presidencies?

Only two.

Did you ever hear of any complaint of the want of spiritual instruction as regards the Presbyterian Church in India?

It would doubtless be so regarded by the rulers of that Church; but I never heard any complaints from the people themselves.

Are you not aware that in the Company's military service there are a great number of Roman Catholics?

There are.

Do you happen to know what is the provision made for the spiritual instruction of Roman Catholics in the regiments of the Company's service?

There are now Priests, generally Irishmen, appointed to them, who call themselves Chaplains, but who are in a different position altogether from the Chaplains of the Church of England.

To whom a special allowance is made, not by way of annual income, but a special allowance for their service in the regiments?

There is such an allowance.

What is the amount of that allowance?

It is small, but I am not aware of the exact amount.

Practically, it depends, does it not, upon the contributions of the soldiers?

Yes; and also, perhaps, on contributions from the Propaganda Society at Rome, which are sent out to a large amount.

Are you aware that many representations have been made by the Roman Catholic authorities, that is, by some of the Roman Catholic clergy, to the Home authorities, to increase their stipends, and to add to the number of the Priests?

I have no doubt that such representations have been made.

With respect to Christian converts, have they been chiefly made by members of the Church of England, or by Roman Catholics, or by Protestant Dissenters?

In modern times, most certainly, principally by the Church of England.

You are speaking of the Madras Presidency?

Yes. In former times, from the time of the Portuguese dominion till the Church of England entered upon this duty, the converts were invariably made by the Church of Rome.

Appendix A.

The Ven. Archdeacon Shortland.

18th June 1852.

Since what period is it that the clergymen of the Church of England have made the greater number of converts?

During the last century the clergymen maintained by the Christian Knowledge Society were not members of the Church of England; they were German missionaries, such as Schwartz and other celebrated men; but for many years past the appointments have been confined to clergymen of the Church of England.

Have you any means of ascertaining the proportion of the converts that have been made by the members of the Established Church, and those which have been made by other persons?

I should say, speaking of the present century, that the converts made by the Church of England have trebled, and even quadrupled those of every other body.

Speaking of your own Presidency?

Yes.

In the neighbourhood of Tinnevelly?

Yes, and Tanjore, and other parts of the diocese of Madras.

You stated that you thought it would be better if the Chaplains had it in their power to appoint Curates for the performance of their duties when they themselves are unable to perform them; are there clergymen of the Church of England who have no special duty, who would be able to perform the duty of Curates?

Yes, there are a few; but the fact is, that they would be easily raised up in the country. There are colleges where young men are educated, who, of course, are now provided for by the missionary societies; but were there such a provision as that the Chaplains, on leaving their stations without a clergyman, were allowed themselves to appoint a Curate during their absence on leave, I have no doubt that there would be a sufficient provision to meet this demand.

With the consent of the Bishop and the Governor?

Yes; I conclude that the Bishop's approval would be sanctioned by the Government; this would, however, only apply when there was no Government Chaplain to fill the post.

I think you stated that applications had been made from India, on the part of the clergy, for an increase to the Established Church, and particularly from Bengal?

The Metropolitan, and, in fact, the Bishops of all the Presidencies, have constantly represented the insufficiency of the Government Chaplains; but the Metropolitan has been more successful in obtaining a supply.

Those feelings have been resisted, you think?

I should not say that; but I think the Metropolitan has succeeded better than the other Bishops; I am also bound to say that there has been a considerable increase since I have been in the country, in Madras also, though we are not so highly favoured as in Bengal.

Are you now in this country on furlough?

I am here on sick certificate, and am now returning to India.

You stated that there were no means of trying any moral offence on the part of a Chaplain in the Presidency?

Yes.

Have you had any experience of that?

Yes. I am speaking of ecclesiastical provision; a practicable ecclesiastical provision there certainly is none.

Applications have been made to the Government, have they not, on certain occasions to try immoral offences on the part of clergymen?

A report was made by myself, in the case of one of the Chaplains against whom complaints were made by a large number of his brethren.

What was the recommendation of the Government?

The Government ordered the Magistrate in the district in which the offences were said to have been committed to take the depositions of the witnesses.

Did they not recommend that the Advocate-general should be consulted?

I should think not, in that case; I think the Advocate-general would hardly have recommended such a proceeding as was adopted; but it would be the usual course for the Government to consult him.

You do not know whether he was consulted or not?

No document or information to that effect reached me.

Nor the reasons why?

No.

Did you state what your own district was?

Yes; the whole Presidency of Madras.

But I mean as Chaplain?

On returning to England, the particular chaplaincy is vacated, and I am liable, on my return to India, to be appointed to any place.

Where

Where were you last?
I was at the cathedral.

Have you had much experience of remote districts in the country?
Yes.

With regard to those subordinate stations which you have spoken of, are there many subordinate stations in the districts which you have attended?
Yes.

What kind of congregations, in numbers, were there?
Very various: in one place that I spoke of, Cochin, there was a very important congregation, nearly 400 persons; in another, 100; and in another, 150. Sometimes it is less than 100, even down to 50.

Are there appropriate places of worship in all those subordinate districts?
No, not in many; we want churches as well as clergymen.

You have stated, as one of the reasons for establishing a second Bishopric in the North-Western Provinces, that the junior clergy sometimes require counsel, assistance and guidance; would you not be afraid that dividing a Presidency of the size of Bengal into two dioceses would not very much facilitate that object?
It would be all, perhaps, that could be reasonably expected. If there were a division, the Bishop would be comparatively within easy reach of his clergy; if, for instance, there were a Bishopric at Agra for the North-Western Provinces.

What would be then the distance between the extreme points?
I cannot tell what the division might be, perhaps Allahabad.

What is the distance from Calcutta to Allahabad?
About 700 miles.

Do you not think that even without the creation of a new Bishopric for the North-Western Provinces, an addition to the number of Chaplains would answer the purpose of giving more spiritual instruction?
I think that an increase in the number of the Chaplains is absolutely necessary; but I do not think for a moment that that would supersede the necessity for an additional Bishop at Agra for the North-Western Provinces.

There are two Roman Catholic Bishops, one at Calcutta, and the other at Agra, are there not?
Roman Catholic Bishops are scattered throughout the country. There are many Romish Bishops in the Madras Presidency.

You are aware, are you not, that previously to the creation of the Bishopric of Colombo, the Bishop of Madras was in fact the Bishop of Ceylon, and had to visit Ceylon once, I think, in three years, or once in two years?
Yes.

And, therefore, since the creation of the Bishopric of Colombo, of course the duties of the Bishop of Madras have been proportionately diminished?
Certainly; in the same way as the duties of the Bishop of Calcutta have been lightened by the creation of the dioceses of Bombay and Madras.

The duty of confirmation is a very important one, is it not?
Yes.

And, of course, cannot be discharged by the Prelates?
Not adequately at present.

What are the Christian schools which are now supported in the Madras Presidency by the Government?
The only schools for Europeans and East Indians are the regimental schools of the European regiments. There are also two schools at Pulicat and Negapatam, which were adopted by the British Government on the cession of those places by foreign powers.

What children are admissible at those regimental schools?
Only the children of the regiments.

Is any provision made for the children of the Christians in various occupations in the native army?
None at all by the East India Company.

Is there any made for the heathen or the Mahomedans who are in the same position?
Yes; there is a school for the heathen, and another for the Mahomedans, in every native regiment.

But none whatever for the Christian members?
None.

Has it not been often argued that, if such schools were to be provided, it would be very offensive to the heathen and the Mahomedans in the native army?

 I think

Appendix A.

The Ven. Archdeacon Shortland.

18th June 1852.

I think that that is an idea which has been entertained.

From your own observation, will you state whether there is any truth in that?
Most certainly none; neither do I believe it is entertained by the Madras Government, or by any one in the Madras Presidency.

Do you believe that, on the contrary, the sepoys would more respect the British Government if they saw such provision made?
I have no doubt that they would more respect a Christian Government and a Christian people, who attended to the duties of the religion which they professed.

Would you propose that, in any new Charter that was granted, or a renewal of the Charter, provision should be made, binding the East India Company to provide certain schools for the Christian children in the different districts?
I think so, certainly; or that assistance should be given in proportion to the amount contributed by the public.

Has any provision been made for the education of the large Christian communities at Tanjore, Tinnevelly and Kishnaghur?
Not by the Government.

Nor any assistance given by the Government in any way to their education?
No; I believe it is strictly prohibited.

Will you explain what you mean by the expression "strictly prohibited"?
That it is prohibited by the present policy of the East India Company.

What is prohibited?
Any assistance being rendered to the mission societies.

Would you suggest to the Committee what you would think would be a more wise and expedient course with reference to that subject?
The view I take upon the subject is, that the native Christians are unquestionably entitled to education, on the same principle that it is afforded to their heathen and Mahomedan countrymen; and that therefore there should be either an education provided for the native Christians as a body, or that assistance should be rendered to those who are engaged in providing it.

Are there many Christians in the native sepoy regiments?
In some regiments there are more than in others; but the hardship more particularly applies to Europeans and East Indians connected with the native army; of course, without excepting native Christians, who are sometimes more limited in number.

Are there any Indo-Britons among the sepoys, drawing a distinction between them and drummers and fifers?
There are no Indo-Britons among the sepoys.

They are drummers and fifers, are they?
Some are drummers and fifers, others are attached to the band, or employed in the subordinate medical department, and in other capacities.

They are not sepoys?
No; but are enlisted, I believe, in the same way as soldiers.

Then the only Indo-Britons in the sepoy regiments are drummers and fifers?
They are also employed in the subordinate medical establishments, as dressers and apothecaries, and as staff sergeants.

Are they generally Protestants or Catholics?
In many of the regiments they are entirely Protestants, in others they are divided.

Do converted natives ever enter the military service?
Yes; in some regiments there are a good many, in others but few. It has been discouraged in former times, but is not so now.

Have you ever heard of any jealousies arising between the members of the same regiment on that account?
No.

The separation between the Government of India and the support of the heathen temples is now complete, is it not?
It is to a very considerable extent, and is in process of entire arrangement.

In what way has that separation been carried out?
I think by the transfer of the pagoda funds to native trustees.

There is no tax levied for the purpose of maintaining the pagodas?
No; not by the British Government.

Whatever is given is a voluntary gift, or it may be the result of endowments?
Yes.

Are there not schools in which the sons of the European soldiers receive instruction?
Yes.

They are attended to by clergymen of the Church of England?
Yes; superintended by clergymen of the Church of England. I refer to the two orphan asylums.

Male and female asylums?
Yes.

They are numerous, are they not?
The children have very much diminished in number of late years. There are funds for the maintenance of very many more than can be got to enter the asylums.

There were, at one time, a large number of both male and female schools, were there not?
Two schools; and I should think about 350 pupils in each.

Have those boys and girls, after they leave, any means of religious instruction?
Only when they are at the stations, where there is a chaplain.

Do not they become, in general, very degraded in society?
They become degraded from the want of instruction for their children; from the want of proper schools.

They talk, do they not, of the little attention that the English Government pay to people of their own faith?
I think it is felt that much more might be done than is done.

Have you heard that that is the common conversation amongst the natives?
Certainly.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Monday next,
One o'clock.

Appendix B.

(Referred to in the Evidence of Sir Thomas Erskine Perry, Quest. 5886, p. 15.)

REPORT of Mr. Warden, the President of the Board of Education at Bombay, in April 1853.

To his Excellency Lieutenant-general the Right Honourable Lord Frederick Fitzclarence, G.C.H., &c. &c. &c.

My Lord,

Nothing but sore domestic affliction could have prevented my meeting your Lordship to-day, and expressing to you, *vivâ voce*, what I am now necessitated to commit to paper, for it was at my suggestion that my colleagues of the Board of Education invited your Lordship to do us the honour of presiding on this occasion.

I made this proposition, because I know that you are not only master of your own honourable scientific profession in all its details, but that you are also the ardent promoter of education of the soldier's offspring, under the conviction that if the ranks of the army are to be filled with men susceptible of a high state of discipline and order, it must be recruited from among those who have been taught from the impressible days of infancy to fear God and honour their Sovereign; and we were anxious to engage your sympathy in behalf of scholastic institutions, framed under an abiding sense of the great responsibility attaching to our country, as entrusted by Providence with the government of the extensive regions which constitute British India.

The Board of Education, which now superintends under the general orders of the Government the administration of public instruction throughout the Presidency of Bombay, had its rise as follows:—In the year 1820, a committee of the "Bombay Education Society" (which you will the more readily recognize as the society that watches over the Byculiah schools for the education of the children of British soldiers, and of other Christian boys and girls) formed a committee which was called "The Native School-book and School Committee."

Appendix B.

The main object of this committee was to prepare and provide suitable books of instruction for the use of Native schools in the different vernacular languages, and to establish and improve Native schools; and two years later this committee became a separate society, denominated "The Bombay Native School-book and School Society." It was for some time supported solely by voluntary subscriptions; but an appeal was made to Government for assistance, and in 1824 granted an annual allowance of about 6,000 rupees. In 1825 the society purchased the ground on which the Elphinstone College stands, and the name of the society was changed to that of "Bombay Native Education Society."

For several years these societies laboured under pecuniary and other difficulties, but on the retirement of the Honourable Mountstuart Elphinstone from the government of this Presidency in 1827, a powerful stimulus was given to the cause of education. In honour of that illustrious man, whose statue adorns the room in which this exhibition of the fruits of his labour is made to-day, who had governed Bombay seven years, influential Natives in every province on this side of India came forward and raised, in conjunction with Europeans, a durable monument to his memory, in the shape of a subscription to the astonishing amount of nearly 30,000*l.*, appropriated to the promotion of Native education, to which great object much of his talents and energy had been devoted. This liberal conduct at once placed the cause on a firm basis. It was determined to appropriate the sum raised to the foundation of "Elphinstone Professorships," for teaching the English language, and the arts, the sciences, and the literature of Europe. Government then came forward and placed an annual sum of 44,000 rupees at the disposal of the Directors of Education, in support of the Elphinstone Professorships, and for the use of the institutions at the Presidency.

In 1832 a plan for the establishment of the Elphinstone Professorships was arranged. The Elphinstone College was erected, and a College Council appointed, consisting of a President and eight members, four Europeans and four Natives. The President and one European member were nominated by Government; the other seven members were elected by the Native Education Society. The connexion of this Society with the Elphinstone College, except in possessing this power of election, then ceased. The management of the college, vested in the Council, became subject to the general control of Government. The selection of the two first Professors was placed, as a suitable complement to him whose name they bore, in the hands of Mr. Elphinstone; and in 1835 Mr. Orlebar and Mr. Harkness arrived: the first as Professor of Mathematics and Natural Philosophy; the second as Professor of General Literature. Mr. Harkness is yet among us, presiding as Principal over the college which he has seen grow under his hands, till he has the proud satisfaction of knowing that he annually sends forth into the world, to take part in the administration of British India, a number of Native youths, who need not fear to challenge the Haileybury boys to a contest in any branch of education, except the study of Greek and Latin, which has never been introduced here.

Considerable difficulty was at first experienced in forming classes of pupils sufficiently advanced to attend the lectures of these gentlemen with advantage. The English schools of the Native Education Society, contrary to the expectations of the founders of the college, failed in proving a nursery for it. The advantages, too, of high acquirement in European learning were not yet sufficiently understood by the Natives; and the few young men who were desirous of prosecuting their studies and of attaining superior proficiency had not the means of support. This state of matters rendered nugatory for some time the utility of the Professors, and impeded the diffusion of superior education. To obviate this in some degree, college scholarships were established, it appearing evident that, without some encouragement of this kind, nothing satisfactory would result.

The whole subject, however, was brought prominently to the notice of Government at the close of 1839, and it appeared to the Governor in Council that a complete revision of the system was necessary. Taking into consideration the various causes which had led to the want of co-operation between the Society's English school and the Elphinstone College, and with the view of securing that unity of purpose, the want of which had been the chief cause of the unsatisfactory state of matters previously existing, the Government established in April 1840 the Board of Education, the President and members becoming at the same time trustees of the Elphinstone Professorship Funds, as well as of the funds of the Native Education Society. No change in the constitution of the Board has taken place since. At the time of its formation, the few Government schools in the different collectorates were under the management of the Collectors or of the Superintendent of the Poona College; but on the formation of the Board, all Educational Institutions connected with Government were placed under the Board.

The following Table will give a comparative view of the number of schools and students in 1840, when they first came under the control of the Board, and of the number at the close of the official year in 1852; from which your Lordship will perceive that from the establishment of the Board of Education in 1840 to the present time, or in the short space of 12 years, the number of schools has increased from 97 to 245, and the number of scholars from 5,941 to 13,757.

	1840.		1852.	
	Number of Schools.	Number of Pupils.	Number of Schools.	Number of Pupils.
Island of Bombay.				
Elphinstone Institution	1	550	1	832
Vernacular Schools	7	661	7	541
Grant Medical College	-	-	1	61
Mofussil.				
English Schools — Poona	1	119	—	—
Tanna	1	77	1	90
Panwell	1	10	—	—
Surat	-	-	1	331
Ahmednuggur	-	-	1	56
Rutnagherry	-	-	1	50
Ahmedabad	-	-	1	121
Broach	-	-	1	93
Dharwar	-	-	1	40
Vernacular Schools — 1st Division	27	1,866	133	4,783
2d Division	21	1,207	39	2,534
3d Division	37	1,351	56	3,771
Poona Sanskrit College	1	100	1	454
	97	5,941	245	13,757

For the last nine years, the chair, which I have now the honour to occupy as President of the Board of Education, was filled by Sir Erskine Perry, lately Chief Justice of Her Majesty's Supreme Court of Judicature.

This gentleman, whose name will descend to posterity, second to that of "Elphinstone" only, as the promoter of public education on this side of India, assiduously devoted his leisure hours to the benefit of the country from which he drew his income. Reforms in his own profession, by which the administration of justice has been simplified and rendered more accessible to the poor; and the laying broad and deep the foundation of those principles, by which education of an ordinary kind shall be diffused among the peasantry in their mother tongue, and the more advanced and more polished education of Europe rendered accessible to the higher and more intellectual portion of society, were the objects to which he applied his erudition, his talents and his philanthropy; and that he did not labour in vain is betokened by the impetus that was given to education in his time.

His administration is distinguished by the following events:—

1. Opening of the Grant Medical College in 1845.
2. Formation of a Normal Class at the Presidency in 1845.
3. Nomination of a Professor of Botany and Chemistry in the Elphinstone Institution in 1846.
4. Amalgamation of the Sanskrit College and Poona English School in 1851.
5. Establishment of five English and 43 Vernacular Schools.

I annex a statement, showing that, during Sir Erskine Perry's time, the number of English schools have doubled, and the Vernacular schools increased from 197 to 245.

This Presidency has done honour to him and to itself in the expression which was echoed from Madras, of their gratitude for my predecessor's exertions; and I hope we shall have his name perpetuated among us in connexion with his two favourite objects, in the shape of a Professor of Jurisprudence in the Elphinstone College, for which the European and Native inhabitants have subscribed liberally.

Annexed, also, are statements of the number of public scholars of the other Presidencies; from a glance at which your Lordship will discover that we have much reason for congratulation at the advanced position we hold, as promoters of public instruction in British India.

I cannot close without allusion, however slight, to the destructive feature of the Government colleges and schools, which has excited more observation than any other trait; I allude to the instruction being wholly secular. In our own dear Christian land, we are accustomed to see spiritual and secular learning running hand in hand; and it requires a very just appreciation of our position here to reconcile the mind to their separation.

It is not for us to question the wisdom of that ordinance of man which pledged the British Government in India to universal toleration; it is sufficient that when the British Government, 35 years ago, acceded to the bulk of the Provinces of this Presidency, it issued a proclamation, intimating that "all religious sects would be tolerated, and their customs maintained as far as just and reasonable."

Appendix B.

For my own part, I believe that Providence dictated this policy as the means of riveting the power of England over this country; but it is clear that we cannot expect a blessing to rest upon a violation of the public faith, solemnly pledged by conquerors to those submitting to their authority.

And what, I would ask, is the course to be followed by a great and generous country under such circumstances? Its faith is pledged, and the opinion of its scrupulous good faith is the keystone of the arch which supports its mighty power over these lands. Surely, surely, there is but one course open.

We have the subtle Brahmin, the ardent Mahomedan, the meek, though zealous, Christian missionary, each and all relying on this promise of non-interference, and pressing the evidence of his respective faith on the attention of the people of India; and when this people look up to the Government and say, "You tolerate all religions; all cannot be true; show us what is truth." The Government can only answer, "Our own belief is known to you; we are ready to give a reason for the faith that is in us; and we will place you in a situation by which you may judge whether those reasons are convincing or not. We will teach you History by the light of its two eyes, Chronology and Geography; you will therein discover the history and system of every religion. We will expand your intellectual powers to distinguish truth from falsehood by the aid of Logic and Mathematics; and we will, in the sciences of Astronomy, Geology, Chemistry and Botany, lay open to you all we know of the firmament above, of the nature of the earth on which we live, and the organization of the flowers which enamel its surface; and with your perceptions of the power and wisdom of your God and ours, thus cleared and enlarged, we may safely leave you to distinguish truth for yourselves."

Descending to secondary considerations, it may be observed that this is the only course for which we could engage the co-operation of the higher and most influential and intellectual classes of the Natives. Each member of the Board of Education, be he Christian, Mahomedan, Hindoo or Parsee, is engaged in one common object; viz., the advancement of truth. We differ only as to that which is truth, and, like other discreet men, we never talk on that respecting which we are sure to differ.

It has been said that we ought to have a Christian spiritual teacher for Christian scholars; but those who urge this plan have not considered all the difficulties of our position; it would result in our having spiritual teachers of all religions; and we therefore take our stand on the only safe ground, that of clear, broad neutrality, without subterfuge or evasion.

But it is said, again, that our system produces Deists. Only 12 years is not a sufficiently long trial on which to declare that our intellectual vineyard will only produce wild grapes; and I know within 100 yards of my own dwelling that, of three young men reading for Holy Orders, one was educated by the Government schools; and I am told that, in Bengal, some of those who have become eminent as Native clergymen were, before their conversion, trained to high proficiency in learning and science in the Government schools and colleges. But suppose we do produce Deists, are not the avowed champions of Christianity liable to do the same? Till the contrary has been demonstrated, I must take the liberty of believing that they are. But what then? Is it not clear gain to exchange, for a land full of idols and a mind engrained with idolatry, a people who no longer worship the work of their own hands, that their own fingers have made; who have cast their idols to the moles and to the bats, and say they be no gods which are made with hands; and who are prepared to exercise the same judgment that has eschewed these things in weighing the evidence on which another system is pressed on their attention?

We profess no antagonism to missionaries of any shade, and I have it, under the hand of a churchman and missionary, for whose piety and judgment I have the greatest admiration and respect, and he "wishes all success to the Government schools, and only wishes they were greatly multiplied throughout the whole country." I should think, indeed, that all missionaries should regard us as their pioneers, who lay bare the groves and uproot the briars of an ancient idolatry, and prepare for them a soil which will bring forth a hundredfold into their garner.

I have thus, my Lord, attempted to sketch, faintly and imperfectly, the origin, progress and distinctive features of the public colleges and schools of the Government of Bombay; and I trust you will consider that we have invited you to grant the sanction of your presence to institutions that are worthy of the power, the position and the reputation of England in these her remote dependencies.

I have, &c.

2 April 1853. (signed) JOHN WARDEN.

Appendix B.

STATEMENT showing the Number of ENGLISH and VERNACULAR COLLEGES and SCHOOLS under the BOARD of EDUCATION in 1844; and a corresponding Statement as it stood in 1852, during the time Sir ERSKINE PERRY was President.

	Number of Schools.		Number of Scholars.	
ENGLISH COLLEGES and SCHOOLS.	1844.	1852.	1844.	1852.
Elphinstone Institution	1	1	519	832
Poona College	1	1	199	454
Poona English School	1		148	
Grant Medical College	-	1	-	61
Admednuggur English School	-	1	-	56
Surat - - - - ditto	1	1	185	331
Broach - - - ditto	-	1	-	93
Ahmedabad - - ditto	-	1	-	121
Dharwar - - - ditto	-	1	-	40
Rutnagherry - - ditto	-	1	-	50
Tanna - - - - ditto	1	1	60	90
	5	10	1,061	2,128
VERNACULAR SCHOOLS.				
At the Presidency	7	7	718	541
1st Division	49	74	3,303	3,622
2d Division	26	39	1,715	2,534
3d Division	45	56	2,747	3,771
Poorunder Village Schools	65	59	1,429	1,161
VERNACULAR	192	235	9,912	11,629
ENGLISH	5	10	1,061	2,128
GRAND TOTAL	197	245	10,973	13,757

BENGAL PRESIDENCY.

STATEMENT exhibiting the Number of STUDENTS in the BENGAL PRESIDENCY, taken from the Report of the Council of Education, dated 31 March 1852.

	No. of Students.
Students receiving English education in the different Colleges and Schools in the Presidency of Bengal in 1852	4,241
Students receiving Vernacular education in the different Colleges and Schools in the Presidency of Bengal in 1852 (including Sanskrit, Persian and Arabic)	5,192
TOTAL	9,433

NORTH-WESTERN PROVINCES.

STATEMENT exhibiting the Number of STUDENTS in the NORTH-WESTERN PROVINCES, taken from the Report dated Agra, 30 April 1849.

	No. of Students.
Benares College	230
Agra College	408
Delhi College	339
Roorkee College (Engineer)	15
Barreilly School	219
Saugor School	217
Jubbulpoor School	154
TOTAL	1,582 *

* 1,052 of this number are learning English.

Appendix C.

(Referred to in the Evidence of Sir Thomas Erskine Perry, Quest. 5913, p. 22.)

Appendix C.

EXTRACT from the Report of the Board of Education at Bombay, for the Year 1850.

Early in 1850, our attention was called to the strictures of the Honourable Mr. Willoughby on the system of education in the different institutions under the control of the Board. That gentleman having been induced, by a reference from this Board in the year 1849, to consider the question of Native education, for the first time felt himself compelled, after a careful study of the best authorities, extending over many months, to pronounce the following unfavourable opinion:—"I regret to add that the result of my inquiries has led me to the conclusion that the present state of education is by no means satisfactory; that the system we are pursuing is in several respects defective; and that the general results are not even commensurate with the very limited amount assigned annually for educational purposes." As these opinions were apparently sanctioned by Government; and as we were further given to understand that a recommendation to the Honourable Court for an additional educational grant was not to be made until "the defects of the existing system have been amended," it became our duty to make a dispassionate and impartial survey of the course of our proceedings, and to ascertain whether the faults imputed were referable to causes over which the Board had any control, and whether any practical suggestions for improvement had been made which it lay within the competence of the Board to adopt.

But additional reasons existed for making such a survey desirable. It has been often observed that from the proneness of the human mind to error, although fallacious opinions may have been once completely exploded in the judgment of all sound thinkers, nevertheless the same fallacies are sure to present themselves at some subsequent period, clothed in a different dress; and the same process of argument and refutation has to be gone through to satisfy the minds of those who have not made themselves masters of the previous stages of the inquiry. Moreover, the subject of national education cannot be considered at present as altogether established on a firm basis; conflicting theories are found to be struggling for supremacy in the highest places, and thereby not only are the efforts of benevolent individuals, desirous to diffuse education according to their means, liable to be diverted into numerous unconnected and often chimerical directions, but the proceedings of Government institutions, from the want of any fixed system being recognized, are exposed to the contingency of complete change at the suggestion of any ingenious or novel inquirer.

Thus, the Board of Education at this Presidency, having laid down a scheme of education, in accordance with the leading injunctions of despatches from the Honourable Court, and founded not more on the opinions of men who had been attentively considering the progress of education in India, such as the Earl of Auckland, Major Candy and others, than on the openly-declared wants of the most intelligent of the Natives themselves, the Board, we repeat, were informed by your Lordship's predecessor in Council, "that the process must be reversed."

Moreover, the expediency, or rather the necessity, of conveying all superior education through the medium of English was considered to be altogether a settled question, unopen to argument all over India; yet the strong opinions of Colonel Jervis, that "an individual, when educated solely through the medium of a foreign language, is still unable to impart the results to others through the medium of his own, and that experience showed that Natives who speak English well, and can even write it with tolerable accuracy, cannot read and understand the commonest English work; the fact is, that they have learned words, but not ideas," echoed as they were in influential quarters, made it imminent in this Presidency that a total change was at hand; and it was not until the receipt of the authoritative decision of your Lordship in Council, contained in Mr. Lumsden's letter (dated 24th April 1850), that the danger could be considered to have been averted.

Again, the attempts of Oriental scholars to give direct encouragement to institutions for the propagation of that species of learning, which they themselves had acquired by long and painful exertions, might have been deemed to have been crushed for ever by the masterly despatch of the Honourable Court in 1824, in which they gave utterance to expressions that have been responded to as sound by all able statesmen and thinkers not blinded by a predilection for favourite studies. "In professing," say the Court, "to establish seminaries for the purpose of teaching mere Hindu or mere Mahomedan literature, you bound yourselves to teach a great deal of what was frivolous, not a little of what was purely mischievous, and a small remainder indeed in which utility was in any way concerned." Yet we perceive by the last Report on Public Instruction in Bengal for 1848–49, clear indications that a movement in favour of ancient Oriental literature is at work in some quarters, though stoutly combated by the Bengal Council of Public Instruction.

Equally wise, if we may be permitted to use the expression, do the indications of the Honourable Court appear to us to be as to the quarters to which Government education should be directed, and especially with the very limited funds which are available for this branch of expenditure. The Honourable Court write to Madras in 1830 as follows:—"The improvements in education, however, which most effectually contribute to elevate the moral and intellectual condition of a people are those which concern the education of the higher classes, of the persons possessing leisure and natural influence over the minds of their countrymen.

countrymen. By raising the standard of instruction amongst these classes, you would eventually produce a much greater and more beneficial change in the ideas and feelings of the community than you can hope to produce by acting directly on the more numerous class. You are, moreover, acquainted with our anxious desire to have at our disposal a body of Natives qualified by their habits and acquirements to take a larger share and occupy higher situations in the civil administration of their country than has hitherto been the practice of our Indian Governments." Nevertheless, we hear on so many sides, and even from those who ought to know better, of the necessity and facility for educating the masses, for diffusing the arts and sciences of Europe amongst the hundred or the hundred and forty millions (for numbers count for next to nothing) in India, and other like generalities, indicating cloudy notions on the subject, that a bystander might almost be tempted to suppose the whole resources of the State were at the command of educational Boards, instead of a modest pittance inferior in amount to sums devoted to single establishments in England.

The arguments adduced in the few last paragraphs appear to show that a careful examination of the real facts, and an analysis of the principal phenomena which have displayed themselves in the course of educational proceedings in this Presidency, would not be without their uses, if made with sufficient industry and impartiality to ensure confidence, and with a firm determination to steer clear of bootless controversy and all speculative inquiries. The present epoch also appears especially to commend itself for such a retrospect, as in 1850 the second decennial period commenced, during which the schools of the Presidency have come under the exclusive control of a Government Board; and it is obvious, that as a considerable body of information ought now to have been accumulated, and as the majority of the present members have had seats at the Board during the greater portion of that time, they would fain hope that, by recording their experience, they may shed some light on certain obscure but highly interesting questions which are certain to arise from time to time before their successors at this Board.

We now proceed to give as minute a detail as comports with our limits of the principal educational facts which have forced themselves upon our notice, and we think it will clearly appear, when these facts are duly appreciated, that many of the disputed questions which arise in the Indian field of education will be seen to solve themselves, and that a system is gradually evolving itself in other Presidencies, as well as in Bombay, which is well suited to the circumstances of the country, and which, as the growth of spontaneous development, denotes that general causes are at work to call it forth.

In the following Return a comparative view is given of the number of schools and of pupils receiving education under Government at the period when the establishments first came under the control of the Board in 1840 and in April 1850. It shows, in the latter period, an addition of four English and of 83 vernacular schools, and a general increase in pupils of above 100 per cent. The total number receiving Government education at the present time is 12,712, in the following proportions :—

English education - - - - -	1,699
Vernacular ditto - - - - -	10,730
Sanscrit - ditto - - - - -	283

RETURN of the Number of Pupils receiving Education under Government in 1840 and 1850 respectively, in the Bombay Presidency.

		1840.		1850.	
	ISLAND OF BOMBAY.	Number of Schools.	Number of Pupils.	Number of Schools.	Number of Pupils.
Elphinstone Institution - - - -		1	550	1	916
Vernacular Schools - - - - -		7	661	7	733
Grant Medical College - - - - -		- -	- -	1	27
	MOFUSSIL.				
English Schools -	Poona - - - -	1	119	1	166
	Tanna - - - -	1	77	—	—
	Panwell - - -	1	10	—	—
	Surat - - - -	- -	- -	1	252
	Ahmednuggur - -	- -	- -	1	54
	Rutnagherry - - -	- -	- -	1	56
	Ahmedabad - - -	- -	- -	1	113
	Broach - - - -	- -	- -	1	52
	Dharwar - - -	- -	- -	1	63
Vernacular Schools	1st Division - - -	27	1,866	75	3,936
	2d Division - - -	21	1,207	37	2,429
	3d Division - - -	37	1,351	56	3,632
Poona Sanskrit College - - . -		1	100	1	283
		97	5,941	185	12,712

Appendix C.

But the population of the Bombay Presidency is now calculated, by the most competent authorities, to amount to 10,000,000. Now, on applying the rule of statistics deduced from the Russian census, as noticed in a former Report, a population of this amount will be found to contain no fewer than 900,000 male children between the ages of 7 and 14 years, and, of course, fit subjects for school. It follows, therefore, that Government, at this Presidency, has not been able to afford an opportunity for obtaining education to more than 1 out of every 69 boys of the proper school-going age.

Further, it is admitted that the education afforded in the vernacular schools is far from efficient. A great portion of the strictures in Mr. Willoughby's minute is directed against the defective character and insignificant results of these schools. The Board not only acknowledge this fact, but they have been studious to point it out prominently for many years past, and, indeed, in the opinion of some competent observers, have drawn too unfavourable a picture of the vernacular schools. But what are the obvious remedies for the defects indicated? Mr. Willoughby describes them very correctly: a superior class of schoolmasters' normal schools, more efficient supervision, additions to the vernacular literature. These are all subjects, however, which have occupied the attention of the Board for many years past, and as to which not a step can be made in advance without additional expenditure. But we are given to understand, from the letter of your Lordship in Council, that "it is not probable the Government will have the power, for a considerable time to come, to afford the Board additional pecuniary assistance."

It results most clearly from these facts, that if sufficient funds are not available to put 175 vernacular schools into a due state of organization, and to give a sound elementary education to 10,730 boys, all question as to educating "the masses," the "140,000,000," the 900,000 boys in the Bombay Presidency, disappears. The object is not one that can be attained or approximated to by Government, and educational Boards ought not to allow themselves to be distracted from a more limited practicable field of action by the visionary speculations of uninformed benevolence.

The Honourable Court appear to have always kept the conclusion which has been arrived at in the last paragraph very distinctly in view. Perceiving that their educational efforts to improve the people could only be attempted on a very small scale, they have deemed it necessary to point out to their different Governments the true method of producing the greatest results with limited means. We have already cited their injunctions to the Madras Government on this head in paragraph 7; and their despatch to this Government on the same date enforces sentiments of exactly the same import: "It is our anxious desire to afford to the higher classes of the Natives of India the means of instruction in European science, and of access to the literature of civilized Europe. The character which may be given to the classes possessed of leisure and natural influence ultimately determines that of the whole people."

It being then demonstrated that only a small section of the population can be brought under the influences of Government education in India, and the Honourable Court having, in effect, decided that this section should consist of the "upper classes," it is essential to ascertain who these latter consist of. Here it is absolutely necessary for the European inquirer to divest his mind of European analogies, which so often insinuate themselves almost involuntarily into Anglo-Indian speculations. Circumstances in Europe, especially in England, have drawn a marked line, perceptible in manners, wealth, political and social influence, between the upper and lower classes. No such line is to be found in India, where, as under all despotisms, the will of the Prince was all that was requisite to raise men from the humblest condition in life to the highest station, and where, consequently, great uniformity in manners has always prevailed. A beggar, according to English notions, is fit only for the stocks or compulsory labour in the workhouse: in India, he is a respectable character, and worthy indeed of veneration according to the Brahminical theory, which considers him as one who has renounced all the pleasures and temptations of life for the cultivation of learning and undisturbed meditation on the Deity.

The classes who may be deemed to be influential, and in so far the upper classes in India, may be ranked as follows:

1st. The landowners and jaghirdars, representatives of former feudatories, and persons in authority under Native powers, and who may be termed the soldier class.

2d. Those who have acquired wealth in trade or commerce, or the commercial class.

3d. The higher *employés* of Government.

4th. Brahmins, with whom may be associated, though at long intervals, those of the higher castes of writers who live by the pen, such as Parbhus and Shenwis in Bombay, Kayasts in Bengal, provided they acquire a position either in learning or station.

Of these four classes, incomparably the most influential, the most numerous, and, on the whole, the easiest to be worked on by Government, are the latter. It is a well-recognized fact throughout India, that the ancient jaghirdars or soldier class are daily deteriorating under our rule; their old occupation is gone, and they have shown no disposition or capacity to adopt a new one, or to cultivate the arts of peace. In this Presidency the attempts of Mr. Elphinstone and his successors to bolster up a landed aristocracy have lamentably failed, and complete discomfiture has hitherto attended all endeavours to open up a path to distinction through civil honours and education to a race whom nothing appears to excite but vain pomp and extravagance, or the reminiscences of their ancestors' successful raids in

in the plains of Hindustan. Nor among the commercial classes, with few exceptions, is there much greater opening for the influences of superior education, as in all countries, but more in India than in the higher civilized ones of Europe, the young merchant or trader must quit his school at an early period in order to obtain the special education needful for his vocation in the market or the counting-house. Lastly, the *employés* of the State, though they possess great influence over the large numbers who come in contact with Government, have no influence whatever with the still larger numbers who are independent of Government; and, indeed, they appear to inspire the same sort of distrust with the public as Government functionaries in England, who are often considered by the vulgar as mere hacks of the State.

The above analysis, though it may appear lengthy, is nevertheless indispensable for certain important conclusions deducible from it. First, it demonstrates that the influential class whom the Government are able to avail themselves of in diffusing the seeds of education are the Brahmins and other high castes, *Brachmannis proximi*. But the Brahmins and these high castes are for the most part wretchedly poor; and in many parts of India the term "Brahmin" is synonymous with "beggar."

We may see, then, how hopeless it is to enforce what your Lordship in Council so strongly enjoined upon us in your letter of the 24th April 1850; what appears *primâ facie* so plausible and proper in itself; what, in fact, the Board themselves have very often attempted; namely, the strict limitation of superior education "to the wealthy, who can afford to pay for it, and to youths of unusual intelligence." The invariable answer the Board has received when attempting to enforce views like these has been, that the wealthy are wholly indifferent to superior education, and that no means for ascertaining unusual intelligence amongst the poor exist until their faculties have been tested and developed by school training. A small section from among the wealthier classes is no doubt displaying itself, by whom the advantages of superior education are recognized: it appears larger in Bengal, where education has been longer fostered by Government than in Bombay; and we think it inevitable that such class must increase, with the experience that superior attainments lead to distinction and to close intercourse with Europeans on the footing of social equality; but as a general proposition at the present moment, we are satisfied that academical instruction in the arts and sciences of Europe cannot be based on the contributions either of students or of funds from the opulent classes of India.

The practical conclusion to be drawn from these facts, which years of experience have forced upon our notice, is, that a very wide door should be opened to the children of the poor higher castes, who are willing to receive education at our hands. But here, again, another embarrassing question arises which it is right to notice: if the children of the poor are admitted freely to Government institutions, what is there to prevent all the despised castes, the Dhérs, Mhars, &c., from flocking in numbers to their walls?

There is little doubt that if a class of these latter were to be formed in Bombay, they might be trained, under the guiding influence of such professors and masters as are in the service of the Board, into men of superior intelligence to any in the community; and with such qualifications as they would then possess, there would be nothing to prevent their aspiring to the highest offices open to native talent—to judgeships, the grand jury, Her Majesty's commission of the peace Many benevolent men think it is the height of illiberality and weakness in the British Government to succumb to the prejudices which such appointments would excite into disgust amongst the Hindoo community, and that an open attack should be made upon the barriers of caste.

But here the wise reflections of Mr. Elphinstone, the most liberal and large-minded administrator who has appeared on this side of India, point out the true rule of action: "It is observed," he says, "that the missionaries find the lowest castes the best pupils; but we must be careful how we offer any special encouragement to men of that description; they are not only the most despised, but among the least numerous of the great divisions of society; and it is to be feared that if our system of education first took root among them, it would never spread further, and we might find ourselves at the head of a new class, superior to the rest in useful knowledge, but hated and despised by the castes to whom these new attainments would always induce us to prefer them." It is mortifying to a Christian philanthropist to think that such strong social prejudices should exist to create this marked distinction of persons; the mortification, however, is diminished by finding that the despised classes form a very insignificant portion of the community; and when he recollects the prevalence of similar opinions in his own country—of the feelings, for example, that would be roused by the head of the house of Percy or of Howard allying himself with a butcher's daughter, however beautiful, accomplished or wealthy—he perceives that social peculiarities on these subjects lie wholly beyond the just scope of Government interference.

Having thus established, as we venture to presume, that Government education can only be applied to a small section of the community, and that the poor higher castes form the most promising subjects on whom educational influences can be brought to bear, we may proceed to consider the classification of schools which has been adopted in this Presidency. What are our vernacular schools—what our English? Do the first correspond to the primary, the latter to the superior schools of Europe? Education in English for the upper classes? —through the vernacular medium for the masses, the millions?

A hasty analogy would suggest an answer to these questions in the affirmative. Language occasionally used by the Board itself would seem to indicate that some such principle of division dictated the arrangement; and our President particularly requests us to point out that in various minutes on this subject he had overlooked the real facts when he adopted

Appendix C.

the usual phraseology as to masses, &c.; yet a close investigation of the subject demonstrates that the analogy is incorrect and vicious. The existence of primary schools denotes that there are others of a higher order, where a superior education can be attained; but our vernacular schools are planted down in districts where no other means of education is afforded; there are whole collectorates, such as Shalapoor, Khandesh, Kaira and Belgaum, where the sons of the wealthy, of the Native Judge and Collector, as well as of the Brahmin and the poor cultivator, must seek in the Government vernacular school alone the opportunity of obtaining any better education than is offered by the village Puntoji. Moreover, those whom we have designated as the superior classes are found so equally scattered all over the country, and in remote villages, such as Toka, Wái, Trimbuck, &c., that it is apparent exactly the same classes resort to these vernacular schools as to the English establishments. Lastly, the small means at the disposal of the Board exclude the notion of education being offered to the people at large.

But the Board found, when it took charge of the Government schools in 1840, that a very sharp line of demarcation had been drawn between English schools and the vernacular. Nothing but English and thorough English was to be taught in the one; nothing but vernacular in the others. Experience has completely shown that this exclusive system is faulty. Mr. Willoughby has asked very pertinently why, when a boy is admitted into the English school, instruction in his mother tongue should cease? Colonel Jervis has pointed out repeatedly (what however is very obvious) the far greater ease and quickness with which information can be conveyed to a young Native, imperfectly acquainted with English, through the medium of his mother tongue.

The Board, moreover, has perceived (and experience has led the Council of Public Instruction in Bengal to exactly the same conclusion) that a paramount necessity exists for giving to all Native youths who aspire to a character for scholarship, a critical acquaintance with their own language; for years past, accordingly, the Board has been studious to combine the cultivation of the vernacular tongues with the study of English. The experiment has been most successful, for it has been found, as might have been expected, that the study of the two languages might be prosecuted simultaneously, without the slightest obstruction to attainments in either; and it certainly is remarkable that of what is called vernacular education, by far the largest amount, both in quantity and quality, at this Presidency, is to be obtained in the Elphinstone Institution, and not in a vernacular school. This fact clearly appears by the extract given in our last Report, page 4, from Principal Green's account of the acquirements obtained by a boy in his six years' passage through the English school, or, rather, it would so appear when the attainments of boys in our best vernacular schools are looked at and put into juxtaposition. The conclusion to be drawn from these considerations appears to be, that as the classes for whom our schools are intended are very homogeneous in character, and not divisible into upper and lower ranks, the system of education pursued in them should be uniform also, and an opportunity be afforded to all of mastering their own language, through which all elementary instruction must be conveyed, and also of acquiring the rudiments of English, which it is now admitted on all hands must be the medium for superior education.

Sir Charles Lyell has pointed out in one of his instructive tours in America, that popular education must ever be chiefly oral, and oral instruction is of course most efficiently given through the mother tongue of the pupil. The Board, therefore, has always subscribed to the validity of those arguments which have been alleged in behalf of the vernacular medium for the community. It is also self-evident that our best Native masters, such as assistant professors, Bal Shástrí Dádabhai, would be able to give the same amount of information through their own language to a class, in a much shorter period, perhaps half the period, that would be necessary if they had conveyed the instruction through a foreign language, such as English; but if it is desired to produce pupils in our schools who by industry, and by following the same path as their instructors, shall acquire the same amount of knowledge, and if the school period of such a class embraces so long a time as six or seven years, then it is indispensable to put within the reach of the pupil an instrument for self-education after leaving the school, such as the vernacular tongues cannot, and the English language can supply. The conditions here mentioned apply to three-fourths of the vernacular schools under the Board.

Closely connected with the above subject is the amount of encouragement which ought to be given to vernacular literature. The experience of the Board leads them strongly to conclude that it is only in the production of elementary school-books that the patronage of Government can be usefully bestowed. The Board has not been able to ascertain the amount of the large sums of money which have been uselessly spent by Government at this Presidency in the promotion of vernacular literature, but it is very large; and the unsold and unsaleable books in their own depository is a fact of the same quality. Even in school-books it behoves the Board to use much discretion in the character of the books to which it directs its attention; and special care must be taken not to produce works of a higher quality than are suited to the intellectual wants of the population for whom they are intended. The two excellent works of Professor De Morgan on Arithmetic and Algebra, which were translated with so much assiduity by our late colleague, Colonel Jervis, may be cited in illustration of this remark. From inquiries made by the Board, it is doubtful whether there are a dozen masters in the vernacular schools competent to teach the arithmetic, or one to teach the algebra; and in all probability the Board will not be able to sell half-a-dozen copies of the latter work during the next 20 years; yet, under the special orders of Government, the publication of these two works absorbed more than 7,000 rupees of the annual grant, and this at a period

a period when an annual deficiency had already occurred. We also fear that a compilation on Astronomy, in Gujerathi, which has been made with great pains by Principal Green, assisted by Durgaram, and which the Board has published during the present year, will prove too difficult to be of service for such schools and such masters as are at present available in Gujerath.

The explanation of this phenomenon is on the surface. The educated classes of India belong to two divisions—those who resort to the classical languages of the East for their literature, and those who find it in English. To the former class, translations into the vernacular, produced in the mechanical manner which is almost alone capable of being applied when an Englishman and a Shastri undertake the work in common, are particularly distasteful; in the latter class, those who are able to understand a profound work like De Morgan on Algebra seek it out in the original tongue, where they procure both the work itself, and others allied to it, on much cheaper terms than the presses of India are likely for a long period to supply in the form of translations. The uneducated classes, on the other hand, are not yet ripe for such high subjects.

Having thus brought forward in prominent relief the principal educational facts which the experience of the last ten years has forced upon our notice, and which it is believed accord with those which have been observed in other parts of India, it may not be a matter of surprise that the Board, after a careful revision of their existing establishments, as recommended by your Lordship in Council on the 24th April 1850, came to the unanimous conclusion that no beneficial alteration in the existing system could be made without increased expenditure. In Bombay, where alone education of a superior order has been given, we see the happiest results springing from it, such as were described by our President in his Minute (paragraphs 15 and 16), which we handed up in our last Report, and which have been painted still more graphically by a writer in the "Bombay Quarterly Review," who is understood to be a gentleman practically acquainted with the details of education. In the Mofussil, our schools, unsatisfactory as many of them are, have introduced great improvements in vernacular education; they have, moreover, succeeded in awakening the mind of the people to a desire for knowledge; and they have arrived at such a state as to be susceptible of almost boundless improvements at the hands of Government. To add, therefore, to the resources of the Board by closing a single school in which symptoms such as are here described display themselves, appeared to be such a fatal step of retrogression as to be wholly opposed to the main object of Government in fostering Native education; while, on the other hand, your Lordship in Council will recollect, from the Reports of former years, the firm determination which the Board have ever displayed to close all schools, both English and vernacular, in which they have discovered a lack of zeal and co-operation on the part of the Native community.

We consider it, therefore, to be our most emphatic duty at the present epoch, and after the solemn review made by the Board, to urge on Government the propriety of making a further grant for educational purposes. The small annual sum of 1,25,000 rupees has been found to produce no insignificant results; but the Board are wholly impotent to carry out the least extension of the system, or to remedy those obvious defects which every one can perceive without additional resources. The Board are aware that the task has not been, and cannot be, undertaken by Government of educating the whole people, and they have endeavoured to dispel the delusion on this subject in former paragraphs. But to lead towards such a blessed consummation, to introduce a self-supporting system, such as Mr. Willoughby, equally with the Board, points at as our proper aim, it is necessary in the first instance to produce the requisite amount of public spirit and good citizenship amongst the influential classes of India, and this can only be drawn forth by judicious stimulation from the State. We see indications of such a spirit springing up in the island of Bombay; and we will notice presently the attempts made by the Board to give it a further developement; but it cannot be expected that a population of ten millions can be regenerated on a lac and a quarter per annum; and we trust we may be excused for suggesting, in reference to the expressed inclination of your Lordship in Council to afford the Board additional pecuniary assistance, that no worthier object presents itself for a portion of the lapsed pension of the late Peshwa than the extension of education amongst the people he formerly governed.

There are two other directions in which the interposition of Government may be made to subserve the interests of education, and without any recourse to the revenue. The first is in the encouragement to be given to schools by high Government officers. In a former Report we have noticed the valuable assistance rendered by Messrs. Lumsden and Goldsmid, in countenancing youths who had distinguished themselves in the Government schools. Evidence to the same effect, of a very pleasing character, is recorded of the late Mr. Donelly, Revenue Commissioner of Decca, in the Bengal Report for 1848-49. In the present year we have also to mention, with gratitude, the visits of the Revenue Commissioner, Mr. Townsend, to the Government schools, and the valuable hints with which he furnished the Board. On the other hand, Mr. Graham, in his last Report of his superintending tour through Gujerath, points out the evil to the schools which ensues from the neglect of the Government officials: "Some of the local committees," he observes, "as at Dhalka and Jambooseer, never visit the schools at all; and many others display complete indifference." Here again, however, we observe the humanizing effects of superior education, for Mr. Graham adds, some of the committees "are animated by higher considerations, especially where any of the members have received an English education; I may instance the Sudder Ameen of Broach, Moyehdin Munsiff of Bardoli, &c.; such individuals advocate and

Appendix C.

support Native improvement in a right spirit, from experimental evidence of its positive advantages." We would venture to suggest, that a circular letter from Government to the heads of departments, enjoining personal encouragement to the schools, might prove beneficial.

The second direction relates to the much vexed question of official promotion, on which we before addressed Government, and on which your Lordship in Council has been good enough to write to us at length. We beg leave respectfully to intimate that we subscribe fully to the force of the arguments in favour of not diminishing the responsibility of heads of offices by interfering with their patronage. We also see clearly, that experience and training are as necessary in the official line as in any other department of life; and we understand the grounds why a system of Omedwarí has found its way into nearly every office; indeed the latter is not very unlike the system in operation in the public offices in England, where young men of the highest connexions are content to accept clerkships on lower salaries than are received by some of their father's upper servants. But the proposition we desired to urge upon the attention of Government did not interfere with any of the above conditions, for we conceive that as the means of education are now sufficiently diffused throughout the Presidency to enable parents in competent circumstances to avail themselves of our best schools—English schools in most of the zillahs, vernacular schools in all—no one ought to be allowed to enter an office as Omedwar without a certificate of qualification from the Government Superintendent, and, *cæteris paribus*, the highest school certificate should qualify for the first Omedwar vacancy.

We consider that, as regards the further progress of education, we have now discharged our principal task, in indicating, as we have done, the means by which it may be promoted; our own performances in this direction are, and necessarily must be, very limited. The first step to be taken is to discharge, either on pension or gratuity, old worn-out and incompetent masters, who, though the best to be found at the time of appointment, have so often called forth the reproaches, or rather the regrets, of the Board, and whose glaring incapacity operates as an unmitigated evil in the communities amongst whom they are located. The second step is to supply their places with more competent, better instructed, and therefore higher paid masters; but each of these steps requires resources which are not at the command of the Board.

The Board have steadily striven to introduce a system of self-supporting schools by appealing to the wealthier classes in the Mofussil, and they have been especially anxious to encourage the building of substantial school-houses. In the latter direction they have had some success; and in order to bring the subject more prominently before the public, they have obtained, through the kindness of Mr. Conybeare, an elevation and revised plan for a school-house, of which a lithograph is given in this Report. But we regret to have to notice that, up to the close of the current year, we have not had a single application for a school to be supported by the Natives themselves, though, at the time we are writing, such an application, made through Mr. Reeves, has reached us. We think, however, that more activity than has been displayed by our Superintendents in this behalf may enable us to make a more favourable Report in the ensuing year.

In the island of Bombay, however, where superior education has been much more widely extended, the fruits of it are displaying themselves at an earlier period and in a more pleasing form than possibly the most sanguine educationists could have anticipated. It does not, perhaps, lie within the province of the Board to record the spontaneous efforts which are being made by the educated youth of Bombay for the diffusion of knowledge amongst others less fortunately circumstanced than themselves. But it was impossible for the Board to ignore the great facts occurring within their ken—the female schools, publications for diffusing useful information, and vernacular lectures on science, all conducted by young men educated in the Elphinstone Institution, and all denoting both the soundness of the system that had been adopted within those walls, and the true means of diffusing popular instruction on a large scale in India. Advantage was accordingly taken by the Board of this excellent spirit which was observed to exist amongst the young men in question, to attempt, through their agency, to diffuse education more widely amongst the poorer classes of the island than had been hitherto found compatible with the means at the disposal of the Board.

In November 1850, a Circular was issued by the Board, which will be found in the Appendix, No. 4, calling together the principal friends of Native education, when an excellent sub-committee was formed, consisting of the gentlemen in the margin, who undertook to apply themselves to the objects aimed at in the Board's Circular. We have since received a very instructive and satisfactory Report, which we have also placed in the Appendix, No. 4. Amongst the subjects for congratulation in that Report, as offering promise for the future, not the least is to be found in the important movement in favour of education which has now been made amongst the wealthy Gujerathi merchants, who have hitherto stood much aloof from our Government institutions.

We have now exhausted all that need be said as to the future; and we turn with much pleasure to a narrative of the progress made in our different institutions during the last year and a quarter, as it will be found that this period presents the most satisfactory results, both at the Grant College and the Elphinstone Institution, that have been yet witnessed in Bombay. The year is also characterised by what we trust will turn out to be a second Elphinstone Institution; viz., the formation of a new College at Poona, by the absorption of the Sanscrit College into the English school. In order to complete the picture which this Report will present of the results of superior education at this Presidency, we think it advisable

advisable to subjoin in Appendix, No. 5, the views of the Board as to what has been called the failure of the engineer class, and which were elicited by a letter to the Board from the Commission on Public Works.

Appendix C.

EXTRACT from the REPORT of the BOARD of EDUCATION at BOMBAY, for the Year 1851–2.

IT has always been the study of the Board to exclude from their communications to Government any eulogistic statement, or highly-coloured picture, of their efforts to promote education; and they have rather sought to place in prominent relief all such blemishes and defects as have come within their notice, so as to enable Government in its wisdom to apply a remedy, and to further the objects which the Imperial Legislature and Honourable Court have had in view on dedicating a portion of the revenue to the encouragement of education. Accordingly, although in the present year there are some exceedingly satisfactory symptoms of progress to be recorded, still the subject which most emphatically calls for notice at the present time appears to us to be the claims of many portions of the Presidency to share in the blessings of education which the home authorities intended to diffuse generally, but which the Board, from want of pecuniary means, have been compelled rigidly to withhold.

We think we are entitled to assume, by Mr. Secretary Lumsden's letter in reply to our last Report, that your Lordship in Council is well satisfied that the Government grant of 1,25,000 rupees has been effectively expended by the Board in stimulating the Native mind; and it must be deeply gratifying to Government to find, that by the allocation of so small a portion of the revenue of the country, not amounting, as we showed in that Report, to the charges of a single institution in England, a beneficial influence, penetrating more or less deeply, is extending itself amongst ten millions of mankind. In this department, as in many others in India, we may observe what salutary measures for the good of the people may be introduced by an enlightened Government, at a comparatively trifling expenditure.

But it would be erroneous to suppose that all parts of the Presidency share equally, or are equally able to profit by the Government grant. By early dispositions of Government, no less a sum than 44,740 rupees * out of the 1,25,000 rupees has been allocated to the island of Bombay alone; *i. e.* to the wealthiest portion of the Presidency; and although your Lordship in Council agreed with the Board that it would be more expedient to treat the whole of the different grants as one fund, available for the purposes of education, in whatever quarter the wants might be found most urgent, still legal difficulties were deemed, though not by the Board, to prevent the Government grant from being dealt with by Government for education purposes generally.

So, again, those portions of the Presidency most amenable to European influences, and where already the greatest intelligence existed, were the first to come forward and obtain allowances out of the general grant; and from these causes it has resulted, that the grant has become absorbed in places where it was, perhaps, least required; and, therefore, in the more remote Collectorates, where the desire for education is only beginning to awaken, the Board is compelled to turn a deaf ear to all applicants for assistance, your Lordship in Council having so strongly enforced upon us the necessity of economy and reductions, as our present expenditure exceeds the grant by Rs. 19,681. 11. 6. per annum; and thus in the course of a very few months the reserved fund, which is capable of rendering such essential service to education, will be exhausted.

We feel, therefore, that without a considerable extension of the grant—and we cannot place the sum required at a smaller sum than a lac of rupees—the scheme proposed to itself by Government of encouraging education generally will turn out illusory, and the stimulants hitherto applied to arouse exertion and call forth efforts for self-improvement will only generate hopes doomed to be disappointed.

We are aware that, in making our appeal for an increased grant, it is essential to forego the use of vague generalities, and to demonstrate that our view of the question is founded on practical, well-considered and economic considerations. It is so easy to apply to the State for additional resources; it is often such a refuge for departmental feebleness to point out the great things that might be accomplished if Government would but open the purse-strings, that we feel how essential it is, amongst the various applications of the kind that must be addressed to your Lordship in Council, to characterize that one which really demands attention by solid and vigorous argument. But if, on the one hand, we seek to set before your Lordship our views as to the importance of the objects to be arrived at, and our experience as to the various instances in which improvement has been retarded, and a well-constructed organization rendered nugatory from want of means, we fear being led into such lengthy details as will weary your Lordship with a sense of oppressive tediousness; if, on the other hand, we merely express the result of our convictions in a few laconic sentences, we

	Rupees.
* Elphinstone Institution	20,000
Professorship Fund	22,000
West Scholarships	1,124
Clare Scholarships	1,616

Appendix C.

we do not feel ourselves sufficiently masters of expression to distinguish our application from ordinary commonplace.

The main conclusion, however, which we know it is incumbent upon us to establish in the mind of your Lordship in Council is, that in the disposition of the Government funds hitherto committed to our charge, we have, throughout, been governed by the careful, economic and conscientious considerations which are so eminently required when public funds are in question. On this head we would respectfully crave leave to refer to all our past proceedings; and the views of the Board so fully accord with those expressed by our President, in a minute which the Board handed up to Government in 1849, that we now transcribe them: "On looking at the general exigencies of the State, and the tendency in all departments to run into increased expenditure, unless vigorously checked, I think the Government is fully justified in not complying with our demands (for an increased grant), until we are in a condition to demonstrate to them that every rupee of the public money entrusted to our charge is laid out to the best advantage."

We have your Lordship's assurance that our last Report, which was fuller than usual, and which called attention to facts that did not seem to have been generally appreciated, was "the most complete, interesting and instructive that had yet been laid before Government;" that "it contained marked indications of progress never before noticed;" and that "it was replete with suggestions for the future." After this favourable testimony, we feel no hesitation in pronouncing our conviction that the educational system of the Presidency is now becoming so well organized; we have, by slow efforts, and after many experiments, adopted such an efficient system of superintendence, the details of which we will explain hereafter; good schoolmasters, available for village schools, are training in so many localities; the demand for instruction is so clearly, though slowly, developing itself; the stimulus afforded by Government, in its application of official patronage, is producing such powerful effects; above all, the Board see their way so much more clearly to the proper distribution of Government funds, and the establishment of an efficient self-developing system than was possible before the lessons of experience had been gained, as to justify the conclusion that the time has come when the Government, by the addition of a comparatively small grant, may diffuse education to an extent that would be impossible in Europe on means equally limited.

And here, while the Board would, in behalf of the educated portion of the community, convey the expression of their warm thanks for the measure recently promulgated, by which the public service is closed against those who have not been educated, and the Board is empowered to place a pupil on each public establishment, a measure which, as an incentive to education, it is difficult to estimate too highly, they would remark that this very measure, calling, as it does, for as many educated persons as there are public servants, renders it obligatory to place within reach the means of acquiring those attainments which are declared to be indispensable for the due administration of the public affairs of the country.

In order to explain more fully the opinions of the Board as to the mode in which a small grant may be made to exert the widest influence in promoting education, we would beg leave to submit the substance of the views which were recently recorded by us as to the most advisable distribution of the annual sum of 7,000 rupees, which your Lordship in Council has been lately pleased to assign for educational purposes in the Sattara territory:—

"In framing a scheme for the appropriation of 7,000 rupees to educational purposes in the Sattara districts, the Board have the same difficult problem for solution as has occupied them since their commencement, namely, how to make the most permanent impression by means of education over a wide surface with a very small sum of money. The experience of the Board, and the instructive statistics furnished by Mr. Ogilvy, enable us to organize a better system than was first open to us, when everything connected with the subject was new and strange.

"The arguments used by the Board in their last Report demonstrate that, with the small sums allowed by Government, nothing like gratuitous and general education of the people can be attempted; for example, if the grant now made were to be appropriated to the establishment of schools for the very poor in the Sattara country, 40 schools only could be supplied, even with so low a salary to the Pantoji as 10 rupees* a month, which all our experience leads us to think is inadequate to secure the services of an efficient teacher. But the effect of establishing such schools would be to supersede an equal or greater number of the present self-supporting indigenous schools which now exist, to the amount of 448.

"The policy of the Board clearly is to give encouragement to all such self-supporting schools as now exist, not to supersede them, unless we can do so thoroughly by something better. As we are able, therefore, only to maintain a few schools, it is clearly expedient that we should address ourselves to those classes amongst whom a certain demand for education already exists; our object should be to demonstrate to those who already pay for education, that a Government school is able to confer upon them advantages which they cannot procure elsewhere; and when this is proved, if sound principles of action are introduced

---

*

	Rs.	a.	p.
Pantoji	10	–	–
Contingent Expenses	2	8	–
Books, &c.	2	8	–
	15	–	–

duced at the commencement, such portions of the community will pay the larger portions of the necessary expenses, and the Board may then extend education gradually to those individuals who are not in a condition to pay for it themselves.

"The Board, therefore, have two main objects to keep in view; first, to make the Government school demonstrably superior to those now in existence, without superseding the latter; second, to make those who can afford it pay the value of the education they receive, so as to reserve the funds of Government for those who are too poor to pay anything."

Details were then entered into, by which was shown to what extent the indigenous schools might be improved and made training institutions for the Government schools to be established; and how the latter, again, might be connected with the Poona College and the Elphinstone Institution, so as to be the means of bringing forward talent, and encouraging exertion, in whatever part of the country they might be exhibited, and thus to afford a stimulus to the national mind from one end of the Presidency to the other.

We think that by the application of these principles to an increased grant of one lac per annum, with a provision that after the first year, when the present surplus of expenditure had been provided for, not more than 5,000 rupees in any one year should be expended on new establishments; with a provision, also, that the balance in each year should be funded, to run at interest, the educational interests of this Presidency would be placed on a firm basis for the whole of the period to be covered by the ensuing Charter; new schools might then be established gradually, according to the wants of the community; poor localities might be substituted for the more wealthy, as soon as the latter had learnt to perceive the necessity of making some sacrifice to acquire education; and the various wants which are inherent in an educational system, and without which it will never be efficiently organised in India, such as pensions to the aged and worn-out members of the service, the building of school-houses, grants for occasional purposes, on most of which we have made urgent appeals to the Honourable Court from time to time, will all be effectually borne by the reserved fund, which, as before observed, should be running at interest.

We trust that your Lordship in Council will be moved by our representations to obtain for us the grant in question.

Having thus marked out, to the best of our ability, the course of action which it appears to us the results of experience point out as the policy for the future, we now pass on to a notice of the most prominent events of the year which seem fairly to call for expressions of congratulation.

Of all these, incomparably the most important is the successful inauguration of the Poona College, by which, without additional cost to Government, an institution of somewhat doubtful utility has been transformed into a general collegiate establishment, that bids fair, at an early period, to rank amongst the very first of India; full details of its organization will be given hereafter; and it may be sufficient here to state that the anticipations of the Board as to the operation of the comprehensive principles on which the college was founded have been already justified by the results; and the following extracts from a Report of our President, who, in company with Mr. Lumsden, visited the college in January last, will give your Lordship in Council a bird's-eye view of the new arrangements.

"It has occurred to me that my colleagues will not be displeased to hear the impressions made on me by my visit to the new Poona College, which I came round from Bijapur expressly to see, on my return to Bombay, during my excursions of last month. Mr. Lumsden accompanied me, and, as he had never seen the college at Poona before, though he had been actively engaged in his department of the Secretariat in facilitating the amalgamation which has happily taken place, he naturally felt much interested, and we spent several hours in observing the arrangements which had been effected, and in listening to the details afforded us by the different professors.

"On all my former visits to the Sanskrit College, the effect produced on me was most depressing: to witness two young men, who had been perhaps ten years in the college, chopping logic in Sanskrit with the fluency and glibness which only an Oriental tongue can exhibit, and to learn that such logomachy respected some subtlety or metaphysical point of no more value or reality than the vainest discussions of the schoolmen; to be assured by our professional visitors from Bombay that, after all these painful years had expired, the young Shastri could not secure himself a livelihood of five rupees a month on the strength of his useless learning; to hear from high political authorities in Upper India that the great evil they had to contend with was the prejudiced and crafty Brahmins whom the Poona College turned out: these, year after year, were the pieces of information which I acquired in respect of this most useless, or rather most mischievous, place of learning.

"It was, therefore, by a happy coincidence that the strong recommendation of the Board to convert the Sanskrit seminary into a useful English College reached Government at a time when a movement had been made on the part of some enlightened Brahmins to appropriate the Dakshna to more general uses, and that Government was thereby enabled to take the liberal and comprehensive view which has placed the college on a broad basis, and thrown it open to all classes of Natives.

"The effect of the change, even at this early period, was most visible, and I was never more struck with the signs of improvement which were manifested in any institution I had ever seen, although the new college has only been in operation eight months.

"The number of students swelled to 500 or 600; activity in useful branches of knowledge apparent in every department; the Shaster-studying Brahmins coming over, not gradually, but in shoals, to the studies of the English system; so that, as I anticipated when I assented to a much larger Sanskrit endowment than I thought expedient, the self-interest of the

Appendix C.

acute Brahmins themselves is settling the question, by demonstrating the uselessness of many of the chairs which we retained.

"I should observe, also, that the college is most admirably organized in its professors, both English and Native; and it was very gratifying to observe the zeal with which our native astronomer, Keru (Mr. Orlebar's old pupil at the Elphinstone), and Máhádev Shastri, also well known to the Board, were imparting the positive sciences of Europe to their brother Brahmins of the Deccan.

"Lastly, the Visrambagh, or old palace of the Peshwa, in which the college is now located, and as to which the Board will recollect there was much discussion respecting its suitableness, has been so well adapted to the ends in view by the able arrangements of Major Candy, that I do not hesitate to express my humble opinion that it is the best architectural edifice for educational purposes that I have seen in India, and I have seen most of them.

"We saw much else in Poona to gratify us. I will notice only the zeal which is apparent in the best educated of the young men trained in the English school and English department of the late Sanskrit College to diffuse improvement among their fellow-countrymen, and the spontaneous movement, akin to that of Bombay, which is taking place among the Natives in favour of female education. One young man, named Joti Govind Rao Phuley, a gardener by caste, but of a certain independence of fortune, deserves to be particularly noticed; and possibly the Board might think it well to honour him by the gift of a medal, or by some other distinction. This young man has not only formed a female school, which he teaches gratuitously for four hours a day, but he has also trained his wife, by three years' careful tuition, to assume the office of schoolmistress; and the latter has a normal class of three other young women, whose husbands, Brahmin schoolmasters, are equally enthusiastic in the cause."

The next event, in point of importance, which requires to be commemorated, is the marked encouragement which your Lordship in Council has been pleased to extend to education during the past year. In our last Report, paras. 33 and 34, we pleaded earnestly for Government assistance in two directions there indicated by us, and the mode in which our communications have been received has been deeply gratifying to the Board. But the unexpected stimulus afforded by Government at a later period of the year, when, out of eight new appointments to be conferred on Natives in the revenue department, half of the whole number was reserved for educated young men of distinction, although without departmental knowledge, appears to us to be the most beneficial step ever taken in this Presidency for the encouragement of superior education. We trust sincerely, and are very sanguine, that the deputy collectors thus appointed, Messrs. Dadoba Pandurang, Naorozji Beiramji, Vinaik Wasudev and Nanabhai Moroji, will not only exhibit sufficient official aptitude in their new careers, but also such an amount of rectitude and trustworthiness as shall do credit to the Government institutions in which they have been trained.

We have already mentioned the grant of 7,000 rupees which has been allocated by your Lordship in Council for the support of education in the Sattara districts, but we trust that, for the reasons above assigned, we may be justified in looking upon this as only a small instalment of the lapsed pension of the ex-Peshwa, which we ventured in our last Report to indicate as an available source for the application of good government to his former territories. There is a daily increasing demand for education in Khandesh, that province of the Peshwa which he bequeathed to us in the greatest disorder, a prey to robbers, and in many parts so unhealthy as to be never visited by other than official persons; and which, therefore, appears to have an unusually strong claim to benefit by the reversion to the State of Baji Rao's own income. The Board have been informed privately, that as large a sum as 11,000 rupees has been put aside by the inhabitants of Khandesh for the purpose of aiding the Government in establishing an English school at Dhoolia; but the Board have been obliged, by want of means, to turn a deaf ear to all the appeals for assistance they have received.

There remains but one other subject for notice in this place, namely, the establishment of an English school at Tanna; and this only requires to be especially mentioned here, because there were peculiar circumstances connected with its formation which appear to us to be deserving of careful attention, as they seem to indicate the means by which a self-supporting system of superior schools may be gradually organized.

Your Lordship in Council is aware that Tanna has never been a locality in which superior education has flourished, although the Sudder station of a very large zillah, and a considerable *entrepôt* on the line of trade between the North-West Provinces and Bombay; it contains a population of only 11,120 souls, and it cannot be predicated of them that they are either thriving or wealthy. The Banyans, as usual, have been hitherto indifferent to the advantages of superior education: the higher castes of Natives connected with the Government establishments were enabled to obtain sufficient instruction for themselves to secure the hereditary transmission of office without an English school; the remainder of the population was too poor to be able to devote much time to a school career. The consequence was, that the Board was compelled, as your Lordship in Council will remember, after two unsuccessful efforts, to abandon the English school which they had established in the town. The circumstances under which the school was closed are detailed in our Report for 1849, paras. 20, 22.

We are now happy to report that, in the year 1851, the inhabitants of Tanna, having experienced during two years the evils to which they had become exposed by the want of an English school, were induced to accede to the terms which had been proposed to them by the Board in 1849, and they expressed their willingness to provide a salary of 50 rupees

for

for the schoolmaster. They further subscribed amongst themselves a sum of 1,500 rupees, to which the Board added a thousand for the building of a school-house; and we have the satisfaction of recording, that with this sum, and the aid of the prisoners kindly lent by the Judge of Tanna, Mr. Scott, of the road and tank department, has built for us an elegant and commodious school-house, a view of which will be found in this frontispiece; and we think it due to that gentleman to record that he not only furnished the design and most vigilant superintendence for this building gratuitously, but also, as we are informed, contributed to the subscription of his fellow-townsmen the munificent sum of 500 rupees, being one-third of the sum subscribed. Appendix C.

We were thus enabled to establish, in 1851, an English school in Tanna, without any cost to the Board beyond the sums contributed for the school-house, for school furniture, &c., and we have been studious to note the steps by which this happy consummation was arrived at, from a conviction that what has been done at Tanna may be imitated elsewhere, whenever an equally favourable conjunction of circumstances presents itself; but we have omitted to state that the mainspring of the movement, and, indeed, the author of it, was the Zillah Judge, Mr. Keays, and we have much pleasure in thus publicly recording the gratitude which we conceive is due to that gentleman.

Appendix D.

(Referred to in the Evidence of the Rev. Alexander Duff, Quest. 6087, page 46.)

GENERAL REPORT on Public Instruction in the North-Western Provinces of the Bengal Presidency, 1843–4, by J. Muir, Esq., C.S. Appendix D.

MEMORANDUM on the State of the Sanscrit College at Benares, and the Means of its Improvement.

I will first state the system of instruction at present pursued in the Sanscrit College, as far as I am acquainted with it, and then suggest such measures for its improvement as may appear to be practicable.

2d. For details in regard to the number of professors, their salaries, and the books which form the subjects of their lectures, I would refer to a report by Captain Marshall, dated 3d May 1841, which will be found at pp. xcv—cxi. of the Appendix to the Report of the General Committee of Public Instruction for 1840–41 and 1841–42. It will thence appear that in addition to grammar, poetry, law and astronomy, instruction is also afforded in judicial astrology (*vide* List of Books at the top of p. cxi.), and in the Vedanta Nyaya and Sankhya systems; in short, the religious, ritual and social institutions, the mythological legends, and the astrological superstitions, as well as the philosophical and scientific systems of the Hindoos, with all their errors, form a considerable part of the subjects of the college course. The metaphysical systems are notoriously characterized by grave errors, the Vedanta being decidedly pantheistic, the Nyaya maintaining the eternity of matter, and the Sankhya, in one of its branches, being of an atheistic tendency, and even the astronomy which the scientific books of the Hindoos teach is the exploded Ptolemaic. Present state of the College. Erroneous system taught.

3d. It may, therefore, not unnaturally be asked by a person not acquainted with the history of the various educational schemes which have been current in India, how such a system as this—(which would appear to have a directly opposite tendency to that of the English and Vernacular schools established by Government for the enlightenment of the people, and the removal of their ancient errors)—how such a system as this ever came to receive the patronage of the State. I have no means of stating from authentic sources the views of the founders of the Benares College, or whether any pledge was given for its permanent support; but the idea which gave rise to it, and other Sanscrit and Arabic Colleges, doubtless was, that it is politic to conciliate the good-will of the natives by the encouragement of their venerated learning, and that although their books contain much that is erroneous, yet that their prejudices would deter them from the acquisition of purer truth, and that even such knowledge as their own literature imparts is far preferable to ignorance. Whatever degree of attention may be due to these arguments, or to the additional one, that as the Sanscrit and the Arabic are in a great measure the sources of the spoken languages of the country, the cultivation of the former is indispensable to the purity, and still more to the improvement of the latter, it seems to be pretty clear that no institution on the same plan as the existing Sanscrit Colleges would ever have been founded in the present day. Question how the Oriental College system came to receive State support. Their alleged advantages.

Appendix D.

What are their uses and susceptibility of improvement.

4th. Their existence, however, being a fact, it remains to be considered what uses, if any, they now subserve, and whether they are susceptible of such improvement as both in a moral and prudential point of view may justify the patronage now accorded to them by the State.

Uses of the Sanscrit Colleges.

5th. *First*, there can be little doubt that the support of these colleges must, so far as it goes, conciliate the good-will of the natives. *Second*, it seems also clear that the cultivation of Sanscrit and Arabic must have the effect of refining and enriching the vernaculars; but, so far as this end is concerned, it is the grammar of the learned languages which would be studied rather than the literature or the philosophy which they embody. *Third*, the more scientific works of the Hindoos, the Siddhants, though in some respects erroneous, may undoubtedly be used with great effect (as the late Mr. Wilkinson abundantly proved) in confuting the still grosser errors of their fabulous cosincal systems, and may be made stepping-stones to the study of the true system of the universe. *Fourth*, the purely mathematical and algebraic portions of the Siddhants are, I believe, free from error. *Fifth*, the poetical and rhetorical literature of the Hindoos, though in some respects it does not accord with the European standard, is doubtless a natural development of Asiatic taste and genius, and as such likely to form, if studied under proper supervision, a source of refinement and cultivation to the more intelligent youth of this country, whose minds we should not attempt, by an unnatural constraint, to mould too rigidly after an European type. *Sixth*, it is but fair to indulge the natural predilections of the Hindoos by affording them facilities for the study of a literature of which they might well continue to be proud, even if they had rejected the religion and the philosophy of which it forms the vehicle.

How they may be improved.

6th. If the Government are of opinion that these or any other beneficial ends are really gained by the patronage of Sanscrit literature, and that they are sufficient to counterbalance the evils which are incident to its study, and to vindicate the support of the existing colleges by the State, it will then remain to be considered how far the existing evils may be removed, what particular scheme of instruction will best effect the purposes above indicated, and how far other information of a more solid and obviously useful description may be added to that of a more purely literary and refined character just referred to.

Detailed suggestions for their improvement.

7th. I shall attempt to show what may be done in each of the several departments of instruction now pursued in the college.

I.—Grammar.

In the Grammatical Department.

8th. This branch is one which obviously would admit of no alteration except as regards the methods of teaching. Though the native system is complicated and encumbered with technicalities, and the learner's progress is, I believe, but slow, yet it is also generally sure, and the knowledge acquired exact. I should suppose also that it would be difficult to induce the pundits to modify their methods materially. I received some years ago, from the late Mr. L. Wilkinson, a small lithographed compilation, which I think was used in the Poona Sanscrit College, and was introduced as simpler than the ordinary grammars. Further information could be sought on this and other points from Bombay.

II.—Philosophico-Theological System, Vedanta Nyaya Sankhya.

In the Philosophico-Theological Department.

9th. From the general character of the Hindoo Shasters, and the views of their adherents, I imagine that whatever is taught as a branch of them is inculcated dogmatically, as requiring implicit credence on the part of the student, and neither proposed for his consideration and judgment, nor stated merely as a matter of information. At the same time it is not denied by the Hindoos* that their philosophical systems are at variance with each other on some important points (in regard to which they tolerate considerable latitude of sentiment), and these differences form the subjects of occasional public discussions among the pundits, though it is held that the authority of the Vedanta as founded on the Vedas is supreme, and, consequently, the professor of either of the other systems, if he wishes to retain the reputation of perfect orthodoxy, must either, I imagine, explain away the discrepancies, or admit the error of his own creed.

By leading the students to compare the systems and bring them to the test of reason.

This degree of toleration in regard to doctrine would, however, appear to point out a way in which these metaphysical systems (if the Government should determine to retain them as branches of instruction) may, from being sources of error, be converted into tolerable instruments for strengthening the reasoning powers. If it is the practice of the pundits to argue publicly the various questions to which they refer, it would seem that they could have the less objection to the students being examined thereon in such a manner as to require them to compare the several systems with each other, and bring them to the test of reason, exercises which it might be hoped would, by degrees, lead to the formation of precise and accurate habits of thought, and train the pupils not only to subtlety, which the existing system gives, but also to soundness of reflection, which it fails to impart.

I observe from the Report on Public Instruction for 1842–43, p. 52, that the Vedanta class in the Calcutta Sanscrit College has been abolished, in consequence of the death of the pundit and the small number of the students (three), and a class of the ancient literature and history of the Hindoos established in its place, and that it has been declared that the Vedanta is to form no part of the public course there in future, but may be taught privately to any student desiring it.

III.—Poetry

* *See* Colebrooke's Essays on the Philosophy of the Hindoos.

III.—Poetry and Rhetoric.

In the Departments of Poetry and Rhetoric.

10th. It appears from Captain Marshall's list of books used in this department, that no only are poems read, but treatises also, on the principles of poetry and rhetoric, are studied. Any books of this kind, though the principles of taste which they lay down may not be perfectly sound, must have some effect in enlarging and cultivating the mind. In regard to the poetical works which are read, some improvement might probably be effected by substituting the study of the Sanscrit dramas (which are already down on the list as part of the existing course, but are probably not much read) for that of the narrative poems: the former seem to contain much more of nature and every-day life, and less of mythology than the latter. Besides these, the Raja Taranginee, or History of Cashmere (which, though of less interest from its confined local character, is, as is well known, the only original history to be found in Hindee literature) might be read in this class. The students might further be made to read a little description of England, in Sanscrit, compiled under my care, which would tend to open their minds. There is also a sketch of Indian history (with references to that of the Greeks and Romans), written by myself in Sanscrit verse, containing 45 pp. and about 500 slokas, which might have been used to give the young men some idea of the past history of their own country, were it not that it contains many remarks on the Hindee writings which it might not be prudent to submit to them in so public a manner; these parts, however, might be removed, and the work rendered an unexceptionable manual. Further, Mr. Marshman's History of India, which, though somewhat free in its strictures on the Hindoo books, has, in its original English form, been introduced into all the Government schools, might also be used in the Sanscrit Colleges, through the Hindee translations which the Agra School-book Society are on the point of publishing. I noted above, that the Report on Public Instruction for 1842–43, at p. 52, refers to the appointment of a professor of the ancient literature and history of the Hindoos in the Calcutta Sanscrit College; it does not, however, mention what were the text-books the Professor Kamalakant proposed to use, or what was the character of the instructions he intended to give. The secretary of that college could perhaps afford some information on this head.

By the study of the Sanscrit dramas.

Of the History of Cashmere.

Of the description of England.

And of other works.

References to a new class in the Calcutta Sanscrit College.

IV.—Mathematics, Astronomy, Astrology.

Suggestions for improvement of Mathematical Department.

11th. This is a class which, in one of its branches, is susceptible of being turned to good account, while in another respect it is one of the most obnoxious. The Sanscrit works in algebra, mathematics and astronomy, the Siddhants, form, it is well known, the most accurate and valuable portion of Hindoo learning, the purely mathematical parts being, I believe, quite sound, though the astronomical system is the exploded one of Ptolemy. This system, with all its errors, forms a most valuable weapon with which to assail the absurd accounts of the form of the earth and the construction of the universe contained in the Puranas; and the sound parts of the Siddhants (such as those which teach the rotundity of the earth and its isolated position in space) may be used as an authoritative basis, admitted by the Hindoos themselves, for the support of those further truths which the Copernican astronomy unfolds. It appears from Captain Marshall's Report above referred to, head XIV. (p. xcviii. of Appendix to Report for 1840–42) that it was then proposed to appoint a new professor of arithmetic and natural philosophy in the Benares' Sanscrit College, in addition to the two existing astronomical pundits; accordingly, in February 1842, a very interesting person, a young pundit of Nagpore, Bapa Deo, was nominated, on the recommendation of the late Mr. Wilkinson; he appears to be a very good algebraist and mathematician, and is, I believe, well read in the Siddhantic astronomy, as well as familiar with the popular arguments for the Copernican; but he has not yet mastered the scientific principles of the latter, and, from his limited knowledge of English, I fear it will be long before he will be able to do so; he is at present composing a treatise on Algebra, on the European system, in Sanscrit; he should, I think, be urged to devote himself to the study of English, and to qualify himself by degrees to demonstrate, on mathematical principles, the truths of the Newtonian theory. In the meantime, the class of Bapa Deo is small, and the students should be attracted to it or the other mathematical class by an intimation that they shall all have to undergo an examination in this department, and that proficiency in it will be required as a qualification for scholarship.* There is a small popular book on Natural Philosophy and Natural History, compiled in Sanscrit, under the Rev. Mr. Yates's superintendence, which might be occasionally read in this class with advantage; and the professor would be able to give further explanation in regard to those parts of it which refer to astronomy.

Steps already taken.

Qualification of Bapa Deo.

How they may be increased.

And students drawn to this department.

Study of the Padartha Vidy'a Sara.

Question whether useful books should be compiled in Sanscrit.

12th. This naturally leads to the question, whether, if the Sanscrit Colleges are to be maintained on an efficient footing, it would be advisable to have a certain number of works compiled in Sanscrit, in various departments of useful knowledge, so as to enable those students who confine themselves to that language to attain a modicum of sound information, or whether they should be left to seek such information through the medium of the vernacular or of English. It seems to me that a few such Sanscrit compilations would be useful, so long as the college is kept on its present footing, and in order to the completion of the various reforms which I have suggested, though doubtless many of the purposes for which these compilations would be necessary will now be sufficiently answered by the proposed amalgamation

* This may be the rule at present, but I have no means of ascertaining.

Appendix D.

mation of the Sanscrit and English Colleges. At the same time, it must be recollected that we can scarcely expect the result of this experiment to be at first so satisfactory as in Calcutta,* where a much greater impression in favour of European knowledge has been created than we can assume to exist at Benares.

Astrology a part of the astronomical department: how it should be dealt with.

13th. Astrology forms a part, and I believe the most popular and numerously attended department of the original astronomical classes. It is difficult to deal with this subject. Perhaps the teaching of astrology should be interdicted at once, and the pundits (of whom there are two, besides Bapa Deo) directed to confine their prelections to arithmetic, algebra, mathematics and astronomy. The only other mode I see of proceeding would be, without formally prohibiting astrology, to omit all recognition of it, and prescribe that so much time should be devoted to the acquisition of the other branches as should leave no time for its study.

V.—Law.

Improvements in the Law Department.

14th. This is obviously a department useful and necessary in some respects, though, in so far as it touches on the Hindee castes and ritual, its tendency is to perpetuate feelings of bigotry and exclusiveness. There is little doubt, however, that by proper superintendence these more noxious parts of the subject might be thrown into the back-ground, and the students' attention directed more to the principles of general law, the forms of legal procedure according to the Hindoo Institutes, &c.; and it might also be practicable to engraft on this department a course of instruction upon the principles of jurisprudence, and of human duty in its various ramifications.

Difficulties in the way of these reforms.

On the part of the pundits.

And on the part of the students.

Answered.

15th. It is not to be supposed that such reforms as those just suggested can be carried into effect without difficulties arising both from the pundits and the pupils; the former will naturally dislike innovation, and be slow to adapt themselves to any change of system: as, however, I imagine they are all good general Sanscrit scholars, they ought to be capable of undertaking any department that may be entrusted to them, which may not require any peculiar scientific knowledge. The second difficulty refers to the students, of whom, though some may attend the college to acquire such general knowledge as may raise them in popular estimation, yet most, no doubt, seek a practical knowledge of such branches as will yield them a livelihood, either as teachers competent to instruct in the various current books and systems, or by calculating nativity and performing other Brahminical offices: any modification, therefore, of the studies of the college which should interfere with these objects would diminish the number of students. On this it may be remarked:—1st, that such loss of students is not sufficient to outweigh the benefits of a more rational course of tuition; 2dly, that the new plan of scholarships will probably always attract, under any change of system; 3dly, that the students may become teachers of sufficient celebrity if they are well grounded in grammar, poetry and mathematics, even though they should receive no instruction in the Hindoo mystical theology in the Government seminaries; and 4thly, that it can never become a Christian and enlightened Government to train up youths to practise upon the credulity of their countrymen, through the delusive arts of astrology.

Union of Sanscrit and English Colleges.

And improvement of vernacular education.

16th. In addition to the specific means of improvement in the internal system of the Sanscrit College, which have been above indicated, there are two proposed measures which are likely, if carried out, to have a more powerful effect than all the rest; I mean the amalgamation of the Sanscrit and English Colleges under one roof (which, however, would not seem to be immediately practicable), and the proposal to communicate instruction more thoroughly and vigorously than heretofore through the medium of the vernaculars. It is obvious that the students of Sanscrit possess, if but stimulated to exert it, the power of becoming the most accomplished vernacular scholars, of acquiring with ease all the information which may be embodied in their mother tongue, and further, of making themselves the most skilful compilers of vernacular books.

Importance of the Sanscrit College.

Whether its maintenance is pledged or not.

17th. This subject, of the best manner of turning the Benares Sanscrit College to account is a most important one, as the establishment is extensive, the pundits being eleven in number, besides an assistant secretary and librarian, and maintained at a monthly cost of 816 rupees, exclusive of the Persian department and servants. I am not well informed on what understanding the college was originally founded, but I think there is some pledge to maintain *a* college, or *the* college, as the condition of certain lands or funds being assigned by some individual at Benares.

Further information may, no doubt, be obtained from the local authorities.

(signed) J. Muir, Civil Service.

Agra, the 2d April 1844.

---

* *See* p. 52 of General Report on Publ. Instr. for 1842–43.

Appendix E.

(Referred to in the Evidence of the Rev. Alexander Duff, Quest. 6107, page 54.)

The ENGLISH EDUCATION ACT of Lord William Bentinck, with Illustrative Remarks by Dr. Duff.

One of the last acts of Lord William Bentinck's administration was the promulgation of the following Resolutions on the part of the Supreme Government of British India :—

Fort William General Consultation, 7 March 1835.

The Governor-general of India in Council has attentively considered the two letters from the Secretary to the Committee,* dated the 21st and 22d January last, and the papers referred to in them.

1st. His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European literature and science among the natives of India; and that all the funds appropriated for the purposes of education would be best employed on English education alone.

2d. But it is not the intention of his Lordship in Council to abolish any college or school of native learning, while the native population shall appear to be inclined to avail themselves of the advantages which it affords; and his Lordship in Council directs that all the existing professors and students at all the institutions under the superintendence of the Committee shall continue to receive their stipends. But his Lordship in Council decidedly objects to the practice which has hitherto prevailed of supporting the students during the period of their education. He conceives that the only effects of such a system can be to give artificial encouragement to branches of learning which, in the natural course of things, would be superseded by more useful studies; and he directs that no stipend shall be given to any student that may hereafter enter at any of these institutions; and that when any professor of Oriental learning shall vacate his situation, the Committee shall report to the Government the number and state of the class, in order that the Government may be able to decide upon the expediency of appointing a successor.

3d. It has come to the knowledge of the Governor-general in Council that a large sum has been expended by the Committee on the printing of Oriental works; his Lordship in Council directs that no portion of the funds shall hereafter be so employed.

4th. His Lordship in Council directs that all the funds which these reforms will leave at the disposal of the Committee be henceforth employed in imparting to the native population a knowledge of English literature and science, through the medium of the English language; and his Lordship in Council requests the Committee to submit to Government, with all expedition, a plan for the accomplishment of this purpose.

(A true copy.)

(signed) H. T. Prinsep,
Secretary to Government.

In order to estimate aright the real nature and importance of this Government enactment, it is necessary to enter into various minute details.

That the subject may be rendered as intelligible as possible to those unacquainted with the state of things in the East, I shall endeavour, *first*, to illustrate the *nature* and *amount* of the change effected by this Act in the Government schemes of education; *second*, advert to some of the *reasons* that tend to vindicate the *propriety* and *excellence* of the change; and, *third*, point out some of its *legitimate tendencies* and *ultimate effects* on the *national mind* of India.

PART I.

Let us endeavour to ascertain the *nature* and *amount* of the change effected by this Act in the Government schemes of education in India.

The various materials designed to illustrate this head I shall dispose of in a series of statements,

* What Committee is referred to in this and the subsequent paragraphs will be found explained in the illustrations that follow.

Appendix E.

statements, corresponding successively with the above resolutions that compose the Government enactment.

I. In order to convey the full force of the *first* resolution in the series, we may at once embody the *original* design of Government in the following proposition:—*The open, avowed, and leading object of the British Government in India, up to the 7th March* 1835, *was the promotion of Oriental literature and science* chiefly among the higher and more influential classes of the natives.*

This proposition may be established, first, by a reference to the *declared sentiments* of the *official organs* of Government; and, second, by a reference to their *general uniform practice.*

1st. The Indian Government having at an early period established a Mahammadan College at Calcutta, and a Sanskrit College at Benares; and the British Parliament, on the renewal of the Honourable East India Company's Charter in 1813, having enjoined one lakh of rupees (10,000 *l.*) annually, to be devoted to native education, the Executive in Calcutta deemed it proper to organize a Board of Management, under the designation of "The Government Committee of Public Instruction." This Committee is composed of the officers whom the Government specially appointed to that duty, with exception of the Secretary in the general department, who is *ex officio* member.

The duties of the Committee, says the Secretary† in one of his reports, are to superintend the various native colleges and seminaries established, supported, or assisted by the Government of Bengal;‡ to direct the course of study pursued at each, and to receive periodical reports of the examinations held at them; to receive and audit the monthly bills of each, and in most cases to pay to them their several appropriations; to receive monthly the sums payable by Government to the various colleges or the general education fund, and when not payable, as above, to place them in account with the Government agents, and from time to time to direct their being laid out in particular securities; to receive and decide upon proposals for composing, translating, editing, and preparing or printing works likely to be serviceable to the colleges; and to procure and furnish such books as may be required. The Committee is the channel of all correspondence with Government on the subject of native education, and furnishes an annual report of the proceedings of the different colleges, made up from the reports of the examinations, as well as accounts of the printing and distribution of books, and the state of the funds.

It is to this Committee, thus officially constituted the organ of Government, that reference is so frequently made in the above-cited resolutions of the 7th March 1835.

What then were the principles by which this Government Committee professed to regulate their proceedings up to this date?

In a despatch from the Honourable the Court of Directors, under date the 18th February 1821, on the subject of the education of the natives of British India, it was suggested that, though, "in the institutions which existed on a particular footing, alterations should not be introduced more rapidly than a regard to existing interests and feelings would dictate;" and though aware of the necessity of "consulting the prejudices of the Mahammadans and Hindus," yet the attempt to introduce "improved methods and objects of study" should be constantly kept in view. In reference to this despatch, the Committee addressed a joint letter of explanation to Lord Amherst, Governor-general in Council, dated Fort William, 18th August 1824, unfolding their principles and vindicating their proceedings. The nature of these may be gathered from the following extracts from this explanatory letter:

"In the first place, without denying that the object of introducing European literature and science may have been somewhat too long overlooked, it may be questioned whether the Government could originally have founded any other seminaries than those which it actually established; viz., the Calcutta College, to teach Mahammadan literature and law, and the Benares College, to teach Sanskrit literature and Hindu law. It may be added, what else had the Government to offer on an extensive scale? What means existed of communicating anything but Mahammadan and Hindu literature, either by teachers or books? It was, therefore, a case of necessity; and almost all that the Government, in instituting a seminary for the higher classes, could give, or the people accept, through such a channel, was Oriental literature, Mahammadan, or Hindu."

"The Honourable Court, however, seem to think that the same circumstances no longer impede the introduction of useful knowledge; and that in establishing a college in Calcutta, it should not have been restricted to the objects of Hindu learning; on this point, we beg to observe, that the new Sanskrit College in Calcutta was substituted for two colleges, proposed to be endowed at Tirhut and Nuddiya, the original object of which was declaredly the preservation and encouragement of Hindu learning. It is, however, of more importance to consider that the Government had in this, as well as in former instances, little or no choice; and

* The *general nature* of Oriental literature and science, as well as the *pernicious tendency* of the larger moiety of the different systems, will be best illustrated when we come to treat of the *second* leading head, or the *reasons* that tend to vindicate the *propriety* of the change.

† The Secretary to the Committee here mentioned was H. H. Wilson, Esq., now Professor of Sanskrit in the University of Oxford.

‡ It is well to mention here, once for all, that all the statements which follow refer *exclusively to the Presidency of Bengal.* In the Presidencies of Madras and Bombay, native education, though not neglected, has not been encouraged by Government to the same extent as in Bengal. Besides, not having authentic official documents relative to educationary operations in these Presidencies in my possession, I think it best to confine my remarks entirely to a department connected with which I happen to possess papers, accurate and authoritative beyond the possibility of contradiction.

and if they wished to confer an acceptable boon upon the most enlightened, or, at least, most influential class of the Hindu population (the learned and Brahmanical caste), they could do so only by placing the cultivation of Sanskrit within their reach; any other offer would have been useless; tuition, in European science, being neither amongst the sensible wants of the people nor in the power of the Government to bestow."

"As long as this is the case, and we cannot anticipate the very near extinction of such prejudice (*i. e.*, against European learning), any attempt to enforce an acknowledgment of the superiority of intellectual produce amongst the natives of the West could only create dissatisfaction. The actual state of public feeling is, therefore, we conceive, still an impediment to any general introduction of western literature and science."

Such was the decisive language of the Committee in 1824. With what invariable consistency they continued to adhere to views and principles so deliberately formed and adopted may be inferred from a few passages in the conclusion of their report, dated December 1831:

"A review," say they, "of the different establishments, under the charge of the Committee, will indicate the principles by which their proceedings have been regulated, and which have been acted on in compliance with the injunctions of the Honourable Court of Directors, as well as in consequence of their own convictions, as stated in a letter to Government, explanatory of their views, dated 18th August 1824."

"The Committee has, therefore, continued to encourage the acquirements of the native literature of both Mahammadans and Hindus, in the institutions which they found established for these purposes, as the Madrissa (Mahammadan College) of Calcutta and Sanskrit College of Benares. They have also endeavoured to promote the activity of similar establishments, of which local considerations dictated the formation, as the Sanskrit College of Calcutta, and the Colleges of Agra and Delhi, as it is to such alone, even in the present day, that the influential and learned classes, those who are by birthright or profession teachers and expounders of literature, law and religion, Maulavis * and Pandits, willingly resort.

"In the absence of their natural patrons, the rich and powerful of their own creeds, the Committee have felt it incumbent upon them to contribute to the support of the learned classes of India by literary endowments."

Without multiplying more quotations of similar import, it must be remarked, that we have nothing to do with the *validity or invalidity of the reasons* adduced by the Government Committee in justification of their proceedings. These reasons may be well or ill founded; they may be weak or powerful. The simple and sole point we have at present to do with, is the *statement of fact* respecting *the object* so steadily and unchangeably pursued by them.

And from a perusal of the preceding extracts from their own letters and reports, does it not appear, with a redundance of evidence, that the *open, avowed and leading object* was the promotion of *Oriental literature and science* among the higher and more respectable classes of Mahammadans and Hindus?

2d. Let us next direct our attention to the *general uniform practice* of the Committee.

This *practice* will show with what fidelity their avowed principles were carried out into actual development, and to what extent their primary object had been attained.

The principal institutions,† established with the design of *practically realizing* the *great objects* contemplated by the Indian Government, were the following:—

The Mahammadan College of Calcutta.

This College was founded by Warren Hastings in 1781, to assist in preserving a knowledge of Persian and Arabic literature, and of Mahammadan law, amongst respectable individuals of that persuasion. A building wes erected for the college, and the expense provided by a grant of land in the neighbourhood of Calcutta, which was commuted, in 1819, for a fixed income of 30,000 rupees (3,000 *l.*) a year.

The following are the studies and the books:—

General Literature.—Makamat Hariri, Nufhutul Yemen, Subah Moallakah, Tarikh Timuri.

Logic.—Shereh Tuhzeeb, Kutbi, Mulla Jelalli.

Rhetoric.—Mukhtasurel Mani, Mutawal.

Philosophy.—Maibuzi, Sadra, Shems Bazaiya.

Law.—Nur al Anwar, Touzih, Maselem Assabuth, Shereh Vekaya, Ashbahunnazair, Hedaya, Feraiz.

Mathematics.—Kholasset ul Hisab, Arabic translation of Euclid.

Medicine.—Shereh ashbah Nufeesa, Uksari, Sudeedee, Tushreehool kulb, Osteology in Persian, Aneesool Mushherraheen.

Sanskrit

* Maulavi is a Mahammadan learned in Arabic and Persian literature. Pandit is a Hindu Brahman learned in Sanskrit literature.

† The youths attending these institutions were almost all from the more influential classes of natives. *None but the sons of Brahmans were ever admitted into any of the Sanskrit Colleges.*

Appendix E.

Sanskrit College of Calcutta.

This institution was first planned in 1821, in lieu of colleges at Nuddiya and Tirhut, which it had been in the contemplation of Government, in 1811, to endow, at an annual charge of 25,618 rupees (2,562 *l.*) This sum was accordingly appropriated to the maintenance of the Sanskrit College of Calcutta; and a further sum of 5,000 rupees (500 *l.*) was subsequently added to the appropriation from the general education fund.

The studies and the books are as follows:—

Grammar.—The Mugdhabodha.
Literature.—Bhatti, Raghu Vansa, Kiratarjuniya, Magha, Naishadh, Dasakumara, Sakuntala, Malati Madhava.
Rhetoric.—Sahitya Derpana, Kavya Prakasa.
Arithmetic.—Lilavati, Bij Ganita.
Logic.—Bhasha Parichheda, Siddhanta Muktavali, Nyaya Sutra Vritti, Vyaptyanugama of Gadhadhari, Siddhanta Jagadisa, Siddhanta Mathuranath.
Medicine.—Susruta, Charaka, Madhava Nidan, Bhava Prakasa, Chukradatta, Vidyaharavali.
Theology.—Vedantasara, Panchadasi, Bhagavat Gita.
Law.—Manu, Mitakshara, Daya Bhaga, Dayakrama, Daya Tatwa, Dattaka Chandrika, Dattaka Mimansa, Vivada Chintamani, Tithi Tatwa, Sudhi Tatwa, Prayaschitta Tatwa.

The Benares College.

This College was established by Mr. Duncan in 1792, to preserve a knowledge of Sanskrit literature and Hindu law amongst the Pandits. In 1820, it was completely re-organised. The fund set apart for its support was 20,000 rupees (2,000 *l.*) a year from the revenue of the province. As, during several years, the full establishment was not kept up, a sum exceeding a lakh of rupees (10,000 *l.*) was accumulated, the interest of which is now also applied to the support of the institution.

The studies and books are—

Grammar.—Five native* works.
Rhetoric.—Five.
Vedant Theology.—Nine.
Mimansa† *Philosophy.*—Two.
Logic.—Six.
Sankua‡ *Philosophy.*—Three.
Puranic Theology.—Two.
Law.—Thirteen.
Arithmetic and Astronomy.—Fourteen.
Arabic and Persian.—Twenty-three, in different departments of literature and science.

The Agra College.

This institution arose out of a bequest made by Gungadhar Pandit of a portion of the rents of villages in the Agra and Alighar districts, for charitable purposes and native tuition. Some interval elapsed before the funds were applied to any public object; but upon the formation of the Committee of Public Instruction, it was determined that they would be most beneficially appropriated to the endowment of a College at Agra, for the education of both Mahammadans and Hindus. The amount of income thus applied is about 16,000 rupees (1,600 *l.*) a year, besides the interest of 185,666 rupees (18,566 *l.*), which had accumulated since the period of the donor's demise. The object of the college is the instruction of both Mahammadans and Hindus, chiefly in Persian and Hindi. There are also Arabic and Sanskrit classes for those who have acquired previous proficiency in Hindi and Persian.

The studies pursued are—

Arabic.—Eight native works, in different departments of literature and science.
Persian.—Seventeen.
Sanskrit.—Ten.
Hindi.—Seven.

The Delhi College.

This College was founded by the Committee in 1824, at an allowance of 7,200 rupees (720 *l.*), afterwards extended to about 1,400 *l.* per annum. In the year 1829, the minister of his Majesty the King of Audh, Itirad ad Daulah, presented to the education fund 170,000 rupees (17,000 *l.*), for the promotion of Mahammadan education in the city of Delhi,

* Having already given specimens of the names of these native works, it may suffice now to state simply the *number* studied in each department of Oriental knowledge.
† A species of metaphysico-theological philosophy.
‡ Another species of the same.

Delhi, the interest of which was appropriated to the support of the Delhi College, a like sum being withdrawn from the grant made from the general fund. The chief objects of the college were Mahammadan; but the institution was opened also to Hindus, and a Sanskrit class attached to it.

The studies are—

Arabic.—Fourteen native works, in different departments of literature and science.
Persian.—Fifteen.
Sanskrit.—Five.

Besides these native colleges, there are other subordinate institutions for the advancement of Orientialism, supported by the Government Committee, but the above-mentioned are the *principal* ones in *actual* operation. The brief notices here inserted respecting them have been variously selected, compiled or abridged from the official report, dated December 1831. By that time the educationary schemes of the Committee had attained to their destined maturity. That *no modification* or *extension* was then contemplated, is evident from the concluding sentence of their financial statement, which is as follows: "It is obviously, therefore, out of the power of the Committee to extend the support given to native education beyond the present establishments; and it is now necessary to limit their attention to the maintenance of these in an effective condition." Accordingly, we find that such as their principles, objects, plans and institutions were in December 1831, such they continued to be, without material change, till the 7th March 1835, the ominous day that sounded the death-knell of the old system, and ushered in the new.

Now let any one for a moment glance at the list of *studies* pursued, and *books* employed in the principal institutions supported and superintended by the Government Committee of Public Instruction in the Presidency of Bengal, and say whether it has not amply vindicated the sincerity of its *profession* by corresponding practice? And whether the *practice* naturally arising from the *principles* so zealously professed does not tend incontrovertibly to substantiate the proposition with which we set out; viz., that "the *open, avowed* and *leading object* of the British Government in India, up to the 7th March 1835, was the *promotion of Oriental literature and science chiefly among the higher and more influential classes* of the natives?"

Let this proposition, therefore, so satisfactorily proved by a reference both to the *declared sentiments* and the *general practice* of the Government Committee, be now contrasted with Lord W. Bentinck's *first* declaration; viz., that "his Lordship in Council is of opinion that the *great object* of the British Government ought to be the promotion of *European literature and science among the natives* * *of India,* and that *all the funds* appropriated for the purposes of education would be *best* employed on *English education alone,*" and say whether it does not most vividly pourtray the significance of that declaration, as well as the *radical change of principles and of object* thereby effected!

II. In prosecution of my first object; viz., to ascertain the *nature* and *amount* of the change effected by Lord William Bentinck's enactment, I now proceed to illustrate the *second* resolution therein contained.

Faithful to their avowed principles, and in perfect consistency with their avowed object, the Government Committee has from the first sanctioned and employed native professors of the different branches of learning already enumerated. To learned Brahmans or Pandits, to learned Mussalmen or Maulavis, fixed salaries were allotted. Certain stipendiary allowances were also granted to the great majority of the students during the whole period of their college curriculum.

In 1831, when the schemes of the Government Committee had become fully matured, the establishment of the different colleges was as follows:

MAHAMMADAN COLLEGE, CALCUTTA.

	Rs. †
1 Head Maulavi, per month	300
3 Maulavis, at 100, 80, 60	240
3 Assistants, at 60, 50, 40	150
1 Librarian	32
1 Tabeeb, also Medical Professor	100

Eighty pupils, who, besides apartments in the college, had fixed *monthly* stipends. Those of the first class 10 rupees; of the second, 8; and of the third, 5; average about 600. All these items, together with the salary of the European secretary and native deputy, board‡ of the students, servants and contingencies, amount to an annual disbursement of 30,000 rupees (3,000 *l.*)

SANSKRIT

* That is, among the natives of India *generally*, high caste and low caste, influential and uninfluential, without any invidious distinction of persons or worldly condition.

† The average value of a rupee in India, for the last few years, has been *two shillings.*

‡ In a note of the Secretary of the Committee of Public Instruction, it is stated, that "the board and tuition of each student costs 320 rupees (32 *l.*) per annum—a rate greatly exceeding the expenditure on the pupils of any other institution."

Appendix E.

Sanskrit College, Calcutta.

	Rs.
3 Grammar Pandits, per month	160
1 Pandit of Sahitya, or Literature	80
1 Ditto of Alankar, or Rhetoric	80
1 Ditto of Arithmetic and Algebra	80
1 Ditto of Nyaya, or Logic	80
1 Ditto, Law	80
1 Ditto, Medicine	60
1 Ditto, Vedanta, or Theology	80
2 Librarians	60
30 Pupils, at 8 rupees each	240
70 Ditto, at 5 rupees each	350

These, with the other items of salary to the European secretary, servants and contingencies, &c., amount to the annual sum of 30,000 rupees (3,000 *l.*)

Benares College.

2 Grammar Pandits, 1 Literature ditto, 1 Vedanta, 1 Mimansa, 1 Sankhya, 1 Logic, 1 Puranas, 1 Law, 2 Astronomy, 1 Maulavi, 1 Munshi, or Persian teacher, 1 Librarian, 162 scholars, with monthly allowances.

These, with other items, make the total *annual* expenditure 26,000 rupees (2,600 *l.*)

Agra College.

2 Maulavis (Arabic), 1 Head Munshi (Persian), 3 Assistants, 1 Arithmetic, 1 Pandit (Sanskrit), 1 Head Teacher (Hindi), 2 Assistants, 1 Arithmetic, 43 Students (Persian), 30 ditto (Hindi), with monthly stipends.

These, with other items, amount to the annual sum of 16,000 rupees (1,600 *l.*)

Delhi College.

4 Maulavis (Arabic), 5 Munshis (Persian), 1 Pandit (Sanskrit), 300 students, with monthly stipends.

These, with other items, amount to an annual disbursement of 16,800 rupees (1,680 *l.*)

Hugli College.

This institution was not formerly named, because it had not, when the last report appeared, come into actual operation.*

Considerable funds were left by an individual of the name of Haji Mahammad Mohsen, about the year 1807, for the endowment of certain charitable establishments in the town of Hugli, 30 miles to the north of Calcutta; but the intentions of the testator were imperfectly fulfilled by the persons intrusted with their execution, and part of the funds were unavailable, pending the decision of an appeal to the King in Council.

The funds thus under litigation had accumulated, in 1831, to the extent of 747,000 rupees (74,700 *l.*); and these having at length been placed by the decision of the Privy Council at the disposal of the Government, it was resolved that the sum should be applied to the establishment of a Mahammadan College at Hugli, under the superintendence of the general committee. The interest of the accumulated fund that has been appropriated to defray the annual expense of this projected institution is 37,370 rupees (3,735 *l.*)

Besides these collegiate institutions, the Government support several elementary schools, where instruction is given in some of the vernacular dialects of Eastern India; such as the Urdu (vulgarly styled Hindustani), Hindi, and Bengali. These are—

	£.	s.	d.
The Bhagulpur School, annual expense	360	–	–
Ajmere - - ditto	360	–	–
Chinsura - - ditto	720	–	–
Allahabad - ditto	120	–	–
Saugor - - ditto	120	–	–
Cawnpore - ditto	480	–	–
Total Annual Expense	£. 2,160	–	–

But as these seminaries are of a more popular character, initiating, as they are designed to do, the pupils into an acquaintance with the *vernacular* tongues, we may, without at all weakening the conclusion, pass them by in our present reckoning.

Let

* Since this was written, the institution has been opened.

Let us now collect into one view the sums appropriated to the support of the higher institutions or colleges:

	£.	s.	d.
Mahammadan College, Calcutta	3,000	–	–
Sanskrit College	3,000	–	–
Benares College	2,600	–	–
Agra College	1,600	–	–
Delhi College	1,680	–	–
Hugli College	3,735	–	–
	£. 15,615	–	–

Here, then, is a grand total of *nearly sixteen thousand* pounds sterling, *annually* expended, altogether independent of the sums* lavished on the building and repairs of colleges, and the printing and purchase of Oriental works. Expended on what? chiefly on salaries to learned native professors, and stipendiary allowances to students,—all, all for the promotion of Oriental literature and science, as found treasured up in the antiquated storehouses of Sanskrit, Arabic and Persian!

So much for what the late Governor-general of India so justly designates the "artificial encouragement" given by the British Government to "branches of learning, which, in the natural course of things, would be superseded by more useful studies."

Let the reader now compare *this statement of facts* with that clause in the *second resolution* of Lord W. Bentinck's enactment, wherein his Lordship "directs, that no stipend shall be given to any student that may hereafter enter at any of these institutions; and that when any Professor of Oriental learning shall vacate his situation, the Committee shall report to the Government the number and state of the class, in order that the Government may be able to decide upon the expediency of appointing a successor;" and employing the former as a key to unlock the meaning of the latter, let him say whether it does not exhibit his Lordship's enactment as fraught with significance and change!

III. We come now to the *third* resolution, which refers to the sums expended on the printing and purchase of standard works in the learned languages of India,—Sanskrit, Arabic and Persian.

The attention of the Committee, says Professor Wilson, in his report for 1831, was early directed to the necessity of supplying the different establishments under their control with printed books, in place of the comparatively rare, costly, and inaccurate manuscripts, which alone were available. In order to secure the correctness of their publications, as well as to issue them at a cheap rate, the Committee found it advisable, in the first instance, to establish a printing press of their own.

The operations of the Committee's press being inadequate to the demand for books, the Committee has subscribed liberally to the publications of individuals at other presses, and has been an extensive purchaser of books for the use of various institutions.

The books thus supplied vary in character according to the seminaries and purposes for which they were designed. For the Hindu Colleges, the works are chiefly standard compositions in Sanskrit, and especially such as form a course of study in each department. Of Persian and Arabic books great numbers have been printed by native Maulavis and Munshis, either in former periods, or with the encouragement of the Committee; the Committee's printing in Persian and Arabic has, therefore, been less extensive in proportion, but it has been considerable, and several valuable works have been published.

The following is a statement of books subscribed for, purchased, and printed, from 1824 to April 1831:

Sanskrit.

Subscribed for.—Copies of Bhagavat, Hitopadesa, Vyavastha Retna Mala, and Dhatu Patha.

Purchased.—Copies of Panini Sutra, Magha Kavya, Hemachandra Kosha, Nalodaya, Vedanta Sara, Haravali Kasha, Medini, Amera Kasha.

Printed.—Mugdhabodha, Laghu Kaumudi, Bhatti Kavya, Siddhanta Muktavali, Bhasha Parichheda, Nyaya Sutra Vritti, Sahitya Derpun, Daya Tatwa, Vyvahara Tatwa, Daya Krama Sangraha, Daya Bhaga, Mitakshara, Manu Sanhita, Ravya Prakasa, Mrichhakoti, Vikramorvasi, Malati Madhava, Uttararama Charitra, Lilavati, Raghu Vansa, Maha Bharat, Mudra Rakshasa.

Arabic.

Subscribed for.—Copies of nineteen different works.
Purchased.—Thirty-five.
Printed.—Ten.

Persian.

* These sums have not been small. The edifice for the Sanskrit College of Calcutta cost the Government 12,000 *l.* About the same amount was expended in erecting the Madrissa or Mahammadan College.

Appendix E.

PERSIAN.

Subscribed for.—Copies of five different works.
Purchased.—Thirty-eight.
Printed.—Six.
The average number of copies printed of each work was from *four* to *five* hundred.

ABSTRACT OF PECUNIARY CHARGES:

		£.	s.	d.
Sanskrit -	Value of books subscribed for - - -	194	-	-
	Ditto - purchased - - - -	33	-	-
Arabic -	Ditto - subscribed for - - -	1,764	-	-
	Ditto - purchased - - - -	482	-	-
Persian - -	Ditto - subscribed for - - -	274	-	-
	Ditto - purchased - - - -	639	-	-
Printing -	Total charges for printing Sanskrit, Arabic and Persian books - - - - - -	8,167	-	-
Advance -	Subscription to Kamus - - - - -	200	-	-
Grant - -	For Sanskrit MSS. - - - - -	250	-	-
		£. 12,003	-	-

Such was the amount expended on Sanskrit, Arabic and Persian books subscribed for, purchased or printed, from 1824 to April 1831—an amount of not less than *twelve thousand pounds!*

During the *next two* years, the printing charges alone exceeded *four* thousand pounds more, besides the additional items for works subscribed for or purchased; and these charges were *yearly increasing at an accelerated rate up to the 7th March* 1835, when Lord W. Bentinck suddenly arrested the growing progress, by issuing the proclamation contained in the *third* resolution, viz.: "It has come to the knowledge of the Governor-general in Council, that a large sum has been expended by the Committee on the printing of Oriental works; his Lordship in Council directs that no portion of the funds shall hereafter be so employed."

IV. Following the order of the original resolutions, we come now to consider the change proposed to be effected, as to the *medium* of imparting our useful knowledge to the natives of India.

Though the great and leading object of the Government Committee was to encourage the study of Oriental literature and science, the gradual and ultimate introduction of the more improved literature and science of the West was not wholly overlooked. The *first* institution, however, in the Presidency of Bengal for the dissemination of European knowledge, through the medium of the English language, did *not originate* with Government. It arose under the joint auspices of individual English and native gentlemen, and was opened for the first time on the 20th January 1817. Through some mismanagement the seminary soon lapsed into a state of comparative inefficiency, and threatened to sink into premature decay. In 1823 its rapid decline, and the diminution of the funds, compelled the native managers to apply to Government for assistance. This was granted, on condition that the Secretary of the Public Instruction Committee should be appointed visitor of the college—which condition was cheerfully acceded to. From that time forward, the institution, originally established by wealthy natives, in conjunction with certain European friends of education, became a Government institution, commonly known under the name of *the Hindu College.* On it between 2,000 *l.* and 3,000 *l.* a year are expended in teaching English literature and science (apart from religion), through the medium of the English language.

Within the last few years, the Committee also began to append an English class successively to each of their principal Oriental Colleges.

To the Mahammadan College of Calcutta an English class, under a head master at 240 *l.*, and an assistant at 120 *l.* a year.

To the Sanskrit College, Calcutta, ditto, head master at 240 *l.*, and assistant at 70 *l.*

To the Benares College, ditto, two masters, at about 200 *l.*

To the Agra College, ditto, head master at 120 *l.*, and writer at 50 *l.*

To the Delhi College, head teacher at 240 *l.*; assistant, 170 *l.*; native assistant and monitors, 60 *l.*

From all this it appears that instruction in European knowledge, through the medium of the English language, was not altogether neglected by the Government Committee; but from the excessive tardiness of their movements in this department, and the extreme scantiness of their support, it no less palpably appears, that in their estimation it was in all respects a very secondary and subordinate object to that of encouraging Oriental literature and science, as locked up in Sanskrit, Arabic and Persian.

And meagre and inadequate as this support was, it does not appear that even this little had been rendered, in consequence of a due appreciation of the superiority of the English language, as a medium for conveying to the natives of India the literary and scientific treasures of the West Far otherwise. In their vindicatory letter of 1824, the Committee, in allusion to a suggestion of the Court of Directors, thus proceed:—"But supposing that the disposition of the native mind was even as favourable as could be desired, we know not by what means we could at once introduce the improvements that we presume are meditated.

The

The Honourable Court admit the necessity of employing *Hindu and Mahammadan media* (*i. e.*, Sanskrit, Arabic and Persian), but where are such to be obtained for the introduction of *foreign learning?* We must teach the teachers, and provide the books, and by whom are the business of tuition and task of translation to be accomplished? Until the means are provided, it would be premature to talk of their application, and we must be content to avail ourselves of the few and partial opportunities that may occur for giving encouragement to the extension of a knowledge of the English language amongst those classes, whence future preceptors and translators may be reared. To do this with any good effect, however, we must qualify the same individuals highly in their own system as well as ours."

In this passage the propriety of communicating European knowledge seems to be, though somewhat involuntarily, conceded by the Committee; but its immediate practicability is more than called in question; and why? Because, having first taken for granted "the necessity of employing Hindu and Mahammadan media," they next turn round and triumphantly ask, Where are the media to be found? Where the Sanskrit, Arabic and Persian works that embody the "foreign learning" of the West? Where the profound scholars, conversant alike with Eastern and Western lore, that can undertake "the business of tuition and task of translation?" Alas! not one of the necessary works is to be obtained, and scarcely any of the teachers. What then is to be done? Why, what else can be done, but rest "content to avail ourselves of the few and partial opportunities that may occur for giving encouragement to the extension of a knowledge of the English language amongst those classes, whence future preceptors and translators may be reared?"

In all this specious reasoning, is it not abundantly manifest, that if European learning was to be communicated to the natives of India at all, *the favourite scheme of the Government Committee was to impart it through the medium of the learned languages* of India—Sanskrit, Arabic and Persian? And is it not equally manifest, that with them the study of the English language was to be encouraged, *chiefly in so far as it could be rendered subservient to the advancement of their own favourite scheme?*

The grand idea that the English language should be employed as the best and most effective medium for throwing open the pure fount of European literature and science to the natives at large, met with no kindly or generous reception from the Committee. On the contrary, its leading members laboured to the last, in public and in private, in oral communications with friends, and recondite speculations from the press, to demonstrate the chimerical absurdity, and denounce the "ultra radicalism" of the attempt to substitute the English language as the *universal medium* for conveying and naturalising European knowledge in the East, instead of their own idolized Hindu and Mahammadan media—the Sanskrit, Arabic and Persian.

Accordingly, those of their number who were in anywise qualified betook themselves to "the task of translation." A few works were gradually rendered into Sanskrit and Persian. One gentleman, who latterly distinguished himself as the Coryphæus of Orientalism, undertook the translation of several books into Arabic, and was thus remunerated:—

	£.	s.	d.
Arabic translation of Hooper's Anatomist's Vade Mecum -	800	–	–
Ditto - - - Part of Hutton's Mathematics - - -	200	–	–
Ditto - - - Crocker's Land Surveying - - -	400	–	–
Ditto - - - Hooper's Physician's Vade Mecum -	600	–	–
	£. 2,000	–	–

In the year 1834, however, in consequence of the admission of several new members, a brighter day began to dawn on the minds of the Committee: the progress of Sanskrit, Arabic and Persian translations was then temporarily arrested, pending the decision of the Supreme Government. "At the period when this change took place," says Mr. Trevelyan, an enlightened member of the Committee, "6,500 *l. remained to be expended in completing Arabic translations of only six books!*"

At length, on the 7th March 1835, the final and anxiously-expected decision was announced; and the short and apparently insignificant expression, "through the medium of the English language," with which the decree concluded, proved the irrevocable death-warrant of translations, at the Government expense, into Sanskrit, Arabic and Persian.

The Orientalists were overwhelmed with amazement and dismay. In a moment, the old and fondly-cherished theory, that European knowledge could best be conveyed through the medium of the learned languages of India, exploded as if smitten with the wand of enchantment; and, in an instant, the new and obnoxious theory, that European knowledge could most rapidly and effectually be imparted *through the medium of the English language*, was exalted to the well-earned honour of a station amongst the legislative enactments of the British Government in India.

V. In conclusion, "his Lordship in Council directs, that all the funds which these reforms will leave at the disposal of the Committee be henceforth employed in imparting to the native population a knowledge of English literature and science, through the medium of the English language."

The amount of funds already saved by these reforms is very considerable, and every year it will be increasing in almost geometrical progression; so that, ere long, the Government

Appendix E.

Committee will have the handsome sum of *nearly thirty thousand pounds sterling annually** at their disposal, for the promotion of "English literature and science, through the medium of the English language."

Having thus briefly illustrated the *nature* and *amount* of the change effected by Lord W. Bentinck's enactment, I shall next proceed, as originally proposed, to consider some of the reasons that tend to vindicate the propriety and excellence of the change, as well as point out some of its legitimate tendencies, and ultimate effects, on the national mind of India.

PART II.

We come now, in the *second* place, as originally proposed, to consider some of the *reasons* which tend to vindicate the *propriety* and *excellence* of Lord W. Bentinck's Indian Education Enactment.

I. But, before adverting to these, it is necessary, first of all, to disentangle the subject from certain grossly-erroneous representations.

By one of the highest living authorities in Oriental literature, the Act has recently been pronounced *exterminating, unjust, impolitic and ungenerous.*†

These, it must be admitted, are very heavy charges; and if they could really be substantiated, they would amount to a valid prejudication of the whole case: since it would not be possible to adduce reasons that could vindicate the propriety and excellence of an Act that lay justly exposed to charges of so heinous a character.

Let us, then, subject these, *seriatim*, to an impartial investigation.

1st. The Act has been in substance styled, "An Act of extermination against the Literature and Classical Languages of Hindustan."

From the terms in which it has been spoken and written of, one ignorant of the facts might naturally suppose that it threatened to deluge the shores of India with fresh floods of bigotry and intolerance. The Act has virtually, if not actually, been characterized as a scheme for the total extinction of native classical literature—as a project for the annihilation of all the languages of India, vernacular or classical—as a measure for the abolition of all native institutions for native education. And having thus characterized, or rather caricatured the Act, it required neither the wisdom of a sage, nor the vaticinative powers of a seer, to prognosticate that it might involve the most mischievous consequences—that it might tend to alienate the minds of the natives, by impressing upon them the conviction that they and their rulers had conflicting feelings and incompatible interests; that it might be calculated to destroy all respect for the British character, yea, to endanger the stability of the British power; and, finally, that it might contribute to retard indefinitely, if not altogether to prevent the intellectual, moral and religious improvement of the people.

Those who indulge in such retrospective criminations and prospective fears may be sincere in their convictions; but, most assuredly, they are wofully mistaken.

For how stands the case? When presented in its bare literality, it is neither more nor less than this: the British Government at one time voluntarily allotted certain funds for the cultivation of native literature‡ in certain institutions founded by itself. The same Government afterwards deemed it expedient to determine to withdraw these funds, and apply them to the purposes of English education.

Now, it matters not a jot at this stage of our inquiry, whether the Government views of expediency in effecting this transfer be defensible or not. The simple question that arises here is, Does the withdrawing of certain funds from the support of a few institutions, originated by Government itself, amount to an abolition of all native institutions? Does it amount to an extinction of native classical literature? In other words, is the withholding of direct positive encouragement to the study of native literature equivalent to a direct active discouragement, amounting to general extermination? Why, if common sense has not fled the habitations of man, this determination of withdrawing positive support from native literature cannot be construed to mean a downright actual suppression of it. It is simply the restoration of the first position of strict neutrality; it is the re-assumption of an attitude of non-interference; it is a resolution to do nothing directly and actively, either to uphold or abolish native literature. So far as the British Government is concerned, it just leaves it precisely as it existed before its intervention at all; *i. e.*, it resigns the classical literature of India to the patronage and support of those who have cultivated and perpetuated the knowledge of it during the last thirty centuries.

Again, how, or in what conceivable sense, can the application of any funds whatsoever to the purpose of English education be interpreted as tantamount to an attempt to annihilate all the languages of India, vernacular and classical? As well, surely, might we assert that endowments for encouraging the study of Latin and Greek in this island were destined to exterminate the language which Shakspeare and Milton and Addison had rendered classical, with

---

* That is, including the annual grant of one lakh of rupees, or 10,000 *l.*, ordered by the British Parliament to be expended on the education of the natives of India.

† See *Asiatic Journal* for January 1836.

‡ The expression "native literature," for want of a better, is employed here, and in the following remarks, to denote *all native writings* of every description, whether strictly literary, scientific or theological. It is employed in this all-comprehending sense, as exceedingly convenient to prevent the recurrence of constant circumlocution.

with all its provincial dialects! Or, let us refer to a contemporaneous case somewhat parallel: the British Government, at the present time, deem it proper to vote an annual grant of money for the cultivation of Popish literature in the College of Maynooth; now, the same Government may, for good reasons, afterwards find it expedient to withdraw this grant, and devote the sum so withdrawn to the encouragement of general English education. Should it actually resolve thus to retrace its steps; could such an act of withdrawal and appropriation, we ask, be designated with any semblance of propriety, an Act for the abolition of all Popish institutions—for the extinction of all Popish literature—and for the extermination of the Latin and Irish languages? Stripped of adventitious colourings, and presented in this simple light, the proposition seems too ludicrously absurd to be for a moment entertained; and yet such, and none other in spirit and in letter, is the proposition which some of our great Orientalists have been prodigal of their strength in attempting to establish.

2d. The Act has been pronounced "unjust."

But why unjust? At certain intervals during the last 50 years voluntary annual grants have been made by successive Governments for the encouragement of native literature in a few institutions established by Government itself. Will it be presumed that the Government of the day has not a legitimate right to alter, amend or annul the Acts of former administrations? Will it be pretended that it cannot, without breach of faith, divert privileges previously conferred into new and more profitable channels? Will it be disputed, that it cannot, without being impeached with the charge of injustice, resume pecuniary grants spontaneously proffered by itself? If it could be shown that at any time when the British smote into the dust the confederacies of the Indian Rajahs and Nawaabs, mounted the throne of the Great Mogul, and wielded the imperial sceptre over a domain more extensive, an empire more consolidated than that of the mighty Aurungzebe, could it be proved that then, or at any subsequent period, the Government had really pledged itself, had actually entered into a solemn compact with the representatives of the people of India, to devote *in perpetuity* a determinate amount of funds for the specific purpose of encouraging native literature in certain native institutions; then, indeed, but not till then, would the sudden or gradual withdrawment of such funds implicate the good faith, the honour or the justice of the British Government. But as no such pledge was ever given; as no such compact was ever entered into; as the boon conferred was of the nature of pure gratuity, and not of a vested right; as the pecuniary grant bestowed was wholly unfettered by terms or conditions, having no guarantee whatsoever for its permanency but the free-will and pleasure of the existing Government; what imaginable foundation is there for the outcry of injustice? Is it an outcry that can be tolerated without stultifying the free deliberations of all Legislative Councils, nullifying their peculiar and inalienable rights, and establishing a principle which may serve to eternize error, as well as attach the seal of unchangeableness to truth?

3d. The Act has been pronounced "impolitic."

But why impolitic? If it could be shown that the native population *generally* would, as has been asserted by some, be filled with dismay and thrown into alarm lest this Act of the Supreme Government might issue in "the extinction of their classical literature," as well as prove "a preliminary step to an authoritative interference with their religion," then might the Act, which was naturally calculated to strike so dangerous a panic into the popular mind, be denounced as impolitic. But that such a result is in the remotest degree probable is without the slightest vestige of evidence. That there should be men, Britons too, prepared to act the part of terrorists on the occasion need excite no surprise. There are still amongst us those who inherit the spirit of the fraternity that made India and Britain ring with the noise of the mutiny of Vellore.

As the comparison seems to have been actually provoked, let us briefly examine into its validity.

In 1806, the Madras Government passed a resolution to "change the form of the turban, to take off the red mark from the forehead, the ear-rings from the ears, and to prescribe a pattern for the cut of the beard" of its native troops; and this interference with immemorial usage led to the fatal mutiny of Vellore. Immediately the cry was raised, from the Ganges to the Thames, shouted by the press, and re-echoed from St. Stephen's, that all confidence in the British Government in India had expired, that the spirit of dissatisfaction was universal, and that our Eastern Empire was on the eve of perishing in the eruption of popular fury.

Precisely similar is the cry that has of late been raised by some of the champions of Orientalism. It has not, it is true, been alleged that any body of native troops have mutinied on the present occasion; but certain Mahammedans in Calcutta have, it seems, ventured to petition the Government on the subject of its new Education Act! And this has furnished sufficient ground for all the alarm.

But even were we to grant for argument's sake, that the Madras Costume Act justified in some measure the outcry at home and abroad, what possible analogy exists between it and the Calcutta Education Act? In the former case, it cannot be denied that, from the close connexion between the customs and the religion of the East, ignorant natives might infer that an Act enforcing an important change in their dress bore the semblance of a disposition on the part of the British Government authoritatively to interfere with their religion too. But in the latter case, there is no ground for even the remotest semblance of a disposition authoritatively to interfere with any of the customs, far less the religion, of the natives. It

Appendix E.

is merely the British Government partly modifying and partly repealing one of *its own spontaneous enactments.*

Besides, it is clear beyond all debate, that the grounds for the outcry in the former case were unduly magnified. Though there was an official interference with customs held perhaps to be sacred and inviolate, the spirit of distrust and alarm was decidedly local and partial. Probably not one in a hundred of the people of India ever heard of the mutiny or its originating cause. In the latter case, where there is not even "the shadow of a shade" of the semblance of such interference, the range of imaginary alarm is equally circumscribed. The number of natives directly affected by the proposed education reform constitutes but an infinitesimally minute fraction of the general population. The advantages at present enjoyed, whatever these may be, are engrossed by a very small body of the learned classes. The great mass of the people are wholly excluded from the benefits of the literary monopoly. Ninety-nine in a hundred know little, and care less, about its nature, objects, workings or privileges. And, of the small monopolist fraction, in consequence of the judicious provision of the enactment, not one living member is to suffer, whether student or professor, whether secretary or superintendent; all are to enjoy their respective immunities, whether these be stipulated for a limited period or for life. The present incumbents are thus allowed gradually to wear out, or die out. Hence the change from the position of modern support to the condition of old neutrality will progress so insensibly as to provoke little or no murmuring, and excite little or no active opposition.

But even should we allow that, amid the vague undefined notions of a first surprise, some alarm respecting the "extinction of their literature," and "an authoritative interference with their religion," might be excited in a few unobservant minds; what of that? Would it not prove, like every other ebullition of ignorant clamour, transient as the ruffling of the waters by the passing breeze? Would not the continued good faith and unabated kindness of a paternal Government speedily allay all groundless surmises? Would it not, by giving substantial proofs of its own more enlightened views, very soon succeed in dispelling the darkening visions of those idle alarmists who are so apt to be haunted with images of terror? And would not the settled and permanent security which they would find still extended to all they most valued open up a natural safety-valve for the escape of all heated fancies and doleful presages?

If, then, the withdrawment of funds at one time voluntarily allotted to the encouragement of native literature cannot be pronounced "impolitic," on the alleged but groundless assumption of exciting a general alarm among the natives, still less can the application of these funds to the diffusion of English literature be so denominated.

So far as regards the favourable disposition of the natives towards the cultivation of the English language, and the learning which it embodies, facts numerous and notorious render the existence of such a disposition altogether incontestable.

About 20 years ago, at a time when Sanskrit, Arabic and Persian were entirely in the ascendant, and opened up the only avenues to situations of trust and influence, while their own tongue was strongly repudiated in conducting their own business by the Governors themselves, natives of rank and wealth in the metropolis of British India resolved, of their own accord, to establish a seminary for the cultivation of English literature and science. At the Persian College at Delhi, the once famed capital of the Great Mogul, "numerous applications," says Mr. Trevelyan,* "were for a long time made for the provision of some means of instruction in the English literature; and when a teacher came at last to be appointed, the zeal of the Arabic and Persian students to undertake the study of English was so great, that their original classes seemed likely to be deserted." Nor are these solitary cases. Other cities have more or less emulated the example of Calcutta and Delhi. "Many natives also, of the first distinction throughout the country," adds the same competent witness, "have pursued the study of English for many years past, generally under very discouraging circumstances, owing to the difficulty of procuring teachers; and many more have expressed a desire to be furnished with the means of instruction; in short, the study of English is beginning to be considered, throughout India, as a necessary part of a polite education, and it is often referred to as such in the native newspapers, and in common conversation." Will the natives of India, who have thus shown such a decisive predilection for the study of English, be disposed to upbraid the Government for allocating a portion of its funds to aid them in the acquisition of it? I trow not. How then, in this view of the subject, can such appropriation of a part of the public funds be denounced as "impolitic?"

Again, as concerns the interests and glory of the Government itself, its dissemination of its own language and literature, far from being impolitic, seems the only wise and magnanimous policy.

The vast influence of language in moulding national feelings and habits, more especially if fraught with superior stores of knowledge, is too little attended to, and too inadequately understood. In this respect we are in the rear of nations, some of which we are apt to despise as

* Mr. Trevelyan has for some time past been either Deputy or Acting Secretary in the Political Department of the Supreme Government. He is a gentleman of rare attainments, natural and acquired, and actuated also by motives of disinterested Christian philanthropy. And as his high official situation brings him into immediate contact with all classes of natives, he happily renders his facilities of office, and endowments of mind, subservient to the promotion of their best interests. Good cause has India to enrol him as a chieftain in the foremost ranks of her friends, since there is not a measure for the intellectual, moral or spiritual amelioration of her sons that does not find in him an able, indefatigable and effective advocate.

as semi-barbarous. When the Romans conquered a province, they forthwith set themselves to the task of "Romanizing" it; that is, they strove to create a taste for their own more refined language and literature, and thereby aimed at turning the song and the romance and the history—the thought and the feeling and fancy of the subjugated people into Roman channels, which fed and augmented Roman interests. And has Rome not succeeded? Has she not saturated every vernacular dialect with which she came in contact with terms copiously drawn from her own? Has she not thus perpetuated for ages, after her sceptre moulders in the dust, the magic influence of her character and name? Has she not stamped the impress of her own genius on the literature and the laws of almost every European kingdom with a fixedness that has remained unchanged up to the present hour?

And who can tell to what extent the strength and perpetuity of the Arabic domination is indebted to the Caliph Walid, who issued the celebrated decree, that the language of the Koran should be "the universal language of the Mahammadan world, so that from the Indian Archipelago to Portugal it actually became the language of religion, of literature, of government, and generally of common life?"

And who can estimate the extent of influence exerted in India by the famous edict of Akbar, the greatest and the wisest far of the sovereigns of the House of Timur? Of this edict, an authority already quoted thus wrote, about *six* years ago: "The great Akbar established the Persian language as the language of business and of polite literature throughout his extensive dominions, and the popular tongue naturally became deeply impregnated with it. The literature and the language of the country thus became identified with the genius of his dynasty; *and this has tended more than any thing else to produce a kind of intuitive veneration for the family, which has long survived even the destruction of their power; and this feeling will continue to exist* UNTIL *we substitute the English language for the Persian*, which will dissolve the spell, and direct the ideas and the sympathies of the natives towards their present rulers."

The "until," which only *six** years ago pointed so doubtfully to the *future*, has, sooner than could have been then anticipated, been converted into an event of *past* history; and to Lord W. Bentinck belongs the honour of this noble achievement. He it was who first resolved to supersede the Persian, in the political department of the public service, by the substitution of the English, and laid the foundation for the same in every department, financial and judicial, as well as political; and having thus by one act created a necessity and, consequently, an increased and yearly increasing demand for English, he next consummated the great design by superadding the enactment under review, which provides the requisite means for supplying the demand that had been previously created; and this united Act now bids fair to out-rival in importance the edicts of the Roman, the Arabic and the Mogul Emperors, inasmuch as the English language is infinitely more fraught with the seeds of truth in every province of literature, science and religion, than the languages of Italy, Arabia or Persia ever were. Hence it is that I venture to hazard the opinion, that Lord W. Bentinck's double Act for the encouragement and diffusion of the English language and English literature in the East, will, long after contemporaneous party interests, and individual jealousies, and ephemeral rivalries have sunk into oblivion, be hailed by a grateful and benefited posterity as the grandest master-stroke of sound policy that has yet characterized the administration of the British Government in India.

4th. The Act has been pronounced "ungenerous."

But why ungenerous? If the funds had been abstracted from the support of native literature, and merged into the revenue for general state purposes, there might be, without any attempt to deny the abstract right of doing so, some room for the charge of a want of generosity. The funds, it is true, have been alienated; but it is only from the encouragement of one kind of literature, to the diffusion of another kind of literature, which, to say the least, seems to be equally well appreciated by the natives themselves. They have been merely transferred from one educationary field to another that promises a richer harvest. The *object* proposed is still one and the same, viz. the cultivation of the native mind; but the *mode* of culture has been altered. The old implements of intellectual husbandry have been exchanged for new, improved and more efficient ones. Where is the lack of generosity manifested here?

More than this: formerly, justice was every where administered in India according to Hindu and Mahammadan law, as treasured up in Sanskrit and Arabic; and in the native courts all cases, civil and criminal, were pleaded and recorded in the Persian language, as introduced by Akbar; hence were we continually reminded by the advocates of the old system, that it was generous, if not necessary, to aid in qualifying natives to assist, in various capacities, in the administration of justice. Now, however, the scales are completely turned. A new code of laws is about to be prepared in English for all India; and all cases will, ere long, be pleaded, or at least recorded, in that language. Was it generous to aid in preparing individuals to act as pleaders, councillors and assessors under the old system? And must it not be equally generous to do the same under the new? Yea, in this view of the case, are not the best interests of the people more than generously consulted, when funds, formerly expended in qualifying for a system about to become obsolete, have been all appropriated to the preparing of agents to act with intelligence and vigour under that which is to be substituted in its place?

Notwithstanding all this, it has still been maintained that native literature has rightful claims on a Government that has "usurped the power and absorbed the revenues of those who

* These remarks were written soon after the appearance of Lord William Bentinck's Act.

Appendix E.

who were its natural guardians;" and hence it is concluded that it was not generous on the part of the British Government to withdraw its support from those colleges for the cultivation of it, which itself had originally established.

There is much confusion of ideas here, as well as not a little misstatement. If it be insinuated that the resources of the natives have been *so* crippled by our Government, that their own institutions must droop and languish from inability to support them, nothing can be more wide of the truth. There have been all along native colleges in great abundance, in which the classical languages of India, particularly Sanskrit, have been cultivated in the highest perfection. These are as flourishing now as they have been for centuries past, rendering the establishment of similar institutions, on the part of Government, not only a work of rivalry, but of perfect supererogation. "Government colleges," remarks the editor of the *Friend of India*, with equal precision and truth, "in comparison with the indigenous colleges, are as a pool of stagnant water compared with the flowing stream of the Ganges. The country needs not the support of Government to keep alive a knowledge of this sacred tongue (Sanskrit). The patronage under which it flourishes is not the smile or the gold of a foreign Government, but the high dignity and distinction with which classical reputation is rewarded in the wide circle of native society. That encouragement has hitherto been more efficacious in producing great scholars than the patronage of the British Government, and for many years to come this is likely to be the case."

Again, if it be asserted that native literature has claims on the patronage of the Government, and then assumed that the only way of meeting these claims is to support colleges where the study of it may be prosecuted by numbers of native youth; and if this assertion and assumption be held to be correlative in so much that if the latter is not, the former cannot be: then must we, while admitting the validity of the assertion, utterly negative that of the assumption.

There are two objects essentially distinct the one from the other; viz., the patronage of native literature, and the education of native youth. These objects, though clearly distinguishable, are by no means incompatible. A liberal and patriotic Government may, without inconsistency and without collision, extend its countenance to both; and that Government should decline employing native literature as the primary instrument of imparting knowledge in the education of native youth is no reason why separately, and for other ends, it might not effectually patronise it.

To illustrate what has now been advanced, let us suppose that our ancient Scottish literature has rightful claims on the patronage of our home Government. Well, Sir Walter Scott has collected and published some volumes of border songs and ballads, and Mr. M'Pherson some volumes of the traditionary remains of Celtic poetry. Now, might not Government legitimately extend its patronage to our ancient literature by conferring honorary titles, or bestowing pecuniary largesses on those who devoted their time and their talents to the work of rescuing from premature decay its most precious relics? But might not the same Government justly object to the application of any portion of the revenue to the endowment of seminaries on the Tweed or on the Tay, for the purpose of furnishing an education to hundreds of youths in which the staple article consisted *exclusively* of border legends and Ossianic tales? So in India. Government may deem it expedient, to a certain extent, and for specific purposes, to patronise native literature, while, for valid reasons, it may demur at the support of institutions for the *exclusive* cultivation of it by hundreds of native youth.

Government, in order to cherish and gratify the spirit of literary research, may supply the means of publishing correct editions of standard classical works: it may encourage translations of these into the English language; it may, by honorary titles or pecuniary rewards, stimulate researches into the history, the philosophy, the religion, and the antiquities of Hindustan. All this the Government may do, and much more. To the encouragement of such pursuits, within moderate limits, even Mr. Ward, with all his horror of Hinduism, would not object: he himself in substance proposed that a society should be formed, either at Calcutta or London, for improving our knowledge of the history, literature and mythology of the Hindus; that a pantheon should be erected for receiving the images of the gods, cut in marble; a museum also, to receive all the curiosities of India; and a library, to perpetuate its literature; that either individuals should be employed in translations from the Sanskrit, or suitable rewards offered for the best translations of the most important Hindu books.

Now there is already in existence a society, founded by the great Orientalist, Sir William Jones, in Calcutta, for the realization of these very objects. Let the Government, therefore, if it will, constitute this society the official organ for dispensing its patronage of native literature, and let a portion of the public revenue be appropriated to this special object. But there is another and a totally different object which the Government also professes to have in view—the education of native youth. For the more effectual superintendence of its educationary schemes, the Committee of Public Instruction has been officially organized. Let the Government still continue to repose its confidence in this Committee as the almoner of its bounties in the diffusion of sound knowledge. In this way, let the two great objects, the patronage of native literature and the education of native youth, be kept, as they should always have been, perfectly distinct. Let them not, as before, be again intermingled; let each be prosecuted separately and apart by itself, under its proper designation; and let not the gratification of literary curiosity, or the prosecution of learned research, however laudable, be ever again confounded with popular education, *i. e.*, the removal of the intellectual and moral degradation of a mighty people.

And, should the Government positively decline patronising native literature, within reasonable bounds, through the medium of the Asiatic Society, or any other officially constituted body,

body, let it it be taxed with want of generosity in this respect; but let us never suffer the charge to be preferred, *if, for good reasons,* it merely refuses to recognise and cherish native literature, in its wide and all-comprehensive sense, as the sole reservoir for replenishing the native intellect in a grand scheme of national education.

II. These preliminary remarks have extended to a length most unexpected, but not, it is to be hoped, unprofitable, if they have tended to show that the late Governor-general of India's English Education Act is not justly liable to the grievous charges of extermination, injustice, impolicy and illiberality towards native literature, which have been so profusely heaped upon it.

Disembarrassed of all such tortuous and irrelevant charges, the subject under review resolves itself into a very simple statement of fact, and as simple an inquiry consequent thereon.

Here is the statement of fact:—The Indian Government has now determined to repudiate the employment of native literature, as the leading branch of study in the education of native youth. And the inquiry that arises is:—Has the Government, in this determination, done right or wrong? Has it acted wisely or unwisely? Are its reasons valid or invalid?

As we maintain the affirmative, we must now proceed to adduce our proofs.

In order to understand these aright, we must start with asking, What is meant by education? In its highest and noblest sense, it must denote *the improvement of the mind in all its capacities, intellectual, moral and religious.* But let us adopt what definition we may, let us reduce it within its narrowest limits, let us restrict it to the mere formation of the intellect, and the question still remains, How is the intellect to be formed or cultivated? Is it by the inculcation of error, or the introduction of truth? Doubtless by the latter, will all respond with one acclaim.

The next step, then, is to apply this indisputable test, or canon, to Oriental literature. Will it abide the application or not? If we were to give implicit credit to some of its idolizing eulogists, it would.

It has been lately declared that, to the natives of India, their own writings are invaluable, not merely as the repositories of their religion and laws, but on account of their salutary influence in maintaining amongst the people a "respect for science, a veneration for wisdom, a sense of morality, a feeling of beauty, a regard for social ties and domestic affections, an admiration of excellence, and a love of country." If *all* this were *true,* and if it were *the whole truth,* one might be at a loss to know how to vindicate the conduct of Government in so summarily resolving to banish native literature from its intellectual gymnasia. But the moon has two faces, one very dark and the other faintly luminous; and so, we suspect, has Oriental literature. The luminous side has now been presented to us in its fairest array; but we must not forget that there is a dark side too, and that it has been painted in such gloomy colours that Cimmerian or Egyptian darkness would fail in supplying representative emblems of it. To the all-comprehensive system or vast ocean (as an Asiatic would term it) of Oriental literature, some would not scruple to apply, by way of accommodation, the cutting satire of Ferdusi, respecting the imperial splendour of the court of Ghizni: "The magnificent court of Ghizni," said he, "is a sea, but a sea without bottom and without shore; I have fished in it long, but have not found any pearl."

In this, however, as in all other cases, truth will be found to be intermediate between the extremes. Let us freely concede that the literature of Hindustan contains a proportion of what is sound, beautiful and true in principle, imagery and fact, and that it embodies a hundred-fold more of what is *original and curious,* than is to be found in the *ancient* literature of any other nation in or out of Christendom: and what of all this concession? The grand question still recurs, Is it not one thing to regard a literature as an inexhaustible field for literary, scientific and theological research, and quite another to cherish it as the sole nursery of intellect, morals and religion? And, in spite of occasional truths, beauties and excellencies, is it not true that Oriental literature is throughout impregnated with a great deal more of what is false in principle, erroneous in fact, and, by consequence, injurious in moral tendency.

That the truth of this *could* be shown is beyond all controversy. To advance *all* the proofs would be to transcribe the greater part by far of those enormous piles of writings which ages of "learned and laborious trifling" have accumulated. This would be impossible. In any case, therefore, we should be obliged to rest satisfied with a few gleanings which might serve *as specimens* of the materials which compose the greater part of the huge misshapen mass.

In the selection of such specimens we would not require to roam over the wide field of Oriental literature. As was shown in the numbers of this Magazine for March and April last, the old Government Committee published or patronised, to a great extent, works of native authorship, for the express purpose of being employed as class-books in the colleges established or superintended by them; these works, therefore, we should have a right to consider as the best and most useful to be found in the classical language of India, and consequently, in the estimation of the Committee, the best adapted for the instruction of Indian youth. Of course, in selecting our specimens from these publications, the most jealous Orientalist could not charge us with acting unfairly towards his favourite theme.

Did our space admit of it, we might here present the reader with extracts from these, the choicest works of Hindu literature, which would demonstrate that in them are taught: 1st. Things frivolous and useless; 2d. False chronology and history; 3d. False geography and astronomy; 4th. False civil and criminal law; 5th. False logic and metaphysics; and, 6th. False morals and religion. After such a statement, need one word more be added in

Appendix E.

vindication of an Act that proposes to sweep away all such false systems from the Government schools and colleges for the instruction of youth?

Still, the friends of Oriental literature plead hard for a suspension or modification of so severe a verdict. One of these has lately reminded us, that it is "a prejudiced and ignorant criticism, that looks only for blemishes in the literature of the East. Would to God that this literature were such, that it really required the scrutiny of a prejudiced and ignorant critic to detect its blemishes! What! is it insinuated by this remark, that the blemishes are so few, that the microscopic eye of prejudice alone could discover them; and so slight, that the blundering gaze of ignorance alone could magnify them into serious faults? If so, then do we throw down the gauntlet, and declare (while we challenge any Orientalist living to disprove, by written documentary evidence, the declaration), that the foulest blemishes pervade the entire mass; that they pervade it to the extent of composing the *main part* of its ingredients, and that instead of being isolated spots, which would elude the glance of any eye save that of prejudiced criticism, they are the real or supposed excellencies which may truly be characterized as isolated spots, thinly strewn over the vast surface, like rare islets of verdure scattered over the great African desert!

Again, it has been alleged, that if Oriental literature be superseded on account of its blemishes, every other literature, even that of England, must be laid aside too, since the latter is not without its "foul spots." Never was there a comparison that would appear more unfair and disingenuous. The literature of England has, it must be admitted, its foul spots; it has its idle and frivolous publications; it has its works that inculcate false principles in science, in morals, in religion; but are they *all* of this description? Is the greater part, or even the one-half, of this description? If not; rather, if the greater part be of an entirely contrary character, or even so large a proportion of it as to supply a complete course of sound knowledge, unmixed with error in every branch of inquiry, literary, scientific and theological, then do we hold it to be "foul scorn" to compare the *universal* literature of England to the *universal* literature of India, which cannot produce a single volume on any one subject that is not studded with error, far less a series of volumes, that would furnish anything bearing the most distant resemblance to a complete range of accurate information in any conceivable department of useful knowledge.

Once more, the study of the Indian classics, as they have been politely designated, has been defended on the ground of its being analogous to the study of the Greek and Roman classics in Great Britain: never was there a more fallacious analogy.

In Britain, the study of the Greek and Roman classics forms but a *fraction* of a collegiate course of instruction; in the Sanskrit and Mahammadan Colleges of the East little else has been taught; and till of late nothing, except the niceties and subtleties, the extravagant legends, and worse than fantastical speculations of the Indian classics.

In Britain, whatever injurious impressions might otherwise be produced in the mind by the perusal of the Greek and Roman classics, are more than neutralized by another and a higher species of teaching, even that of Christian tuition, whether in the domestic circle, or in the public sanctuary. In India, there is nothing to neutralize the evil; no true religion instilled into the youthful mind to counteract the pernicious influences of what is false.

In Britain, both teachers and taught know and acknowledge that the religion of Saturn and Jupiter is not only a false, but a *dead* religion, wholly divested of the influence which it once exerted over the European mind; and that the writings which unfold its doctrines and its practices are possessed of no divine authority. In India, the religion of Brahma is still a *living* religion, fraught with malignant energy, and operating with undisputed sway on the understanding and the consciences of millions. There, too, the classics that are its repositories are studied, not as mere literary productions, but as divine scriptures; works that either issued directly from the mouth of Brahma at the time of the creation, or were subsequently written under his immediate inspiration; every thing contained in them is regarded as sacred truth, every thing enjoined in them as sacred law, having the stamp and signature of divinity; and to make assurance doubly sure, they have been taught and expounded in the Government institutions, to heathen youth, by Brahmans or heathen priests, whose duty and profession and interest it is to maintain their authority as imperative and supreme in science, law, morals and religion.

In circumstances so absolutely diverse, does it not seem to savour of something like impertinence to say, that the study of the Greek and Roman classics in Great Britain bears any analogy to the study of the Indian classics in seminaries established along the banks of the Ganges?

Thus it appears that every attempt to defend the Indian classics as the exclusive or even chief instrument in the education of native heathen youth, only recoils with more deadly force on strongholds of the unhappy defenders.

Seeing, then, that whatever definition of education may be adopted, it must exclude the inculcation of error; and seeing that the Indian classics abound throughout with radical errors and fatal untruths; was not the Government amply justified in resolving to banish these from its schools and colleges? Was it not more than justified in refusing any longer to expend its revenues in hiring students to learn, and professors to teach, what is notoriously false in history and chronology, in geography and astronomy, in logic and metaphysics, in civil and criminal law, in morals and religion, enforced as all such instructions were and must be, by the overawing influence of sages, and the incontrollable authority of the gods?

And if the Government be thus fully justified in dispensing with the Indian classics, interwoven as they are throughout with error, in the instruction of native youth, it requires not a single additional sentence to vindicate its conduct in substituting in their place the wide range

range of the English classics, in all their purity of sentiment and plenitude of discovery in every department of literary and scientific research.

III. Having now concluded, for weighty reasons, that the Government acted wisely in supplanting Oriental literature in its native institutions by the improved literature and science of Great Britain, it remains for us to inquire whether it decided with equal wisdom in ordaining the English language to be employed as the medium of its communication.

There was a three-fold choice :—1st. The vernacular dialects of India, which differ from each other as much, and many of them a great deal more, than French, Italian, Spanish and Portuguese from each other. 2d. The learned languages of India, Sanskrit and Arabic. 3d. The English language.

The first of these, or the vernacular dialects, have been declared to be inadequate, even by the Orientalists themselves. One of the greatest Sanskrit scholars of the age has declared that they are "utterly incapable of representing European ideas; they have no words wherewith to express them."

By common consent, then, the choice lay between Sanskrit and Arabic on the one hand, and English on the other. But, What!—it has been asked—What! hesitate for a moment between indigenous languages and a foreign tongue, received as media for the impartation of knowledge?—The question seems plausible, but extremely fallacious. *If* Arabic and Sanskrit were *living spoken* languages throughout India, we confess there might be room for hesitation. But this is not the case. These are no more living spoken languages in India, than Greek and Latin are in our day in Great Britain. They are, in the strictest sense of the term, *dead* languages, and as such, quite as much unknown to the vast majority of the people of India as any foreign tongue that can be named. The subject is thus placed in a totally different light from that in which jealous Orientalists usually present it. This only accurate view of it proves to us that the choice lay, not between two living spoken languages and a foreign tongue, but between two dead languages and a foreign tongue; that is, the choice actually lay between two unknown Eastern languages, and an unknown Western language. The time and labour demanded of a native of India, whose vernacular tongue is the spoken dialect of his province, for mastering the former, will be equal to, if not greater, than the time and labour required for the latter. In the case of Sanskrit, both time and labour will be prodigiously greater; for this we have the highest possible authority, even that of the accomplished scholar, the late Rajah Rammohun Roy: "The Sanskrit language," said he, in a memorial to Government, "is so difficult that *almost a lifetime* is necessary for its acquisition;" whereas *almost a tithe* of an ordinary lifetime is in general sufficient to enable an intelligent native youth to master the English.

But even supposing the time and labour, in both cases, were the same, we should have still to ask, Which of the two, when acquired, would answer the destined purpose best? That is, which of the two would form the most valuable instrument for the impartation of European knowledge? Here, at least, we need not pause for a reply. Let the native youth spend his time and labour in surmounting the difficulties of Sanskrit, and what European knowledge will it convey to him? only a few scraps and fragments, which appear drooping like sickly exotics in a foreign soil. Let him expend a fraction of the same toil in acquiring English, and is he not at once presented with the key of all knowledge, all the really useful knowledge, which the world contains?

Who, then, will hesitate in affirming that, in the *meantime*, the Government has acted wisely in appointing the English language as the medium of communicating English literature and science to the select youth of India? And who will venture to say that the wisdom of the Act would be diminished if it guaranteed the continuance of English as the medium until the living spoken dialects of India became ripened, by the copious infusion of expressive terms, for the formation of a new and improved natural literature?

PART III.

What we proposed to consider, in the *third* place, was the effect likely to be produced on the national mind of India by the late Governor-general's English Education Act.

Most heartily do we concur in the soundness of a remark recently put forth in a contemporary journal, that, "to extend a *smattering* of English throughout India, is to do little good; that a command of the English language, sufficient for the ordinary purposes of life (such as copying letters and keeping accounts), is quite compatible with gross ignorance and inveterate superstition." So palpable a truism seemed scarcely to merit so grave an announcement. *Things*, not *words*, knowledge, not mere speech, must, beyond all doubt, be taught, in order to ensure a decided change in the notions and feelings of any people; and that in India, as in England and Scotland, there will be a great deal of superficial English acquirements diffused through the mass that can do little real good, is what any enlightened observer of man and manners must be prepared to expect; but it is a gross misrepresentation of the designs of Government to insinuate that its object is to reduce English instruction to "a thin unsubstantial vapour, by spreading it over the largest possible surface." No; the object of Government is everywhere to encourage the pursuit of it, and, in great central stations, to "condense it in a solid permanent form, in bodies favourably circumstanced for its preservation, like the Hindu College of Calcutta," *i. e.*, to impart "an English education of a high description."

The really proper and only relevant question, therefore, is, What will be the effect of a "high English education," similar to, or even more advanced than, that which is communicated in the Hindu College of Calcutta?

Appendix E.

One grand effect, wherever *such* an education is imparted, will be the demolition of the superstitions and idolatries of India. For proofs of this position we appeal to theory and to facts.

The theory is this: in India all the systems of knowledge are regarded as sacred, being contained in books which are accounted of divine authority. All of these are thickly interspersed with glaring errors; consequently, it is impossible for young men to complete a course of "high English education" without discovering that the truths of our history, chronology and science, generally come into constant and fatal collision with the opposing errors in their own systems. The sacred books, or Shasters, being thus shown to abound with demonstrable errors, become at once stripped of their divine authority; and this once accomplished, the superstitions and idolatries which are upheld, *solely on the credit of these books*, must sink into annihilation.

For facts to substantiate the truth of this theory, we might with confidence appeal to the results already achieved by the General Assembly's Missionary Institution in Calcutta. But, for the sake of the Orientalists, we prefer appealing to the effects produced by the Government Hindu College there; and to make the appeal the more forcible, we shall adduce the *unsuspicious written testimony of the natives themselves.*

In reference to a Hindu youth, about the time that he was a candidate for Christian baptism, his father thus wrote in one of the native newspapers: "I sent my son to the Hindu College to study English, and when he had risen to the fourth class, I thought he had made some progress in English knowledge; I therefore forbade his going to the college, *for I have heard that the students in the higher classes of the college become Nastiks*" (*i. e.* infidels, or unbelievers in Hinduism).

The *Reformer*, an English newspaper, conducted by a native editor, and the organ of a large and influential body of educated Hindus, contrasting the fruits of ordinary missionary exertion with those realized by the Hindu College, thus proceeds: "Has it (the Hindu College) not been the fountain of a new race of men amongst us? From that institution, as from the rock from whence the mighty Ganges takes its rise, a nation is flowing in upon this desert country, to replenish its withered fields with the living waters of knowledge. *Have all the efforts of the missionaries given a tithe of that shock to the superstitions of the people which has been given by the Hindu College?* This at once shows that the means they pursue to overturn the ancient reign of idolatry is not calculated to ensure success, and ought to be abandoned for another which promises better success."

Without being at all pledged to the accuracy of this *comparative* estimate, we hold such *genuine native* testimonies to be conclusive as to the operative power of a "high English education" in overturning the superstitions and idolatries of India.

Now, if there be any truth in the axiom, that "like causes will, in similar circumstances, produce like effects," are we not constrained to admit that institutions similar to the Hindu College of Calcutta, planted in other central stations, will in time produce identical results? Well, this is what the Government Committee, in virtue of Lord W. Bentinck's Act, is commissioned to undertake. Already has the Committee a disposable sum of more than 15,000 *l.* annually, and, ere long, their annual supply will amount to little short of 30,000 *l.* And there is, we have been credibly informed, a strong disposition on the part of the Home Government greatly to increase this sum. Even since the passing of Lord W. Bentinck's Act, *four new institutions* have been organized in large towns along the Ganges, after the model of the Calcutta College; and every year fresh additions will be made to the number.

What, then, will be the *ultimate* effect of these yearly augmenting educationary forces? We say *ultimate*, with emphasis, because we are no visionaries; we do not expect miracles; we do not anticipate sudden and instantaneous changes: but we do not look forward with confidence to a *great ultimate revolution.* We do regard Lord W. Bentinck's Act as laying the foundation of a train of causes which may for a while operate so insensibly as to pass unnoticed by careless or casual observers, but not the less surely as concerns the great and momentous issue: like the laws which silently, but with resistless power, regulate the movements of the material universe, these educationary operations, which are of the nature and force of moral laws, will proceed onwards till they terminate in effecting a universal change in the national mind of India. The sluices of a superior and quickening knowledge have already been thrown open, and who shall dare to shut them up? The streams of enlivening information have begun to flow in upon the dry and parched land, and who will venture to arrest their progress? As well might we ask with the poet:—

> "Shall burning Ætna, if a sage requires,
> Forget her thunders, and recall her fires?
> When the loose mountain trembles from on high,
> Shall gravitation cease, while you go by?"

But highly as we approve of Lord W. Bentinck's enactment, *so far as it goes*, we must, ere we conclude, in justice to our own views, and to the highest and noblest cause on earth, take the liberty of strongly expressing our own honest conviction that *it does not go far enough.* Truth is better than error in any department of knowledge, the humblest as well as the most exalted: hence it is that we admire the moral intrepidity of the man who decreed that, in the Government institutions of India, true literature and true science should henceforth be substituted in place of false literature, false science, and false religion. But while we rejoice that true literature and science is to be substituted in place of what is demonstrably false, we cannot but lament that no provision whatever has been made for substituting

tuting the only true religion—Christianity—in place of the false religion which our literature and science will inevitably demolish.

We are aware that plausible views of political expediency, and certain admitted peculiarities in our position in India, *seem* to forbid the interference of Government in *directly* communicating a knowledge of Christianity to its native subjects. Into such views *we* could never enter. Our firm belief has always been, that if there were the *will*, means *might be* devised that would obviate all *reasonable* objections; but be this as it may, we cannot help regarding the absence of all provision for the inculcation of Christian truth as a grand omission—a capital deficiency. If man had been destined merely to "strut his little hour" on the stage of time, and then drop into a state of non-existence, it would be enough to provide for the interests of time; but the case is widely different, when reason and revelation constrain us to view him as destined to be an inhabitant of eternity—an inheritor of never-ending bliss or never-ending woe. Surely, in this view of man's destiny, it is, in the scale of divine magnitude, but a pitiable and anomalous philanthropy after all, that can expend all its energy in bedecking and garnishing him to play his part well on the stage of time; and then cast him adrift, desolate and forlorn, without shelter and without refuge, on the shoreless ocean of eternity.

But we are persuaded that even time can never be *rightly* provided for by any measure that shuts eternity wholly out of view. So inseparably and unchangeably connected, in the wise ordination of Providence, are the best interests of time and the best interests of eternity, that one of the surest ways of providing aright for the former, is to provide thoroughly and well for the latter. Our maxim, accordingly, has been, is now, and ever will be this:—*Wherever, whenever, and by whomsoever, Christianity is sacrificed on the altar of worldly expediency, there and then must the supreme good of man lie bleeding at its base.*

But because a Christian Government has chosen to neglect its duty towards the religion which it is sacredly bound to uphold, is that any reason why the churches of Britain should neglect their duty too? Let us be aroused, then, from our lethargy, and strive to accomplish our part. If we are *wise in time*, we may convert the Act of the Indian Government into an ally and a friend. The extensive erection of a machinery for the destruction of ancient superstition we may regard as opening up new facilities, in the good providence of God, for the spread of the everlasting Gospel; as serving the part of a humble pioneer in clearing away a huge mass of rubbish that would otherwise have tended to impede the free dissemination of divine truth. Wherever a Government seminary is founded, which shall have the effect of battering down idolatry and superstition, there let us be prepared to plant a Christian institution that shall, through the blessing of Heaven, be the instrument of rearing the beauteous superstructure of Christianity on the ruins of both.

Appendix F.

(Referred to in the Evidence of the Rev. Alexander Duff, Quest. 6111, page 55.)

LORD HARDINGE'S EDUCATIONAL RESOLUTION.

The Governor-general having taken into his consideration the existing state of education in Bengal, and being of opinion that it is highly desirable to afford it every reasonable encouragement by holding out to those who have taken advantage of the opportunity of instruction afforded to them a fair prospect of employment in the public service, and thereby not only to reward individual merit, but to enable the State to profit as largely, and as early as possible, by the result of the measures adopted of late years for the instruction of the people, as well by the Government as by private individuals and societies, has resolved that in every possible case a preference shall be given in the selection of candidates for public employment to those who have been educated in the institutions thus established, and especially to those who have distinguished themselves therein by a more than ordinary degree of merit and attainment.

The Governor-general is accordingly pleased to direct that it be an instruction to the Council of Education, and to the several Local Committees, and other authorities charged with the duty of superintending public instruction throughout the Provinces subject to the Government of Bengal, to submit to that Government at an early date, and subsequently on the 1st of January in each year, returns (prepared according to the form appended to this Resolution) of students who may be fitted, according to their several degrees of merit and capacity, for such of the various public offices as, with reference to their age, abilities, and other circumstances, they may be deemed qualified to fill.

Appendix F.

The Governor-general is further pleased to direct that the Council of Education be requested to receive from the governors or managers of all scholastic establishments, other than those supported out of the public funds, similar returns of meritorious students; and to incorporate them, after due and sufficient inquiry, with those of Government institutions; and also that the managers of such establishments be publicly invited to furnish returns of that description periodically to the Council of Education.

The returns, when received, will be printed and circulated to the heads of all Government offices both in and out of Calcutta, with instructions to omit no opportunity of providing for and advancing the candidates thus presented to their notice; and in filling up every situation, of whatever grade, in their gift, to show them an invariable preference over others not possessed of superior qualifications. The appointment of all such candidates to situations under the Government will be immediately communicated by the appointing officer to the Council of Education, and will by them be brought to the notice of Government and the public in their annual reports. It will be the duty of controlling officers, with whom rests the confirmation of appointments made by their subordinates, to see that a sufficient explanation is afforded in every case in which the selection may not have fallen upon an educated candidate whose name is borne on the printed returns.

With a view still further to promote and encourage the diffusion of knowledge among the humbler classes of the people, the Governor-general is also pleased to direct that even in the selection of persons to fill the lowest offices under the Government, respect be had to the relative acquirements of the candidates, and that in every instance a man who can read and write be preferred to one who cannot.

1. Name of Candidate.	2. Age.	3. Residence, District, Pergunah and Village.	4. Institution at which Educated.	5. Extent of Acquirement.	6. Character and Abilities.	7. Class attained, and honorary Distinctions and Tokens of Merit acquired.	8. Remarks.

Appendix G.

(Referred to in the Evidence of the Rev. Alexander Duff, Quest. 6187, page 72.)

Appendix G.

STATEMENT of the Progress and Success of the General Assembly's (now, Free Church) Institution at Calcutta.

Introductory Explanation of the Papers; with a few additional Statements.

I have already referred, in a general way, to the origin and objects of the institution. In order to complete the account, I may now be permitted, very briefly, to refer to its onward progress and success.

Up to the year 1840, the institution was merely of a primary or preparatory character. But early in that year, the highest classes had advanced so far that they were constituted into a higher or collegiate department. Commencing originally with five pupils, the number, amid sundry vicissitudes, went on steadily increasing, till, at the beginning of 1841, it amounted to between *eight* and *nine hundred*—of different castes—including a large proportion of the Brahmanical, or very highest, and of different ages, from six to twenty. In thus attracting a greater number of native youths than any other seminary in Calcutta, and in communicating to them a sound general and religious knowledge, it was acknowledged, on all hands, to have been pre-eminently successful. At the beginning of 1841, a public examination was held of all the pupils in the school and college departments. Remembering that all of these had originally started from a state of total, or all but total, ignorance, the progress made, or the *kind* and *amount* of solid and useful knowledge acquired, within so short a period, will best appear from the *programme* of that examination, herewith presented

presented (marked A.) The great proficiency of the pupils, or the superior mastery they had acquired of all the branches taught, had been repeatedly attested, in the strongest terms, by successive visitors of every rank and condition in life, from the Governor-general of India (Lord Auckland) downwards. Their appearance at the public examination, already referred to (beginning of 1841), tended thoroughly to substantiate all that had been reported of them; and was greatly eulogized by all the leading metropolitan journals—European as well as native—of every shade of political and religious opinion. From these a few quotations are herewith furnished (in the Paper B.) To others, not present, another criterion may still be supplied, which amounts to a species of *visible* exhibition. The highest prize awarded to the *best general scholar* in the institution was determined in the following way:—From the multiplicity of subjects which, for years, had occupied the attention of the higher classes, a selection was made. On each of these a series of questions, greater or less, was framed and committed to writing. A portion of the first week of January (1841) having been fixed on for the trial, the competitors were, on successive days, shut up for severa hours in the lecture-room of the institution. There, the questions on the subjects for each day were, for the first time, read out in their hearing, and by them distinctly copied. Unprovided by any apparatus whatsoever, except *pen, ink* and *blank paper*, they were required, within a *limited* and *specified period*, to write down, extemporaneously, as many answers as they could. On one or more of the subjects proposed, the answers of most of the candidates were not only highly creditable, but admirable. Those, however, given in by Mahendra Lal Basak were, on a full *average* comparison of the whole, adjudged to be the best. These, accordingly, are herewith adduced (Paper C.), precisely as they came from the young man himself, without *the slightest alteration, either in the style or substance; without so much even as a single grammatical correction.* Answers to *so many* questions on such a *diversity* of subjects, and written out *so hurriedly* in a *foreign* tongue, without the aid of grammar or dictionary, or the advantage of subsequent amendment from the suggestion of others, must, it is obvious, subject the young native author to the severest imaginable test. There is scarcely any of the answers which the writer might not have given in a more complete and comprehensive form had there been fewer questions proposed within the *limited* time; or, without abridging the number of questions, had the time been extended to double the length fixed on. Still, such as they are, they are furnished, along with an extract from the successful competitor's essay, as the fairest possible specimen of the nature of the studies in the institution, and as affording the most satisfactory evidence of the proficiency attained by the more advanced classes in these studies, at so early a period of its existence. From its walls numbers had even then (1841) gone forth, who, from their cultured intellects and improved tone of moral feeling, could not fail to constitute so many *nuclei* of influence and coming change in those various spheres of life which their superior education so well fitted them to occupy. But, perhaps, as the author of a recent article in the "Calcutta Review" has justly remarked, "Perhaps the most telling characteristic of the institution, apart from its more direct objects of conversion, and the preparation of a thoroughly educated native ministry, was its success in training teachers who had drunk in the spirit of the system. Demands for such multiplied from all quarters. They were applied for as private tutors to native princes; as teachers for other schools, and for Government institutions. Nay, in more than one instance, gentlemen in the civil service took them, while still conforming heathens, into their families to teach their Christian children. At the time when Lord William Bentinck's celebrated Minute appeared, it was to a teacher from the General Assembly's Institution that the Government committed that *experimentum crucis*—its first Mofussil school. And, from a normal school, to be gathered chiefly from the General Assembly's Institution, and to be entrusted to the General Assembly's Missionaries, Mr. (now Sir Charles) Trevelyan proposed to supply teachers for the new Anglo-vernacular schools, which the Government were about to establish. It won the praise of Lord William Bentinck,* and was visited by Lord Auckland and his sisters; but it owed nothing to their patronage or favour. It had won its way long before to that public estimation which attracted their notice, in spite of its openly-avowed proselytizing character; and at the period when Mr. Kerr's book opens (the period already referred to that, previous to 1841), the place which it occupied in the field of native education was indisputably the first." So much for the reviewer's testimony. As to the success of the institution, in changing the hearts of the pupils, we have always spoken and written with becoming diffidence and reserve. Not a few, from time to time, manifested the deepest anxiety and earnestness on the subject of salvation. Of these, some again relapsed into sluggish indifference. One thing is certain, that hundreds obtained, at least, far more head faith and head knowledge than many that are eminently pious in this land. *We* cannot give the *heart belief* and *saving impression.* This is the peculiar and inalienable prerogative of the Omnipotent Spirit of all grace, who alone can take of the things of Christ, and savingly show them to penitent sinners. It is simply our part to persevere in the use of appointed means—to plant and to water—ever looking up to God our heavenly Father for the blessed increase. Suppose, then, we had not been favoured with a single case of real conversion, we should still be satisfied that, in communicating the knowledge of salvation to hundreds, we were walking in the prescribed path of duty. It would be also a satisfaction to think that hundreds, and even thousands, had greatly improved in their general character and temporal circumstances through our labours. But, though we have

* In his reply to an address from the united body of Missionaries, on his leaving India, he recommended the institution to them as a model for their imitation, declaring that it had already, even then, produced "unparalleled results."

Appendix G.

have not to report of numbers, we were not left wholly with the fruit of apparently real conversion to God. In immediate connexion with our mission and institution, even at that early period, individuals were led openly to renounce their idols—openly to embrace the Lord Jesus Christ as their God and Saviour—and that, too, under circumstances so appalling to flesh and blood as triumphantly to vindicate their sincerity. Of these, some were confined, chained and cruelly beaten; they were compelled to relinquish father and mother, and all the endearments of home; they gladly submitted to the alternative of being prepared to undergo the loss of all things, and death itself, rather than abandon the cause and cross of Christ.

It now only remains for me to add, that since the year 1841, the number of converts has increased to nearly 40. Of these, two, who were on the eve of being ordained to the Christian ministry, were suddenly removed by death—one of them the author of the answers to the prize questions already furnished. Other three have been licensed or formally set apart as preachers of the Gospel, by the Free Church Presbytery of Calcutta; having satisfactorily passed through probationary trials, similar to those undergone by students in Scotland, after having completed their theological course at the university. These have laboured with astonishing zeal and success, alike in teaching the young, and in preaching the Gospel to willing thousands of their countrymen throughout many districts of Bengal. Five or six more have been set aside as educated catechists, with an ulterior, and not very remote, view to the Christian ministry. Others are devotedly engaged in the business of Christian tuition in our mission schools. Of the four medical students who came to this country, and so greatly distinguished themselves, two were alumni of the Free Church Institution—the one baptized before he left that institution, and the other in London. Chummun Lal, the Honourable Company's Sub-assistant Surgeon at Delhi, recently baptized, was, for about five years, a pupil in the Free Church Institution, where he first became acquainted with the truths of Christianity. The remainder of the converts are variously employed in Government and other offices, &c. &c.

Since 1841, the aggregate number of the pupils in the Central Institution, Calcutta, has, in the main, been steadily increasing, as the following table will show:—

In 1842, the average attendance for the year was	828
In 1843 - - ditto - - ditto	924
In 1844 - - ditto - - ditto	1,257
In 1845 - - ditto - - ditto	1,049
In 1846 - - ditto - - ditto	1,044
In 1847 - - ditto - - ditto	1,168
In 1848 - - ditto - - ditto	1,176
In 1849, register missing.	
In 1850, average attendance	1,280
In 1851, register missing.	
In 1852, average attendance	1,380

Of this aggregate, an average of about one-tenth were students in the higher or collegiate department; and between a third and fourth part of the whole have been Brahmans.

Since the year 1841, the system of study in the Central Institution has been progressively consolidated and enlarged, while several vigorous branch schools have been already established. But, instead of swelling the bulk of what has already been furnished, by additional specimens of examination papers, &c., I shall merely supply a bare list of the text-books actually studied, and of some of the subjects on which elaborate prize essays have been annually written (*see* Paper D.); with a single specimen of one of those prize essays (*see* Paper E.), not because of any superior power or talent which it exhibits (for in this respect many others might bear away the palm), but because of the singularity of the subject, and the originality of much of the information which it contains.

(A.)

PROGRAMME of the TENTH ANNUAL EXAMINATION of the Pupils attending the General Assemby's—now, Free Church—Institution, 1841.

ON account of the advanced studies of the higher classes, the institution, in the month of May last, was divided into two great departments; the one preparatory, the other collegiate. The studies in the latter department are so arranged as to occupy in regular succession a period of *at least four* years. Agreeably to this arrangement, the *first* year's class in the college department is the *lowest*.

During the past year, care has, as usual, been taken to correct the class registers *monthly*, so as to exhibit, as nearly as possible, the number of *bonâ fide* pupils. The number of names *at present* in the registers, after all have been struck out for whose absence a satisfactory reason has not been assigned, is, in the school department, 821, and in the college department, 49. From sickness and other causes of fluctuation, the number in *actual daily attendance* will always be about *a fifth* less than that exhibited by the registers.

COLLEGE DEPARTMENT.

First Year's Class.—22 Students.

Branches of Study.

Bible, first four books of Moses, four Gospels and Acts.
Horne's Manual of the Evidences of Christianity, whole.
Poetical Instructor, 224 pp. History of England, whole.
Political Economy (Clift's), 162 pp. English Composition.
Arithmetic. Algebra, Simple Equations.
Geometry, first six books of Euclid. Plane Trigonometry.
Lardner's Pneumatics.
Bengálí, Hitopadesh, 40 pp., and Mádhab Chandra's Grammar, 16 pp.
Hindustání and Persian, Sawál o Jawáb and Panda Náma.

Second Year's Class.—11 Students.

Branches of Study.

Bible, nearly the whole. Horne's Manual of the Evidences of Christianity, the whole. Jewish Calendar, &c. Lectures on Christian Doctrines, 31 lectures.
History of Charles V., 332 pp. Cowper's Poems, first book of the Task.
Leechman's Logic, the whole. English Composition.
Geometry, Heights and Distances, Mensuration of Surfaces, Land Surveying, Mensuration of the Circle.
Algebra, Arithmetical and Geometrical Progression, Binomial Theorem, Theory of Logarithms and Logarithmic Arithmetic.
Mylne's Astronomy, the whole. Practical Astronomy. Construction and use of the Sextant.
Brewster's Optics.
Bengálí, Hitopadesh, 47 pp. Mádhab Chandra's Grammar, 25 pp.
Hindustání and Persian, Sawál o Jawáb and Panda Náma, 28 pp.
Bengálí and English Versions.

Third Year's Class.—8 Students.

Branches of Study.

Bible. Paley's Evidences. Lectures on Theology.
Clift's Political Economy, the whole. Milton's Paradise Lost, four books.
Duncan's Conic Sections, the whole. Solid Geometry, eleventh and twelfth books of Euclid.
Physical and Practical Astronomy, use of Instruments; Text Books, Mylne and Herschel.
Statics, including the Composition and Resolution of Forces, Mechanical Powers, &c.
Brewster's Optics.
Mental Philosophy, Dr. Brown's, 1st vol. and part of 2d vol.
Bengálí, Mádhab Chandra's Grammar, &c.
Hindustání, four Gospels, Chár Darvesh, and Hindustání Reader.

Fourth Year's Class.—8 Students.

Branches of Study.

Have finished all the preceding branches of study, together with a full course of Analytical Trigonometry and Analytical Geometry; and during the present session have studied—
Bible. Brown's Mental Philosophy, first vol. and part of second vol.
Thomson's Differential Calculus, the whole.
———— Integral Calculus, first principles.
Laplace's Méchanique Céleste, first chap.

Essays on different subjects.

Appendix G.

PREPARATORY AND NORMAL SCHOOL.

First or Highest Class.—32 Scholars.

Branches of Study.

New Testament, two Gospels and part of the Acts. Horne's Manual of the Evidences, 65 pp.
History, Marshman's Brief Survey, first and second vols., the whole.
———————— History of India, down to A. D. 1450, 174 pp.
Goldsmith's History of England, to Charles I.
Murray's English Grammar. Macculloch's Course of Reading, 167 pp.
Arithmetic, Simple Interest. Algebra, Division of Fractions.
Geometry, first and second books, and 20 props. of third book of Euclid.
Bengálí, Hitopadesh, 74 pp.

Second Class.—34 Scholars.

Branches of Study.

New Testament, Gospel by Matthew, part of Luke and of John.
History, Brief Survey, whole of vol. first and 43 pp. vol. second.
Sessional School Collection, whole. Murray's Grammar, whole.
Arithmetic, Decimal Fractions.
Geography, Keith's Use of the Globes.
Geometry, all the first book of Euclid.
Bengálí, Hitopadesh, 47 pp.

Third Class.—36 Scholars.

Branches of Study.

History, Brief Survey, vol. first, 159 pp. Sessional School Collection, 180 pp.
Macculloch's Grammar, 136 pp. Clift's Geography, the whole.
Arithmetic, Single Rule of Three, Geometry, first book of Euclid, definitions and five props.
Bengálí, Hitopadesh, 34 pp. Translation into English and Bengálí.

Fourth Class.—49 Scholars.

Branches of Study.

Fourth Instructor, 10 pp. Macculloch's Grammar, 164 pp.
History of Bengal, the whole. Brief Survey, vol. first, 24 pp.
Clift's Geography, the whole. Arithmetic, Compound Division.
Bengálí, Hitopadesh, 32 pp.

Fifth Class.—50 Scholars.

Branches of Study.

Third Instructor, the whole. History of Bengal, 121 pp.
Macculloch's Grammar, 152 pp. Clift's Geography, the whole.
Arithmetic, Compound Multiplication.
Bengálí, Hitopadesh, 20 pp.

Sixth Class.—74 Scholars.

Branches of Study.

Third Instructor, the whole. History of Bengal, 48 pp.
Macculloch's Grammar, 152 pp. Clift's Geography, 28 pp.
Arithmetic, Reduction. English writing.
Bengálí, Hitopadesh, 15 pp.

SEVENTH CLASS.—88 Scholars.

Branches of Study.

Third Instructor, 137 pp. History of Bengal, 16 pp.
Macculloch's Grammar, 68 pp. Clift's Geography, 14 pp.
English writing.
Bengálí, Chánakhya Slok, the whole.
——— Rám Mohan Ráy's Grammar, 4 pp.

EIGHTH CLASS.—71 Scholars.

Branches of Study.

Third Instructor, 50 pp. Macculloch's Grammar, 50 pp. (to the verb).
English writing. Bengálí, Chánakhya Slok, the whole.

NINTH CLASS.—62 Scholars.

Branches of Study.

Third Instructor, 17 pp. Abridgment of Grammar, the whole.
English writing. Bengálí, Chánakhya Slok, 30 pp.

TENTH CLASS.—77 Scholars.

Branches of Study.

Second Instructor, 24 pp. Abridgment of Grammar, 16 pp. (on to verb). English writing.
Bengálí Spelling Book, the whole. Chánakhya Slok, 12 pp.

ELEVENTH CLASS.—79 Scholars.

Branches of Study.

Second Instructor, 14 pp. Grammar, parts of speech. English and Bengálí writing.
Bengálí Spelling Book, 40 pp. Chánakhya Slok, 6 pp.

TWELFTH CLASS.—71 Scholars.

Branches of Study.

First Instructor, nearly finished. English and Bengalí writing.

THIRTEENTH CLASS.—50 Scholars.

Branches of Study.

First Instructor, 8 pp. Bengálí writing.

FOURTEENTH CLASS.—48 Scholars.

Branches of Study.

First Instructor, 3 pp. Bengálí writing.

(B.)

The ELEVENTH ANNUAL EXAMINATION of the General Assembly's Institution.

THE most gratifying of all public exhibitions of this nature—the annual examination of the pupils of the General Assembly's Institution—took place at the Town Hall yesterday (22d January). There were about 60 * ladies and gentlemen present to witness this peculiarly gratifying

* This must denote the average number *present at one time—not* the aggregate number *present altogether*. From multiplicity of business, scarcely any of the gentlemen could remain above an hour. This led of course to perpetual fluctuation; so that the entire number present *throughout the day* would be *double* or *treble* the number present *at one time*.

Appendix G.

gratifying sight; and among them were a great number of clerical gentlemen of all denominations.

Since the last examination, improved arrangements have been suggested and adopted in the institution. Owing to the advanced studies of the senior classes, the school has been divided into two departments, the preparatory and the collegiate. From a note appended to the programme, it appeared that "the studies in the latter department are so arranged as to occupy in regular succession a period of at least four years;" an arrangement the very introduction of which among the native youths of the country must enhance still higher the intrinsic merit of this noble institution.

From the criterion afforded by the examination, and the list of the studies of the classes respectively exhibited in the programme, it was satisfactorily shown that the institution continues to vindicate its pre-eminence in extended and sterling usefulness. The examination was particularly calculated to afford high satisfaction to every heart that glows with interest in the promotion of the rising generation of natives to moral and intellectual worth.—*Hurkaru.*

We have watched the progress of the Assembly's Institution for many years with the intensest interest. It gave to Christian education a concentratedness and force which it had never possessed before in this country. We say this without in the slightest degree wishing either to detract from the excellent plans of the pioneers in the good work of Christian education, or of unduly exalting those who were directed in the providence of God to adopt measures evidently in consonance with the divine arrangement, but with a view to give honour where it is due, where God has himself manifestly bestowed it. Some missions have been distinguished for their labours in translations; others for composing and printing useful works; others in preaching; and it has been the lot of our Scottish brethren to be eminent in providing an educational institution every way worthy the cause they desire to propagate, and well calculated, under the divine blessing, to attain and exert an important influence over the higher order of schools in which religion is not taught, and over the more intelligent portion of the native community. Such being the case, we have watched with the deepest anxiety the progress of the Assembly's Institution—not its progress in itself so much, though this is of the deepest moment—and it has been steady and gratifying; the labourers have sustained their parts with unabated ardour and zeal, converts have been afforded to stimulate them in their work, and conviction of the truth of our holy faith has been generally impressed on the majority if not all the matured youth connected with the institution, giving promise of a future and extensive harvest. This is cheering enough, but the external progress and growing influence of the institution is still more invigorating. The number of the pupils continues to increase, and this notwithstanding the conversions which have happened, and the alarms which have been sounded in the very fortress of Hindu society. The masculine efforts which bigoted Hindus, and the more polished Vedantists, have made to thin the ranks and diminish the influence of the institution—private influence and public prohibitions—maternal affection and parental authority—the influence of the press, and the prospect of highest patronage, have not been able to prevent a constant accession to the numbers of the pupils. This shows that there is a strong feeling of confidence in the conductors of this excellent seminary amongst the parents and guardians of the young men—confidence in their abilities, integrity and perseverance; for it is a fact well known to the native community, that the missionaries would, if they could, bring every pupil from the darkness of Hinduism to the light of the Gospel; but this impression is also identified with the idea now inseparable from missionary Christianity in the native mind, that no force, save the force of reason, and no power, save that of the Spirit of God, will be employed in the conversion of souls. We rejoice in this signal triumph of truth in so short a period, for who could gravely have predicted that at the eleventh annual examination of the institution it should have gathered 800 pupils—have had a most erudite and eloquent essay read on the highest of all subjects by a convert—the most talented pupil in its college department—and that it should have exerted an influence so potent even over the minds of adult Hindus as to lead them (despite all kinds of influence exerted to produce a contrary effect) to commit the religious training of their children to the hands of Christian missionaries; but so it is, and not only in connexion with this seminary, but every other similar institution in this and the sister Presidencies. We are especially gratified by the testimony of our native contemporary, the *Bháskar*, to the usefulness and the laudableness of missionary labour, and especially of Christian schools; in fact, the testimony of all our contemporaries, whatever private views they may cherish, to the disinterestedness, perseverance and successful efforts of missions in this department, is one of those signs of the times which should be a source of encouragement to persevere in the good cause, through good and evil report, until success shall *command* that which the enmity of the human heart will not at the onset of such labours admit can flow from the efforts of Christian missionaries.—*Calcutta Christian Observer.*

It is a delightful fact connected with the history of this institution, that many of its pupils should have so drunk at the fountain of knowledge as to remain to matured life in order that they may reap the reward of all their past toils in acquiring the highest branches of knowledge, and the highest honours of the school. A department for carrying on the higher branches of knowledge, called the College Department, has been instituted during the past year; but that which is most delightful in connexion with this institution is, that notwithstanding the bold and fearless advocacy by its founders and teachers of an uncompromising Christian education, and of their intention, if prospered by God, to convert their pupils to the Christian faith, it should more than equal in numbers the patsala and college which has

Government

Government for its patron, and in which Christianity is systematically expelled, the Bible prohibited, inquiry on religion unsanctioned, and God himself almost excluded; and yet so it is, and so it ever will be, that a faithful straightforward determination to teach men the truth shall secure the confidence (even of those who are heedless of that truth themselves) in those who profess to be the preceptors of the rising race. Let our friends, and all similarly engaged, but pursue their honourable and faithful course, and the time will not be far distant when these seminaries, where God and our Lord Jesus are honoured, shall so secure the confidence of the whole native population, that institutions in which men are afraid to teach any, even their own faith, shall be left as a monument of the folly of an age which thought that God would permit man to guide his creatures into the way of happiness without instructing them in the knowledge of Himself—as he formerly left a nation still grovelling amid the twilight of a prostrate reason, who would have worshipped that reason instead of Himself, to become the prey of every guilty passion, unchecked even by the socialities of a nominal Christianity.—*Advocate.*

The first fact of peculiar interest that presented itself on this occasion was the numerical prosperity of the institution. After the class lists had been expurgated by the exclusion of all absentees for whose absence a satisfactory reason had not been given, the number of pupils still stood so high as *eight hundred and seventy*; which shows an increase of 210 above the strength of last year. Of this great body of pupils, a division has been made, which the progress of their education more than warrants. The institution now embraces in itself both a College and a Preparatory and Normal School; in the former of which there are 49 pupils, and in the latter, 821. No one will dispute the claim to the appellation of a Collegiate Institution, of a Seminary, where Brown's Philosophy, and Laplace's Méchanique Céleste are text-books in mental and physical science.

Both the number and the attainments of the pupils have risen far too high to allow of anything like an adequate exhibition of the state of the institution in a popular examination of a few hours. The perusal of the programme, which for the satisfaction of our readers we subjoin, will give a better idea of that than any report of the examination. The literal justification of the programme, by a detailed examination of the various classes in their several studies, seemed to have been abandoned in despair by the Examiners. Of the school department, the higher classes were thrown into one, and then questioned freely on any branch of their studies which was suggested at the moment. Much the same process was adopted by the collegians. They were led discursively through the mazes of Mental Philosophy, Mathematics, Practical Astronomy, and History, both Sacred and Profane; and in everything gave proof of the thorough-going instruction to which they have been accustomed. In mental philosophy, the exercise was rather an extemporaneous disputation than an examination; and much animation was thrown into it by the suggestions of Captain Richardson: it showed great power of thought. A prize essay, in the same department of study, by Mahendra Lall, the Christian convert, was partly read, and corresponded exactly with the intellectual character displayed by himself and his fellow-students in the argumentation of the day. This young man also carried off Mr. Macfarlan's gold medal for the student of highest general proficiency; for the assigning of which a searching examination by written questions and answers, without books or assistance of any kind, had been conducted for, we believe, six days, for about five hours each day; by this ordeal he had acquired a place much above all the other competitors. He also obtained a silver medal for an essay respecting the Jews.—*Friend of India.*

The annual examination of the General Assembly's school was held on Friday last, and was attended by many respectable English gentlemen and natives.

The examiners and spectators were much pleased with the answers given to the several questions put to the scholars. The missionaries are worthy of boundless praise for the money they spend, and the labours they undertake for the benefit of all persons; Mr. Alexander Duff especially, by the gift of knowledge, enlightens the eyes of many of the natives of this country; therefore the gratitude which the people of this country owe him is beyond measure inexpressible.

Some may say that the missionaries impart knowledge with the view of bringing people under their influence; that is, their desire is to cause the professors of other religions to become Christians; on this account, through the medium of an English education, they endeavour to engage the affections of their pupils in the worship of Christ. We also confess that it is indeed their great aim to bring people to embrace the religion of Christ, but the missionaries ought not to be reproached on this account, because all sects endeavour to convert others to their own religion. This practice it is well known exists even among Hindu sects, such as the Shaktos and the Baisnobs, and others. The Hindus indeed do not expend either money or labour to spread their religion, but the missionaries do this to the utmost of their ability, and are therefore worthy of the greater praise. Those whose children are educated in Mr. Duff's school, ought to think upon the many benefits which that kind-hearted and excellent gentleman has conferred upon them; the parents are not put to the expense of a single pice for the education of their children; that gentleman has gone about begging money in various countries, and expends it in filling the treasury of these children's minds with the riches of knowledge. Now these riches may be employed by his pupils in the support of their families without being exhausted, and with care and reflection they may pass their days in comfort. The parents of these scholars brought them into this world indeed, but Mr. Duff, by giving them the eyes of knowledge, has imparted to them the riches by which they can pass their time in comfort with their families, and having respectfully invited them, he has delighted them by the impartation of inexhaustible riches. Where

Appendix G.

can they find such a benevolent friend as Mr. Duff? Therefore the fathers and grandfathers of these children ought to call upon that gentleman, and by some mark of respect express their great gratitude.—*Translated from the Bhâskar for the Calcutta Christian Observer.*

(C.)

QUESTIONS and ANSWERS, &c. By Mahendra Lal Basak.

SCRIPTURE THEOLOGY.

1 *Question.*—What period of the world's history is embraced by the Christian Scriptures?

Answer.—The period of the world's history embraced by the Christian Scriptures extends from the creation to the end of the world, as that history, in so far as it is touched upon, is either *narrated* or *prophesied* in the Holy Scriptures.

2 *Q.* With the histories of what chief empires of the world is the Bible connected? and what advantage arises to us from such connexion?

A.—The *chief empires* of the world with whose histories the Bible is connected, are Egypt, Babylon, Assyria, Media, Persia and Syria; and the histories of all kingdoms and countries round about Judea are more or less connected with the Bible history. The advantage that accrues to us from this connexion is more or less evidence in proof of the *authenticity* of the Bible.—(And if prophecy be included, evidence arises for the *divine origin of the Bible* from the fulfilment of prophecies regarding Egypt, Assyria, Babylon, Idumea, Tyre, &c.)

3 *Q.*—What were the peculiar characteristics of the Patriarchal Dispensation?—and who were the chief characters under it?

A.—Some *peculiar characteristics* in the patriarchal dispensation were, that God himself from time to time made to the patriarchs a few *simple* revelations concerning Himself, His will, and His purposes,—which revelations descended *orally* through the line of the patriarchs. The chief characters under the patriarchal dispensation were Abel, Enoch, Noah, Abraham, Isaac, Jacob and Joseph.

4 *Q.*—What was the translation of Enoch calculated to teach his cotemporaries?

A.—The translation of Enoch was calculated to teach his cotemporaries that there is a next world, and perhaps the resurrection of the body, and that God delights in righteousness.

5 *Q.*—What was the grand characteristic of Abraham as a saint, and how was it illustrated?

A.—The grand characteristic of Abraham as a saint was *faith*; and it was illustrated thus:—he *believed* the promise of God, that He will give him a son when his wife was barren, and both he and she were old. And it was also illustrated when Abraham was about to offer up his son of promise—(of whom it had been said by God that multitudes would come forth from this son, and inherit the land of Canaan)—a burnt-offering to the Lord.

6 *Q.*—What was the immediate office, and what was the ultimate end of the Jewish Priesthood?

A.—The hereditary priesthood of the Jews was given by God to the Levites to preside over the *spiritual economy* of the people. It was to last as long as the Mosaic dispensation lasted; and it prefigured, especially in the case of the high priest, the priesthood of our great High Priest, the Lord Jesus Christ.

7 *Q.*—Wherein did the Jewish sacrifice of atonement differ from the sacrifices of the heathen?

A.—The Jewish sacrifices were types of the great Sacrifice that was afterwards to be offered up. They were deemed of themselves to be insufficient to take away sin, but pointed out the coming Saviour. The heathen sacrifices had nought of this meaning; but were thought *of themselves* sufficient to take away sin.

8 *Q.*—What makes the sacrifice of Christ sufficient for the redemption of sinners?

A.—Since Christ was God, and therefore independent, *his* sacrifice was acceptable unto the Father; and his sacrifice, being the sacrifice of God, became *infinite in value*, and therefore *sufficient* for the redemption of sinners. Christ himself was wholly without sin, and therefore no sacrifice became necessary for his *own* sin.

9 *Q.*—How may it be said that faith saves a sinner?

A.—*Faith* is the *instrument* whereby the benefits of salvation purchased by Christ and freely offered in the covenant of grace are received by the sinner. It is the divinely-appointed *instrument, not the cause,* of man's salvation.

10 *Q.*—What, in few words, is the difference between Justification and Sanctification?

A.—Justification is the taking away of the *guilt* of sin. Sanctification is the taking away of its *power.*

11 *Q.*—What is the connexion between Pardon and Heaven, and between Holiness and Heaven?

A.—Pardon of sin gives *title* to one *to enter* heaven, and holiness *fits* and *prepares* him for the state of heaven.

12 *Q.*—What

12 *Q.*—What is repentance, in the fewest possible words? and what is its use, seeing that men are forgiven through an atonement?

A.—Repentance is sorrow for past sin, and a turning away from it in future life. Its use is to make a man *morally able* to accept of salvation here, and prepare him to enjoy in a heaven of holiness hereafter.

CHRISTIAN EVIDENCES.

1 *Q.*—What is prophecy?

A.—Prophecy is the foretelling of some future event or events above all that can be foretold by the exercise of man's natural powers.

2 *Q.*—A history of Christ from the prophecies?

A.—It was prophesied concerning Christ, that he should be the seed of the virgin; that he should be born in Bethlehem; that the spirit of the Lord should rest upon him; that he should have the spirit of meekness, gentleness and righteousness; that he should open the eyes of the blind, cause the dumb to speak, and the lame to leap as the hart; that he should suffer for the iniquity of the people; that he should be led as a lamb before his shearers, and should not open his mouth; that he should be put to death on the cross for sinners; that he should be buried with the rich; that he should not suffer corruption; that he should be a king; and "the Lord our Righteousness." In short, the character of Christ as a man, his character as a king, his office as the mediator, his miracles, his last sufferings and death, the nature of his person, and many other peculiarities in his life when upon the earth; and, lastly, his kingdom, the nature of that kingdom, the extent of that kingdom, were all subjects of prophecy.

3 *Q.*—A succinct account of the argument for the genuineness and authenticity of the New Testament?

A.—The New Testament is *genuine*; that is, written by the very persons whose names its several parts bear: because, I. There is no proof on the contrary. II. The genuineness is proved from the Hebrew phraseology in the Greek New Testament. III. From the testimonies of the Christians of the first three centuries, who were qualified to judge of the matter. IV. From the quotations of the New Testament in the works of writers from the middle of the first century down to the present time. V. From early translations still existing. (And if uncorrupted preservation be included)—VI. From the agreement of all manuscripts, all versions in all countries of the world.

The New Testament is *authentic*; that is, it relates transactions that *really* happened: for, the enemies of the Gospel in the first centuries did not deny the *facts* of Gospel history,—neither the Jews nor the Gentiles; when they had the best opportunity to know whether these were real facts, and the interest to disprove, if false. (Celsus, a heathen philosopher, ascribed the miracles of Christ to magic; still he does *not* deny the reality of the miracles.)

Secondly. The writers of the Gospels were eye-witnesses of the facts they relate.

Thirdly. They were no enthusiasts.

Fourthly. They were men of *verity*; because,—

(I.) There is internal evidence in their writings that they were so.

(II.) They gave up their lives in attestation of these facts; suffering reproach, shame, ignominy, all earthly disadvantage.

(III.) The heathen writers of the first centuries attested that these men were honest;—as Lucian.

4 *Q.*—The evidence for the resurrection of Christ?

A.—There is abundant evidence that Christ really rose from the dead. The soldiers were watching at the sepulchre; and fear of life, and the call of duty, would not allow them to neglect watching. They were many, and therefore they could not all fall asleep. The disciples could not steal the body for this guard; besides, the disciples were men full of fear. If the Jews kept the body of Jesus, then, when the disciples preached that he was risen from the dead, they would have produced his body: therefore, really Christ rose from the dead. (If the history of Christ be authentic, then we may believe his resurrection, simply because the disciples said they saw Christ after his crucifixion, and ate and talked with him.)

5 *Q.*—State, and answer, Hume's objections to miracles?

A.—Our experience of the veracity of human testimony, says Mr. Hume, is *variable*; but our experience of the uniformity of nature's sequences is *invariable*; therefore, since a *miracle* is a *violation* of the laws of nature, which are invariable, *no* human testimony can make us believe the taking place of a miracle; for, says he, testimony *may* be false; the laws of nature *cannot* vary. This is a fallacious argument. It is a *petitio principii*. For, he ought to have proved that the laws of nature *have never varied*. We say there *has* been variation when miracles took place; he says no; let him prove so. This he does not; he takes it for granted. Again, we say, that the testimony of a *sane honest* man in reference to *facts* which he saw *is invariably true*; whereas he would lead his readers to think that *every* kind of human testimony is *variably* true; may be true or not. Again, we say God *is not bound* never to produce an effect *directly* by his power, but by the interference of physical or instrumental causes, even when the spiritual necessities of his intellectual

Appendix G.

creatures require that interference. Again, if Revelation be necessary, and if Revelation be made, it can be made in no other way than by a miracle. Therefore, Hume's objection has no weight.

6 *Q.*—Answer the objection to the destruction of the Canaanites?

A.—The Canaanites were an idolatrous people, *impious rebels*; wherefore, God might justly cut them off; and if in punishing them He made the Israelites the instruments, where is the injustice?

7 *Q.*—The argument for the Bible from the character of Christ?

A.—Never did a man live upon the earth as Christ. He was without sin. His life was holy, full of good works. Such a character, such a life never entered even the imagination of man. Such a man must therefore be what he said concerning himself: "I am come from God, and the words I speak, they are of the Father;" wherefore this is truth. Therefore, Christianity is true.

8 *Q.*——— from the character and condition of his apostles?

A.—The apostles were poor unlearned men, and yet they have left behind them a philosophy better than all philosophy of men; a code of morality purer far than all other codes existing in the world. How could this be, but for their divine inspiration? Again, the apostles were subject to persecution, shame, deaths; all manner of evil under the sun for the sake of delivering their testimony. Still they did deliver it even unto death, making their life one continued line of devotion, prayer, teaching, preaching and testifying unto all that Christ was the Son of God. How could this be but because these men were honest? The apostles preached what they believed themselves; what they themselves acted upon.

9 *Q.*——— from the inward witness?

A.—There is much evidence in the voice of our minds, speaking secretly that Christianity is divine. We are struck with the coincidence between the description of human nature in the Bible, and that nature as we experience ourselves. We are struck with the *fitness* of the Saviour offered in the Gospel. We *feel inwardly* the need of salvation, the necessity of which the Bible takes for granted. We *feel inwardly* the *necessity of regeneration*; we read in the Bible of the Regenerator—the Holy Spirit of God. And after we become Christians, however weak, only if sincere, we *feel* just as the Bible presupposes we shall feel. The truth of the Bible then is as easily felt as the truth of the existence of the food which we take. *Then* a man *feels the power of the Gospel.* Every day the Gospel becomes to him truer and truer, if absolute truth can ever become more true. This is evidence for the truth of the Bible in ourselves. It is the strongest species of evidence to sincere Christians. No man can become such but he that is renewed by the Holy Ghost, and all this evidence is derived from His influence upon the spirit of man; therefore, the Holy Spirit of God may emphatically be called *the inward witness.*

10 *Q.*——— from its effects on society where received and followed?

A.—If Christianity were universally followed, earth would become heaven. Look on the character of a true Christian; suppose all men were true Christians; say whether or not, then, men would resemble angels; whereas now they resemble devils. Look on the *actual effects* of Christianity as far as it is received, how good and happy are these effects! Could then Christianity be the production of liars? of wicked men? No. It must have come from the God of truth, as it professes.

11 *Q.*—Contrast Christianity and Hinduism?

A.—The learned theology of the Hindus acknowledges as its supreme God a qualityless being, non-moral, who is neither our Creator, nor Preserver, nor Governor. In fact, this theology is *metaphysical nonsense.* By this, man must leave the world, go into the jungles, and there render himself a passionless being as a stone. If universally followed, children would not be born; the world would be destroyed. What! shall we compare Christianity with this? Christianity raises man to his true honour, to glory; refines his moral nature; and instead of cutting off man's passions, sanctifies and purifies them; in one word, turns an immoral, wicked, devilish world into a paradise, which contains a human species, enlightened, purified and sanctified, and living in universal and immortal love, and joy and happiness. *Popular* Hinduism is the mother of ignorance, superstition, vice, wickedness and misery. It is gross idolatry. Neither this nor the other can be compared with Christianity.

ANCIENT HISTORY.

1 *Q.*—Brief sketch of the history, so far as known to us, of the antediluvian world?

A.—In the beginning God created the Heaven and Earth out of nothing. Then he created all vegetables and animals upon the earth, man being created last. Adam was the first man; Eve the first woman, made out of Adam. Adam transgressed the commandment of God by eating the forbidden fruit, through the instrumentality of Eve his wife, beguiled by Satan. God therefore cast them off from the garden of Eden. Adam's transgression brought death upon the world, and all our wo. Cain and Abel were the first sons of Adam and Eve. Cain was a bad man; but Abel was a good man. They both made offerings to God; Cain offered fruits, and Abel a lamb. Cain was rejected; but Abel was accepted. Cain therefore slew Abel. God also on this account punished Cain even in this life. Cain's descendants were great artists. Seth was another son of Adam and Eve. Enoch, one of his

his descendants, was received up to heaven, because he walked with God. The world became more and more wicked, and therefore God destroyed it with a flood, yet after long forbearance. Noah, who preached righteousness to a wicked world, was saved, with all his family, from the flood by an ark of his own making, which occupied him 120 years.

2 *Q.*—Give an account of the Argonautic expedition, distinguishing what is probably true from what is clearly fabulous?

A.—The Argonautic expedition was undertaken by Jason, a Grecian chief, who sailed the Euxine and brought from Colchis the daughter of the king. This is probably the truth. There is also mixed with it much that is fabulous about the golden ram and fleece.

3 *Q.*—The war of Troy—probable date—chief leaders on both sides?

A.—The war of Troy took place between the Greeks and Trojans. Its probable date is 1184 B. C. Chief leaders on the side of the Greeks were Agamemnon, Achilles, Ajax; on the side of the Trojans, Hector, Paris.

4 *Q.*—What were the chief of the Grecian states, who were their law-givers, and what were the chief distinctions in the characters of their people?

A.—Sparta, Athens, Thebes. Lycurgus was the law-giver of Sparta, Draco and Solon those of Athens. The Spartans were a race of hard, robust warriors, simple, not much civilized. The Athenians were a civilized, refined, and rather a luxurious people, and their chief strength consisted in their navy, as that of the Spartans in land forces.

5 *Q.*—Helots—who?

A.—The Helots were the slaves of the Spartans. They were conquered by the Spartans and reduced to slavery.

6 *Q.*—Name the chief countries governed by Cyrus?

A.—Cyrus's empire was all that vast territory between the Caspian Sea, Persian Gulf, India, and the Mediterranean Sea. The chief countries were Media, Babylonia, Lydia and Syria.

7 *Q.*—What mention is made of Cyrus in Scripture?

A.—Cyrus let out the Jews from captivity from Babylon.

8 *Q.*—What was the origin of the war between the Greeks and Persians?

A.—The Greeks colonized into many parts of Asia Minor; such as Ionia, Æolia, Doris. Petty disputes happened between these colonies and the Persians, and they were carried to the mother country, Greece.

9 *Q.*—Battle of Leuctra—between whom fought—date, result?

A.—The battle of Leuctra was fought between Epaminondas, the Theban general, and the Spartans. Its date is about 376 B. C. The Thebans were victorious, and thus liberated themselves from the Spartan yoke, under which they had for some time groaned.

10 *Q.*—Battle of the Granicus—do.?

A.—The battle at the River Granicus was fought between Alexander and the Persians. Its date is about 330 B. C.

11 *Q.*—Short sketch of the career of Alexander?

A.—Alexander was the greatest military commander of antiquity. He was young when he entered Persia in arms. His career was thus:—He crossed the Hellespont, fought at Granicus, traversed Asia Minor, fought at Issus, traversed Syria, Palestine, went to Egypt, returned to the heart of Persia, fought at Arbella, went to Persepolis and burnt it; sat upon the throne of Darius, came near the Caspian Sea, fought for some time with the Scythians, came to Cabul, fought with Hindu princes, returned, on account of rain and the murmurs of his troops, moved down the Indus, passed through Gedrosia and other southern provinces of Persia, became very intemperate in the way, died of a fever at Babylon caused by that intemperance. He was everywhere victorious in this career.

12 *Q.*—List of the Persian kings from Cyrus to the extinction of the monarchy?

A.—Cyrus, Cambyses, Smerdis, Darius, Xerxes, Artaxerxes, Xerxes II., Darius II., Artaxerxes II., Artaxerxes III., Darius Codomanus.

13 *Q.*—How was the empire of Alexander divided at his death?

A.—The empire of Alexander on his death was divided into *four* parts among his generals. Ptolemy received Egypt; Seleucus, Western Asia; Antigonus received Asia Minor; Cassander, Macedon.

14 *Q.*—What led to the residence of many Jews in Egypt in the fourth century B. C.; and what fact in reference to the transmission of the Old Testament Scriptures is connected with this?

A.—After the death of Alexander, the kings of Egypt and the Seleucidæ were involved in disputes with each other. Judea was torn with these disputes. It successively fell into the hands of the kings of Egypt or the Seleucidæ. One of the Ptolemies conquered the Jews when they rose up against him, carried them captive to Alexandria, and there the Old Testament was translated into the Greek language by seventy persons B. C. 280.

15 *Q.*—Name the kings of Rome, with the conjoint length of their reigns; and mention which of them was a Grecian by birth?

A.—There were seven kings of Rome: Romulus, Numa, Tullus Hostillius, Ancus Martius, Tarquin, Tullus Servillius, Tarquin Superbus. Rome was built 752 B. C.; Tarquin was banished B. C. 509. The conjunct length of their reigns was 243 years. Tarquin the First was a Grecian by birth.

Appendix G.

16 *Q.*—Horatii and Curiatii—story of?

A.—In the reign of Tullus Hostilius a war happened between the Romans and the Sabines. On one occasion it was decreed that victory would be decided by the fight of champions. Three persons called Curiatii were selected on the side of the Sabines, three called Horatii on the side of the Romans. In this fight the Horatii were eventually victorious.

17 *Q.*—Licinian Rogations,—what?

A.—The Licinian Rogations were the laws of Licinus, a celebrated Roman. He said that none could become a senator who had not been a tribune, and had held other public offices in the state; that six military tribunes should be chosen annually, &c.

18 *Q.*—Second Punic war—cause—date of commencement and termination?

A.—The second Punic war arose out of the siege of Saguntum, in Spain, which siege was laid by Hannibal, the Carthaginian general. The people of Saguntum called the Romans for aid, and the Romans proudly ordered the Carthaginians to raise the siege. The Carthaginians did not hear their word. This was the origin of the second Punic war. It commenced about B. C. 240, and ended about B. C. 218.

19 *Q.*—Battle of Cannæ,—between whom fought,—date,—result?

A.—Battle of Cannæ was fought between Hannibal and the Romans, B. C. 224. In this Hannibal was victorious, and almost became master of Italy.

20 *Q.*—Destruction of Carthage—short account of?

A.—In the third Punic war Carthage was besieged by the Romans; and the Carthaginians being greatly distressed, sought for terms of peace, which were offered, indeed, by the Roman general, but were too severe for them, nay, rather insulting. The Carthaginians, therefore, resolved to hold out to the last. They, however, notwithstanding the readiness with which all ranks of the people, nay, the women also, lent their aid to defend it, were unable to defend the city. In this plight, they set Carthage on fire, and consumed themselves and all theirs in the flames.

21 *Q.*—What was the step by which Cæsar commenced the civil war?

A.—Before the civil war between Cæsar and Pompey, Cæsar was governor of Gaul, and Pompey was the first man in Rome. Some petty quarrels about receiving tribuneship, when out of the capital, were, in truth, the *cause* of the civil war. But the first evident step in this war was Cæsar's crossing a river in the north of Italy at the head of an army, which, according to Roman laws, should not be crossed over under such circumstances without orders from the senate or chief men in Rome.

22 *Q.*—Name the members of the first and second triumvirates?

A.—Cæsar, Pompey and Crassus were the members of the first triumvirate. Octavius, Antony and Lepidus of the second.

23 *Q.*—Give an account of Pompey's last battle?

A.—This battle was fought at Pharsalia in Thessaly, between Cæsar and Pompey. Cæsar's troops were hardy warriors; Pompey's beautiful youths. Cæsar was victorious in this battle.

24 *Q.*—Battle of Actium,—date,—leaders,—results?

A.—The battle of Actium was a naval engagement between Octavius and Antony. Its date is about B. C. 29. Octavius was victorious in this battle, and Antony fled to Egypt.

25 *Q.*—Christ's birth—how long after the building of Rome?

A.—Rome was built B. C. 752.

POLITICAL ECONOMY.

1 *Q.*—Give a definition of Political Economy?

A.—The grand object of *Political Economy* is *wealth.* It treats of the laws which regulate the *production* and *distribution* of wealth; more especially the *natural laws*; but also, though not peculiarly, the *social laws.*

2 *Q.*—Give a definition of wealth?

A.—Anything that possesses *value in exchange* is *wealth.*

3 *Q.*—What is the origin of wealth?

A.—Labour, whether mental or bodily, whether directly by the hands, or indirectly by instruments, is the *origin* of wealth.

4 *Q.*—Give instances showing that mere fertility of soil does not ensure wealth?

A.—Asia Minor, Turkey in Europe, Syria and Palestine, some of the most fertile countries in the world, contain *poor* and miserable inhabitants, showing that *mere fertility of soil* does not ensure wealth.

5 *Q.*—What are the two branches of Political Economy?

A.—Political Economy divides itself into two branches; the one treats of the laws which regulate the *production*, the other of those which regulate the *distribution* of wealth.

6 *Q.*—Enumerate the circumstances which increase the efficiency of labour?

A.—I. Knowledge. II. Division of labour. III. Exchange. IV. Accumulation of capital. V. Security of property.

7 *Q.*—Give

7 *Q.*—Give some examples illustrating the influence of knowledge in furthering individual and national prosperity?

A.—A common peasant of Great Britain is far more comfortable and happy than a prince among the poor and miserable races in the interior and east of Africa, illustrating in a clear manner the influence of knowledge in furthering *individual* prosperity. Again, the people of a small and comparatively barren island of Great Britain are probably the richest, surely the most powerful nation upon the earth; while the people of Hindustan, a country fifteen times, or probably more times, as large as the whole of Great Britain, are, compared to the British, a poor and powerless race, illustrating clearly the influence of knowledge in furthering *national* prosperity. Contrast, also, the state of the United States *now*, inhabited by an *enlightened* nation, with the state of the same country when the poor and miserable Indian dwelt amidst its huge forests.

8 *Q.*—What is the duty of Hindus with reference to the increase of knowledge?

A.—The duty of the Hindus, with reference to the increase of knowledge, is evidently this, that they *pay* for the education they receive; that they should make a *general spirit* in them to value education and pay for it. It is also the duty of educated Hindus to *reduce their knowledge to practice.*

9 *Q.*—What are the natural circumstances most favourable to the cultivation of knowledge?

A.—Some of these circumstances are those connected with the *localities* of particular countries. A people dwelling near the sea, for example, would probably become acquainted with navigation far sooner, and better acquainted with it, than a people dwelling in an inland country. But the natural circumstances *most* favourable to the cultivation of knowledge are those connected with the *increase of population;* which at once supplies *the motives* to *improve* the arts of life for increased sustenance, and *the means* to carry into full accomplishment these motives, in the exercise of more numerous and vigorous talents surely to be found among a *more numerous* people.

10 *Q.*—Give proofs of the beneficial effects of the division of labour?

A.—If labour were divided, the same quantity of work would be done far sooner, and done in a far better manner, than if one person, even if it were *possible* for *one* person to do it, did the same work, taking to himself as many number of *times* as there was number of persons in the division of labour. For example, a *greater* quantity of work would be done, and done in a *far better way*, by 10 persons in six days, than if *one* person *laboured* for 60 days. These are some proofs of the beneficial effects of the division of labour. Division of labour also leads to the invention of machinery; facilitates exchange; reduces the price of commodities; increases the amount of capital far sooner and infinitely more powerfully than if there were no such division. In fact, the beneficial effects of the division of labour are incalculable.

11 *Q.*—What are the original causes of division of labour?

A.—The *original causes* of the division of labour are to be traced in the *diversities* of the mental endowments and bodily structure of natural inclinations, tastes which prevail among men.

12 *Q.*—What circumstances limit the division of labour?

A.—*The market* limits the division of labour.

13 *Q.*—What circumstances facilitate and extend division of labour?

A.—*The increase of the market* extends division of labour; or, which is the same thing, *increase of population* facilitates and extends division of labour.

14 *Q.*—What is meant by *territorial division* of labour?

A.—By *territorial division of labour* we mean the division of labour in different territories, in making different kinds of articles for which those countries are respectively fitted.

15 *Q.*—Give instances showing the advantages of mutual intercourse between different countries?

A.—Thus, the mutual intercourse between Britain and India does good to both these countries. The people of Britain receive rice, cotton, sugar, indigo, from Hindustán, and return in their stead all kinds of cutlery and prepared cloth. Britain gives to France her cutlery; France returns Britain her wine. Now, if there were no intercourse between Britain and any other country, she *could never have been supplied* with rice, sugar, cotton. And India, on the other hand, could never have received such cutlery. And even if it were possible, without mutual intercourse, the articles which are now received from foreign countries would then have been raised at home in *smaller quantity, more laboriously*, to be sold at a *greater price.*

16 *Q.*—What consequences would follow from free trade in corn, and whether would they on the whole prove beneficial or the contrary?

A.—If the trade of corn were free, the price of corn being much lowered, lands at home which raise corn at a greater price *must* lie uncultivated. For none will raise corn in his own land in order to suffer loss by the raising of that corn. The agricultural party would thus suffer exceedingly. But persons then would more intensely bend their attention to *manufactures.* I think, it would have been better if there *were no* such restrictions on corn trade. But the abolition of these restrictions at present, all at once, would do good in one way, evil in another. The question is difficult whether that abolition would prove beneficial or not. Probably, for some time it would be *injurious* were it *now* to take place, but *afterwards beneficial.*

Appendix G.

17 *Q.*—What are the circumstances which have led all nations to adopt the use of money?

A.—Money is the medium of exchange. And since exchange is necessary for the formation of society, as well as its comfort and happiness, exchange existed as soon as men formed themselves into society. Now if there be exchange, it is necessary that there be *some medium* of exchange. Take an example. A person is a shoemaker, another is a keeper of herds, a third is a butcher. How shall these exchange their articles with advantage without a medium? The butcher wants a pair of shoes, and goes to the shoemaker, but the latter says he has no need of the butcher's articles. The keeper of herds goes to the shoemaker, but he says he has no need of herds. Now how can exchange under these circumstances take place? Besides, had the shoemaker need of the articles of both these persons, his one pair of shoes might be equal in value to ⅓rd cow of the herdsman. But the herdsman does not wish to divide his cow. How then can there be exchange? Difficulties like these, in their various nature, and of greater or less amount, led all nations to adopt *money* as the *medium of exchange.*

18 *Q.*—What are the advantages of employing the precious metals?

A.—The precious metals have much value in small parts; are divisible considerably; and any number of pieces of metal can be made exactly equal; are enduring, not worn out by use like cloth; are steady in value (steady, not *exactly* fixed, but nearly so) at different times and in different places.

19 *Q.*—How have governments often endeavoured to pay their debts?

A.—They have done so by changing the former real value of coined money, and giving an arbitrary value on a smaller coin, for their own interests. Thus the governments of Britain and France robbed (we may say) their subjects. An English pound at present is much less in bulk than what it was.

20 *Q.*—Show how a nation may have too much money?

A.—If money be *not circulated*, if it be *not used*; if it be kept in the house in the same manner as some fine stones are kept hidden for ages in some dark caverns;—if such be the state of money in any country, that country has too much money.

21 *Q.*—How many kinds of paper-money are there?

A.—Three; namely, bills of exchange, promissory notes, and notes issued by banks.

22 *Q.*—What advantages are derived from paper-money?

A.—Paper-money evidently facilitates exchange; being itself a *medium of exchange;* and since it answers the same purposes, in many cases, as metal-money, a great advantage arises out of this. The *medium of exchange* is enlarged by the introduction of paper-money. And *as a medium of exchange* metal-money itself is of so much value.

23 *Q.*—Are bank-notes any addition to the national wealth, or are they not?

A.—Bank-notes are an addition to national wealth in the same manner as metal-money. If rupees, without any reference to the various important uses into which the silver of the rupees may be turned, form a part of national wealth, bank-notes, though not in the same degree as rupees, but still in the same *manner*, are an addition to national wealth.

24 *Q.*—Give a definition of capital?

A.—Capital is something *to profit with.* For example, the shoes in the shoemaker's shop are his capital.

25 *Q.*—Mention some of the chief advantages of accumulation?

A.—Without accumulation of capital the state of the increase of wealth is by no means good. The increase of wealth, the increase of the comforts and happiness of a nation are therefore the chief advantages of the accumulation of capital.

26 *Q.*—What are the chief sources of accumulation?

A.—Profits are the chief sources of accumulation.

27 *Q.*—What inference with regard to accumulation would you draw from a permanent and universal fall of profits?

A.—We *shall infer less accumulation of capital*, as appears from the last answer.

28 *Q.*—Besides the materials for saving, what else must there be to raise a country to commercial prosperity?

A.—Large profits, or at least *no less rate* of profits.

29 *Q.*—What is the only circumstance connected with the acceleration of the progress of wealth with which governments can advantageously interfere?

A.—Security of property.

30 *Q.*—Prove the necessity of appropriation in order that a community may increase in prosperity?

A.—If there were no appropriation, no man would labour for the *common* stock; nay, will scarcely labour at all, except by force. This will appear from the lying of lands uncultivated which *belong to no persons exclusively.* Wherefore, *appropriation* is *necessary* that men may labour, and labour hard *in pursuit* of their own happiness, while truly they are increasing national wealth and prosperity.

31 *Q.*—What are the advantages of appropriation?

A.—The answer to this question has been anticipated briefly in the preceding answer.

32 *Q.*—Give examples proving that Governments have often proved false to the trust reposed in them?

A.—As it is in Turkey in Europe especially, where all the houses in which the people dwell

dwell belong to the Sultan, who constantly robs his rich subjects of all their property. This is always done in an arbitrary government when the king is tyrannical, or when the chief men of the country are covetous. Examples of the unfaithfulness of governments in this respect are to be found in the history of almost every nation.

33 *Q.*—Give arguments against slavery derived from the arguments in favour of the security of property?

A.—If it be proper that men's property should be *secure*, why is it improper that *men's persons* should be secure, that men's liberty of thought and body be secure, as far as it is man's prerogative to be *so* free?

34 *Q.*—Are there any arguments against the institution of caste, as it exists among the Hindus, to be derived from this subject?

A.—Yes. For, why should a man be *bound* to a certain kind of occupation? Why should not a man of low caste—if he be able to do things appropriated to men of higher caste—why should he not do them? Why should not a man's *choice of trade* be secure? Why should there be no liberty of thought and action? of trade and traffic? Why should one of great mental endowments be forced to be a cooly merely because he happens to be one of *low* caste?

35 *Q.*—Does security of property injure the poor? or the contrary?

A.—It *blesses* the poor.

36 *Q.*—What kind of value is it with which Political Economy has to do?

A.—It is the *value in exchange.* Air has much value, because we live thereby; but the political economist has nothing to do with this value.

37 *Q.*—In what does the value of a commodity consist?

A.—The *value* of a commodity is its relation to all other commodities in as far as the former may be exchanged for any of the latter.

38 *Q.*—What is the least unfit standard of the value of a commodity?

A.—Its price.

39 *Q.*—Show the advantages of the standard alluded to?

A.—The advantages of the standard is, that price is *comparatively steady.*

40 *Q.*—What determines temporarily the price of commodities?

A.—The relation of demand and supply determines *temporarily* the price of commodities.

41 *Q.*—In what do all permanent variations in price originate?

A.—*Cost of production.*

42. *Q.*—What land pays no *rent* to the landlord?

A.—The *worst* land that is cultivated; the land of the least fertility.

43 *Q.*—Give a general expression for rent?

A.—Rent is something given to the landlord whose land is *not least fertile,* whose land is of greater fertility than many other lands cultivated.

44 *Q.*—Prove that rent is not a constituent element of price?

A.—Rent *is not* in the *least affected* by price. For it originates with the degree of fertility of some land as *superior* to the fertility of other lands, and is regulated *entirely* by the relation of the degree of fertility of that land with the fertility of other lands, superior or inferior. Suppose land of the least fertility given by a landlord to a farmer for cultivation; and suppose the price of the produce of that land is great, the farmer pays nothing to the landlord on account of greater price. He would give some rent, however, if worse lands were cultivated. Rent, however, *affects* price.

45 *Q.*—What determines the market rate of wages?

A.—The relation between the supply of labour and the demand of the capitalist at the time.

46 *Q.*—What influence on wages is produced by the relation between capital and population?

A.—If capital remains the *same*; then, if population increase, and consequently the labourers increase, wages *fall*; and if labourers decrease, wages rise. Again, if population and consequently the number of labourers remains the *same*, then if capital increases, wages rise; if capital decreases, wages fall.

47 *Q.*—What is the only salutary check by which population may be kept down to the level of subsistence?

A.—That salutary check is refraining from marriage under the guidance of *moral restraint.*

48 *Q.*—Whether are the effects of machinery on the whole injurious or advantageous as regards wages?

A.—The effects of machinery on wages are advantageous on the whole, though not *immediately and in every way.*

49 *Q.*—What are the two rates of wages called?

A.—I. Necessary wages, the least by which a man can live; II. Wages, which the habits, manners, customs of any country make it almost necessary for the labourers of that country to have.

50 *Q.*—What equalizes the profits of capital?

A.—Wages.

Appendix G.

51 *Q.*—What is the natural tendency of profits?

A.—Their tendency is to *fall.*

52 *Q.*—What circumstances may temporarily check the natural tendency of profits?

A.—Increase of population, and consequently fall of wages as when combined with rent; or abundance of capital, and a small number of capitalists; or the impulse given to one branch of trade not followed by *many* persons, or other circumstances of a temporary character.

LOGIC.

1 *Q.*—What are the parts into which Zeno's work on Logic are divided, and which of them properly belongs to logic?

A.—Zeno's logic was divided into three parts; the first treated of sequences, the second was reasoning as carried on in dialogues, and the third contained a method of wrangling, whereby one could confound anybody. The second of these parts properly belongs to logic.

2 *Q.*—State and refute Mr. Locke's objections to logic?

A.—Mr. Locke says, that there are many persons who can reason well who know not logic. To this it may be answered that, though a man can do something practically, surely it is desirable and important that he know the *theory* of what he does. Every one will consent to this, that if one be naturally fitted to be a musician, it is essential that he should learn the science. Why then should that not be studied, which is the science or theory of reasoning, only because some persons without logic can reason well? Again, says Mr. Locke, the popular and common method of reasoning is simple, but the syllogistic method is unnatural, confused, obscure. This objection has no weight. For, the syllogistic reasoning is not one peculiar method of reasoning different from many others; but it is *the* form into which *all* correct reasoning may be reduced. Again, it is not necessary that, in order to make our reasoning logical, we should have syllogisms, and syllogisms only, in our arguments; it is enough that our reasoning may be reduced into the syllogistic form.

3 *Q.*—What is Dr. Watts's error?

A.—Dr. Watts supposed that logic *included all science*; that logic was the *instrument* to lead us to truth of every sort. Metaphysics, and other sciences relating to the mind, were, by this philosopher, considered as parts of logic.

4 *Q.*—Whether is logic concerned with the subject about which we are reasoning, or the manner in which the process is conducted?

A.—Logic is concerned with the *manner of the reasoning process* which we carry on, and that alone; *not* the subjects about which we reason.

5 *Q.*—What is the proper province of logic?

A.—The province of logic is to show us whether the *reasoning process* be sound; whether there be no mistake in the way in which one proposition is deduced from another or others, and nothing more. It has nothing to do with the subjects about which we reason; its office and only office is to show us *true reasoning*; *not* correct or true things reasoned about.

6 *Q.*—How many operations of the mind are there in every process of argumentation, and what are they?

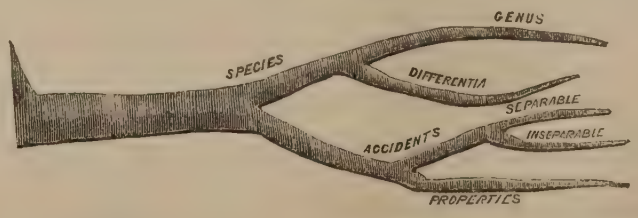
A.—Three: Simple Apprehension; Judgment; Reasoning.

7 *Q.*—What is the mind engaged in doing in each of these operations?

A.—In Simple Apprehension the mind is employed in *conceiving* objects; in Judgment, it is employed in *comparing* those objects; in Reasoning, it is employed in deducing one truth *from* another truth respecting those objects.

8 *Q.*—Exhibit by a *tree* the various branches of the predicables with their subordinate divisions?

A.—



9 *Q.*—What is Judgment?

A.—Judgment is that operation of the mind by which we compare things whether they *agree* or *disagree.*

10 *Q.*—What is a proposition, and what are its constituent parts?

A.—A proposition is *judgment expressed in words*; the subject, predicate and the copula are its constituent parts.

11 *Q.*—What

---

* The answer does not give the subordinate divisions of the properties.

11 *Q.*—What are the several classes of propositions?

A.—Propositions are either universal or particular, positive or negative, pure or modal, hypothetical or categorical.

12 *Q.*—What are the four great classes, and by what symbols are they denoted?

A.—These four great classes are, universal positives, particular positives, universal negatives, particular negatives, denoted by the symbols A. I. E. O.

13 *Q.*—What are the rules to be observed with regard to distribution?

A.—These rules are: that all *universals* distribute the *subject*; that all *negatives* distribute the *predicate*.

14 *Q.*—What is *Subalternation?* and the maxims laid down in reference to it?

A.—Subalternation is the deducing of a particular proposition from a universal one. The maxims laid down in reference to it are the following: (I.) If the universals be true, the particulars will also be true; (II.) If the particulars be false, the universals will also be false; (III.) That both the universals and the particulars may be together true or false.

15 *Q.*—What is *Conversion*, and what are the three kinds of it?

A.—Conversion takes place when the terms of a proposition are changed, and yet the truth of the matter of the proposition remains unaltered. The three kinds of conversion are *simple conversion, conversion per accidens, conversion by contraposition.*

16 *Q.*—What are the three kinds of opposition, and when do these take place?

A.—*Contradictory opposition, contrary opposition* and *sub-contrary opposition.* The first kind take place between two propositions, when the one is *universal*, and the other *particular*; the one *positive*, and the other *negative.* The second kind take place when *both* the propositions are *universal*, but the one *positive*, and the other *negative.* The third kind take place when *both* propositions are *particular*, but the one *positive*, and the other *negative.*

17 *Q.*—What does the third part of logic treat of?

A.—Of reasoning or syllogisms.

18 *Q.*—What is a syllogism?

A.—Syllogisms are reasoning embodied in words, placed according to a certain order.

19 *Q.*—What are the constituent parts of a syllogism?

A.—The *premises* and the *conclusion.* There are two premises, the major and the minor.

20 *Q.*—What are the two axioms on which the validity of affirmative and negative conclusions depends?

A.—I. That if two terms *agree* with the *same third*, they will *agree with each other* II. That if of two terms, one *agree* with the third, and the other *disagree* with the *same*, they will *disagree* with each other.

21 *Q.*—What are the six rules laid down for the construction of syllogisms?

A.—These six rules are the following: I. That the middle term will *at least* be *once distributed* in the premises. II. That no term should be distributed in the conclusion which was not distributed in the premises. III. That from *two negative* premises no conclusion can be drawn. IV. That if *one* of the premises be *negative*, the conclusion will be *negative.* V. That from *two particular* premises no conclusion can be drawn. VI. That if *one* of the premises be *particular*, the conclusion will also be *particular.*

22 *Q.*—How many figures of syllogisms are there? and what are their distinguishing characteristics?

A.—There are four figures. In the first figure, the middle term is the subject of the major premise, and the predicate of the minor. In the second figure, the middle term is the predicate of both the premises. In the third figure, the middle term is the subject of both the premises. In the fourth figure, the middle term is made the predicate of the major and the subject of the minor premises.

23 *Q.*—How many possible modes of syllogisms are there, and what are their distinguishing characteristics?

A.—There are 64 *possible* modes; but of these only 24 remain after the application of the six rules laid down above. But five of these 24 are *useless*, therefore there remain 19. But of these 11 are the *principal.*

24 *Q.*—How many of the legitimate modes are admissible under each figure? and how many legitimate conclusive modes are there?

A.—In the first figure 4, in the second 5, in the third 7, in the fourth 5; 11 of these modes are conclusive.

25 *Q.*—What is the difference between ostensive reduction and *reducio ad impossibile?*

A.—By ostensive reduction we reduce in the first figure a syllogism of any other figure (or what may be called improper mode), and draw a conclusion in the first figure which is *the same* as the conclusion in the other figure, or which is *implied* in the latter. By *reducio ad impossibile* we do not prove the truth of the conclusion *directly*, but prove in the first figure that the *contradictory* of the conclusion of an improper mood is *false*—cannot be true.

26 *Q.*—What is a conditional syllogism?

A.—A conditional syllogism is that in which the major premise is *conditional*, thus:—

If Cæsar were a tyrant, he deserved death (conditional).
But Cæsar *was* a tyrant.
Therefore Cæsar deserved death.

 27 *Q.*—What

Appendix G.

27 *Q.*—What are the two rules applying to conditional propositions, and upon which conditional syllogisms are founded?

A.—These two rules are the following: I. If in the conditional proposition the first part or the *antecedent* be *true*, the last part or *consequent* must also be true. II. If the consequent be false, the antecedent must be false.

28 *Q.*—What are the two rules with regard to the validity of the conclusion which are to be observed in conditional syllogisms?

29 *Q.*—What is the difference between a conditional and a disjunctive syllogism?

A.—The definition of a conditional syllogism has already been given (Ans. 26.) A disjunctive syllogism is that in which one of the premises is a disjunctive proposition, thus:—

This man is either a liar or a deceived person (disjunctive proposition).
He is *not* a liar.
Therefore he is a deceived person.

30 *Q.*—Give an example of a disjunctive syllogism?

A.—(*See* Ans. 29.)

31 *Q.*—Show how the following hypothetical syllogism may be reduced to a categorical:—

If the founder of Christianity and his followers passed their lives in labours, dangers and sufferings, in attestation of the miraculous history contained in our Scriptures, that history must be true.
But they did pass their lives in labours, dangers and sufferings, in attestation of the history contained in our Scriptures.
Therefore, that history must be true.

A.—The case of the founder of Christianity and his followers passing their lives in labours, dangers and sufferings, in attestation of the miraculous history delivered in the Scriptures, is the case of that history's being true.
But the case of these men *is such*.
Therefore, that history must be true.

32 *Q.*—Also the following:—

If Mahometanism be true, then sensuality and licentiousness are no evils.
But sensuality and licentiousness are evils.
Therefore, Mahometanism is not true.

A.—The case of Mahometanism being true is the case of licentiousness and sensuality being no evils.
But the case of sensuality and licentiousness being no evils is not true.
Therefore, Mahometanism is not true.

33 *Q.*—What are the several kinds of irregular syllogisms?

A.—Enthemyme, Sorites, Dilemma, Epichirema, Induction.

34 *Q.*—What are the several kinds of fallacies, and how are they distinguished from each other?

A.—Three kinds: *logical* fallacies, *semi-logical* and *non-logical*. In logical fallacies the mistake is in the reasoning process; in semi-logical, partly in the reasoning process and partly in the meaning of terms; in non-logical fallacies, the mistake *is not at all* in the process of reasoning, but it is in the matter of the premises, in their truth.

35 *Q.*—What are the non-logical fallacies?

A.—The non-logical fallacies are such as already defined (Ans. 34.) They are three in number, *Non causa pro causa, Petitio principii, Ignoratio elenchi*.

36 *Q.*—If an argument be sound, how is it possible to resolve it?

A.—It may be resolved into the syllogistic form.

37 *Q.*—What are the two processes that take place in *induction?*

A.—By one we bring in several cases together, to see whether they all agree or not; by the other we deduce some truth from these cases.

38 *Q.*—With which of these two has logic to do?

A.—With the latter.

39 *Q.*—Show how the following induction may be thrown into the syllogistic form:—

It has been found in the case of Europeans, Asiatics, Africans and Americans, that they are all under the influence of sin; hence we infer that all men are sinners.

A.—Whatever is true in the case of Europeans, Asiatics, Africans and Americans, is true in the case of all men.
But it is true that Europeans, &c. are sinners.
Therefore, all men are sinners.

40 *Q.*—Is logic an instrument for the discovery of new truths?

A.—No; it is *no* instrument for the discovery of new truth.

41 *Q.*—What are "reasoning *a priori*, and reasoning *a posteriori?*"

A.—When we reason from cause to effect, we reason *a priori*; when from effect to cause, *a posteriori*.

42 *Q.*—Distinguish between moral and demonstrative reasoning?

A.—In demonstrative reasoning one truth *is necessarily evolved out of, or follows*, another; so *must* be. But *not* so in moral reasoning: it is probable reasoning, and admits of *degrees* of probability and of *accumulation* of evidence.

43 *Q.*—What

43 *Q.*—What are the two great divisions of evidence?
A.—Intuitive and deductive evidence.

44 *Q.*—Which of the two branches is divided into moral and demonstrative?
A.—The deductive evidence is *so* divided.

45 *Q.*—What are the three divisions of moral evidence?
A.—I. Evidence of experience. II. Evidence from analogy. III. Evidence from testimony.

46 *Q.*—What are Bacon's divisions of the "causes of error in judging and reasoning?"
A.—*Idola tribus, idola specus, idola fori, idola theatri.*

47 *Q.*—Specify and distinguish each of these?
A.—To the first class of these idols belong all those prejudices which have their root in the spiritual nature of man, so *all men* have these prejudices. To the second class belong all those prejudices which men extract from the *peculiarities* in the circumstances of their life, from the education they receive, the companies they are bred in, &c. Just as a man coming out of a den will see the world with different eyes from one of us, *so* a man will do with regard to all truth *with* idola specus, compared with him who is *without* idola specus, if that were possible. Hence the name *idola specus*, or *idols of the den*. To the third class belong all those prejudices arising from the ambiguity of terms and the different shades of their meaning. They are called *idola fori*, or *idols of the market*, probably because such prejudices prevail especially in markets, or are derived specially from them. To the fourth class of Bacon's idols belong all those prejudices which arise out of fashion, authority, sectarian principles, &c.; and they are called *idola theatri*, or *idols of the theatre*, because they impose on persons in the same manner as the objects in the theatre do.

MENTAL PHILOSOPHY.

1 *Q.*—Define mind?
A.—The mind is that which conceives, judges, reasons, loves, hates, fears, hopes, joys, is grieved, &c.

2 *Q.*—How is the mind best to be known?
A.—The mind is best known by an internal observation of its phenomena, that is, its successive states of thought and feeling.

3 *Q.*—What object chiefly engaged the attention of the ancient philosophers?
A.—*Moral Philosophy*—or the philosophy of man's duty, man's supreme good, and other great subjects relating to man's nature as a *moral being*, as capable of virtue or vice, happiness or misery—engaged exclusively, or rather almost exclusively, the attention of the ancient philosophers.

4 *Q.*—How did the Indian philosophers propose to secure the supreme happiness of a being who is the victim of evil passions?
A.—The Indian philosophers proposed to secure the supreme felicity of man, who is the victim of evil passions, by rooting out, not by purifying, all passions, and rendering man a passionless being.

5 *Q.*—Point out the superiority of the Gospel method to theirs?
A.—The Gospel does not propose to root out, *i. e.*, annihilate these passions, but sanctifies them, giving to man the power to regulate his passions. Herein is the superiority of the Gospel above the Indian philosophy.

6 *Q.*—What is meant by physiology of the mind?
A.—By physiology of the mind is meant an inquiry into its successive states of thought and feeling, the circumstances which precede and follow them; in general it is an inquiry into the phenomena of the mind, and the laws by which the phenomena are regulated.

7 *Q.*—In what two lights are we to regard the mental affections?
A.—The two lights in which we are to regard the mental affections are, first, the *nature* of these affections; secondly, their *use*.

8 *Q.*—When we have agreed as to a good end, why must we especially attend to the selection of means for its accomplishment?
A.—When we have agreed as to a good end, we must especially attend to the selection of means for its accomplishment, because if proper means be not provided for, the most benevolent end in view may turn out to be injurious and harmful.

9 *Q.*—Illustrate the necessity of this from the practical working of the poor-laws of England?
A.—The ultimate end in view which the framers of these poor-laws had, was indeed benevolent, namely, to repress poverty in England; but in endeavouring to do so by *law*, the poor people thought that they had a legal claim upon the rich, became, therefore, unconcerned about providing for themselves, became indolent, vicious. Their numbers increased rapidly, since marriages were fearlessly entered into,—the poor people knowing that if they were not able, the law would provide for their families. By the institution of these poor-laws the sympathies and charities of the rich have been frozen, who give to the poor, not through a feeling of charity, but through legal obligation. And the poor show no gratitude to the rich. And the number of paupers, instead of decreasing, has immensely increased; and vice and misery have followed in their train. Thus has the best end, by improper

Appendix G.

means, proved injurious and harmful. Hence the necessity of the selection of *proper* means.

10 *Q.*—Define the true philosophic spirit?

A.—The true philosophic spirit is that which seeks to know all things as far as they can be known, stops where it is impossible to know, hears all, judges all, accepts the truth, yet not triumphing over its foes, rejects error, though supported by the most learned, and holds the truth even though the whole world should be against it.

11 *Q.*—What are the only real limits within which every science is comprehended?

A.—The real limits within which every science is comprehended are the *extent and power of our mental faculties.*

12 *Q.*—Is a right view of the mind antecedently *essential* to the cultivation of every other science?

A.—A right view of the science of mind is *not essential* to the cultivation of any other science. But the study of mental science is important and desirable, since it is in many respects essential to *discovery* in other sciences.

13 *Q.*—Illustrate this subject?

A.—Take, for example, the science of physics. The science of the mind is *not essential* to the science of physics, since there are many scholars in the material department of philosophy who have not even entered the mental department.

14 *Q.*—What is it which alone we can know either of matter or mind?

A.—It is the phenomena, and these alone, that we can know of matter or mind. Of the *essence* of matter and mind alike we are profoundly ignorant; we cannot possibly know anything of it.

15 *Q.*—Apply this to expose the fallacy of objections respecting the essence or internal constitution of the Godhead?

A.—If to know aught of the *essence* of our spirits, or even the essence of gross matter around, our faculties fail, more than fail, lie prostrate in the dust, how foolish and vain are the attempts of those, who, with their insect powers, go to fathom the essence or the internal constitution of the Godhead, cavilling at the doctrines of the Bible, that unless they *fully understand how* three persons, the Father, Son and Holy Spirit are in *One* Godhead, they must reject the doctrine, by whatever accumulation of evidence it be established that God himself has revealed the doctrine!

16 *Q.*—In what two different aspects ought matter to be viewed as the object of physical inquiry?

A.—The two different aspects in which matter ought to be viewed as the object of physical inquiry are, first, as matter exists *in space;* secondly, as it exists *in time;* that is, in the former case our inquiry is—What is the *composition* of material objects; of what elements are they the compounds? In the latter case our inquiry is—What are the susceptibilities and powers of material objects, that is, what are the capabilities of *being affected* by other material objects, which capabilities are called *susceptibilities;* and what the capacities of *affecting other* material objects, which capacities are called *powers;* in general, in the latter case, what are the *changes* which material objects produce reciprocally upon each other?

17 *Q.*—Into what would Dr. Brown reduce all causation?

A.—Dr. Brown's view of causation is this: he says that when an antecedent is followed by its consequent, there is *nought between these; no* mysterious something called *power*, which connects the antecedent with the consequent in respect of causation. One antecedent is followed by a consequent, and followed *invariably; this is all we can know.* We cannot go a step further (for it would be unphilosophical to go) than the mere *invariable antecedents* and the mere *invariable consequents.* And when it is asked, *why* is one antecedent followed by one consequent rather than another consequent, the answer ought to be, because God hath so ordered things. Dr. Brown's main aim was to banish all notion of a *mysterious something* called *power*, which linked the antecedent with the consequent; but in doing so he fails in one important point, namely, that cause is *more* than *mere* invariable antecedence, and effect *more* than *mere* invariable consequence. He forgot to bring clearly out that there is some peculiar *fitness*, some peculiar *aptitude*, which obtains between the antecedent and the consequent. I express, humbly, how I understand Dr. Brown on this point. His main aim was to *banish all notion* of *power* as a *mysterious something*, which linked the antecedent with the consequent. There is *no* such *mysterious something* he has again and again attempted to prove. But in the vehemence of his argument to prove this, Dr. Brown seems to have forgotten *to bring clearly out* that *peculiar aptitude* which obtains between the antecedent and the consequent, which makes each *fit* to be a part of *its own* train of sequences, and not of another. Herein is some weakness of the philosopher.

18 *Q.*—Show by example how cause is more than invariable antecedence?

A.—If *causes* were *mere invariable antecedents*, then days would become *causes* of nights, one season of the year would become the *cause* of the following season; since both days are *invariable antecedents* of nights, and one season is the *invariable antecedent* of the succeeding season: wherefore *cause* is *something more* than *mere invariable antecedence.* There must be that peculiar aptitude referred to above, otherwise no causes, no effects are there.

19 *Q.*—If there be an aptitude in a cause to precede, and in an effect to follow, to what grand inference must this lead?

A.—The grand inference from this peculiar aptitude between cause and effect is, the being of

of a God. How else could be that aptitude? It is because a *fitter* or *designer* has *designed* and *fitted* antecedents and consequents to each other that there is that peculiar aptitude. This fitter or designer is the Supreme Intelligence—God.

20 *Q.*—Of what can power be properly predicated?

A.—*Power* can be properly predicated of spirit alone.

21 *Q.*—Show how the term has been transferred to matter?

A.—The term power has been transferred to matter *analogically*, thus: My mind is conscious that it has volition, power; and it is also conscious that by this power it *can effect some change;* hence, when matter *produces change* on matter, the term power is transferred analogically to matter: not that matter absolutely has any power, but that matter seems to produce *changes in the same manner* that my mind is conscious that *its* power can produce.

22 *Q.*—State and expose Mr. Hume's argument against the connexion between cause and effect?

A.—Hume's argument against the connexion between cause and effect is as follows: It is not *necessary*, says he, that any antecedent should be followed by its *correspondent consequent*, and by no other consequent. There is *no more necessity*, for example, that *fire* would *burn* my hand than that it would *cool* my hand. *Therefore*, says the philosopher, there is no *connexion* between cause and effect. But there is a fallacy that lurks in secret in the reasoning of this philosopher. True, there is *no absolute necessity*, that a set of antecedents would be followed by a correspondent set of consequents, and by this set alone and no other. True all that is said about fire. But though there is no *absolute necessity*, there is, none can deny, *relative* or *actual necessity*. Fire *has* never *cooled*, never *does cool*, never *will cool*, but for the interference of the Deity. But God might, if He chose, have endowed fire with the property of cooling. Therefore we conclude, though there is no absolute necessity, just as Mr. Hume says, that one set of antecedents should be followed by one corresponding set of consequents, and by no other, yet there *is relative* or *created necessity:* that is, as long as the constitution of the universe remains the same, SO it *must* be. Therefore there *is* connexion between cause and effects.

23 *Q.*—What is the true relation which the series of physical causes bears to the Supreme Efficiency?

A.—The true relation between the series of physical causes and God, the Supreme Efficiency, is that which subsists between a chain of successive pieces of machinery and the ultimate intelligence which gave form and motion to the whole. The relation between a watchmaker and a watch is the same as that which subsists between God and the series of physical causes which guide all the movements and operations of the universe.

24 *Q.*—Apply this for the purpose of defining a miracle?

A.—A miracle is an *effect* which has the *direct agency* of God for its *cause*; *not* any physical cause, which in fact is an *instrumental cause*, God himself being the ultimate efficient cause of all.

25 *Q.*—State how the philosophy of mind agrees with that of matter in the two species of inquiry which the latter admits?

A.—As the philosophy of matter, so the philosophy of the mind admits of two species of physical inquiry. For, in mind, just as in matter, we have to analyse compound mental phenomena, endeavouring to see of what *spiritual elements* may a phenomenon of the mind be compounded, which composition must be a spiritual composition, not like the gross composition of matter; and, in the second place, in mental philosophy, just as in the philosophy of matter, we inquire into the mental phenomena *as successive*, as *causes and effects*, following of course the laws of a *spiritual economy*.

26 *Q.*—Show in what sense the mind, though simple and indivisible, may exhibit seemingly complex feelings which admit of analysis?

A.—The mind, though simple and indivisible, does exhibit *seemingly* complex feelings. *Remember*, for example, your father, whom, through circumstances, you have not seen for years; at the very moment the image of your father is present to your mind, or your mind is in the state of conceiving your father, the mind at the same time melts within you with *filial affection and love*. Here conception co-exists with emotion, and the momentary feeling is a *complex* feeling, though the mind itself be simple and indivisible; just as the simple glass reflects with the same ease a variety of objects, with which it does one simple object. The complex feeling, complex in reference to *our* conception, is not such in reference to the mind. The mind is simple, its states must therefore be simple; *this state* is therefore simple in reference to the mind, but it is *complex* in reference to *our conception*.

27 *Q.*—Define what is meant by the relation of mental equivalence or comprehensiveness?

A.—Mental equivalence or comprehensiveness is the relation which one feeling of the mind may be said to have in comprehending some other mental feelings: comprehending *not* in the sense in which matter comprehends matter; but the comprehensiveness in the case of the mind is *virtual*; it is *relative to our conception*. Imagine, for example, a golden tree on the banks of a pearly river: here the feeling of the mind in conceiving the golden tree, in reference to the *mind itself*, is simple; but the same feeling, in reference to *our conception*, may be said to be *equal to*, or *comprehend in* it, two other simple feelings; namely, the conception of a tree, and the conception of gold. The equivalence, therefore, is *virtual*, it is in reference to our conception.

 28 *Q.*—On

Appendix G.

28 *Q.*—On what does all classification depend?

A.—All classification depends upon the relation of *agreement* or *disagreement* which bodies have to one another in certain properties.

29 *Q.*—State the two great leading divisions of mental phenomena which have met with the most general adoption by philosophers?

A.—The two great divisions of mental phenomena which have met with the most general adoption by philosophers, are, *first*, the division of the mental phenomena into those of the understanding and the will; *secondly*, the division of the mental phenomena into the intellectual and active powers.

30 *Q.*—Point out the objections to these divisions?

A.—Both these divisions are inaccurate and incomplete: for, in the former, the phenomena of the *will* are *not a separate class* of mental phenomena; *will*, on the contrary, is a master faculty of the soul, presiding, as it were, over all the phenomena of the mind; further, there are many phenomena of the mind which are left out in this division, such as love, hatred, joy, grief, astonishment, &c. Now, *these latter* are *as much* phenomena of the *will* as imagination, judgment, called in this division powers of the understanding; therefore, the division is both *inaccurate* and *incomplete*. In reference to the latter division, it may be said that all powers of the mind are more or less *active*. Surely when Newton evolved out of his mind the *Principia*, his mind was active. But the judging and reasoning faculties of the mind, according to this division, are no active powers. Again, grief, astonishment, and such others can belong neither to the intellectual nor to the active powers; therefore, the division is both *inaccurate* and *incomplete*.

31 *Q.*—What is the advantage of a new division, even if imperfect?

A.—The advantage of a new division, even if imperfect, is the following: those relations of objects which were *neglected*, when the objects were considered in reference to a former division, are by a new division, though imperfect, clearly brought out.

32 *Q.*—What amount of information could we originally have received from smell, taste and hearing?

A.—The amount of information which our senses of smell, tasting and hearing could originally have given us, is the same that our consciousness of joy, sorrow, would have given us; that is, neither the former nor the latter could of themselves have given us any evidence of an *external universe*; we would have, in this case, the information only of *our consciousnesses*.

33 *Q.*—Show how these at present communicate more important information?

A.—The senses of smell, taste and hearing do *now* give us *much important* information. We now ascribe the rise of certain sensations, through their respective organs, to certain qualities of matter, which we could not have done originally. For example, we hear the sound of a flute, and we ascribe the sound immediately to the instrument called flute, and we can tell also in many cases the exact quarter whence the sound comes; this we are enabled to do by *association of ideas*. *Former experience*, combined with *association of ideas*, gives me this knowledge. The case is the same with all the senses of hearing, taste and smell.

34 *Q.*—State the hypothesis of the elder Platonists regarding perception?

A.—The hypothesis of the elder Platonists regarding perception is the following: They thought ideas to be real actual entities, archetypes of the visible creation, existing from all eternity in the mind of God. Men *see only these ideas* when they say that they form ideas in the mind.

35 *Q.*—State that of the Peripatetics?

A.—The hypothesis of the Peripatetics is the following: They thought that objects threw off certain filmy images, which entering through the organs of sense, were afterwards intellectualized and deposited in the mind as intellectual species. These were ideas.

36 *Q.*—What difficulty may have suggested the Peripatetic hypothesis?

A.—The difficulty which they felt in understanding how mind can *affect* or *be affected by* matter, and that in the perception of *distant* objects, very probably suggested their wild hypothesis.

37 *Q.*—State and expose the opinion of Descartes regarding perception?

A.—Descartes thought that we did not perceive the objects themselves; but that at the very moment that the objects were before us, they became the *occasions* on which God by His almighty power infused certain ideas in our mind. This has many objections; for, if so, how could we have been conscious of a material universe? This opinion of Descartes also derogates from the wisdom of God; for instead of making him an all-intelligent contriver, as he really is, infinitely better than the watchmaker, the hypothesis makes him sit behind the material universe, and move *directly*, without the intervention of any instrumental causes, all its movements. Moreover, if this hypothesis were true, there could be no miracles. Lastly, it has no *proof*, it is a mere hypothesis.

38 *Q.*—State and expose that of Berkeley?

A.—The end which led Berkeley to form his strange hypothesis was a pious one. This end was to prove the existence of an Omnipresent Spirit. His demonstration runs thus: he first proved that *ideas* were *separate* from the *objects* of which they were the ideas. Then, said he, these ideas must be *somewhere* (taking for granted that ideas are some entities which require a place to dwell in). These ideas cannot dwell in matter, they *must* dwell in mind. But,

But, said he, these ideas existed before my birth, they are *not continually* present to my mind; they will exist after my death; all men in all quarters of the world have these ideas; therefore, there must be one great Omnipresent Spirit in whom these ideas dwell. The *reasoning* of Berkeley is correct: he only took one thing for granted; namely, that ideas are some entities which require a place to dwell in; and only because of this he fell into error. The doctrine of Berkeley, moreover, is contrary to experience. Our belief of an external universe depends upon principles of belief far stronger than logical reasoning.

39 *Q.*—State and expose that of Malebranche?

A.—Malebranche thought that we did not perceive objects, but the *ideas of them, which are in the mind of God.* This doctrine is without proof. It materialises the mind of God, and thus degrades him. It is contrary to universal consciousness.

40 *Q.*— ———— that of Leibnitz?

A.—Leibnitz had his theory of *pre-established harmony.* He said there is *no* connexion between matter and spirit. A series of material phenomena was pre-established by God, as well as a series of mental phenomena. These two series are *quite independent* of each other. But by *pre-established harmony* their several parts *correspond* with each other; yet each is independent of the other. If Leibnitz's doctrine be true, then we have no proof of an *external world.* Further, it has *no* proof.

ALGEBRA.

1 *Q.*—Solve the following equation by all the three methods.

$$\text{Given } \left\{\begin{array}{l} \frac{2x}{3} + 5y = 23 \\ 5x + \frac{7y}{4} = -6\frac{1}{4} \end{array}\right\} \text{ to find the values of } x \text{ and } y.$$

A.—

First method.

$$\frac{2x}{3} + 5y = 23$$

$$\therefore 2x + 15y = 69$$

$$\text{also } \therefore \quad 15y = 69 - 2x$$

$$y = \frac{69 - 2x}{15}$$

Substituting $\frac{69 - 2x}{15}$ for the value of y in the second equation,

$$\text{we have } 5x + \frac{7\left(\frac{69 - 2x}{15}\right)}{4} = -6\frac{1}{4}$$

Multiplying by 4,

$$20x + 7\left(\frac{69 - 2x}{15}\right) = -25$$

$$\text{or, } 20x + \frac{483 - 14x}{15} = -25$$

Multiplying by 15,

$$300x + 483 - 14x = -375$$

$$\therefore 286x = -375 - 483 = -858$$

$$x = \frac{-858}{286} = -3$$

Again,

$$\frac{2x}{3} + 5y = 23$$

$$\therefore \frac{-6}{3} + 5y = 23$$

$$\text{or } -2 + 5y = 23$$

$$\therefore 5y = 23 + 2 = 25$$

$$\therefore y = \frac{25}{5} = 5.$$

Second method.

$$\frac{2x}{3} + 5y = 23$$

Multiplying by 3, $2x + 15y = 69$

$$\therefore x = \frac{69 - 15y}{2}$$

Appendix G.

$$\text{Again,} \quad 5x + \frac{7y}{4} = -6\tfrac{1}{4}$$

$$\therefore 20x + 7y = -25$$

$$20x = -7y - 25$$

$$x = \frac{-7y - 25}{20}$$

$$\text{Wherefore } \frac{69 - 15y}{2} = \frac{-7y - 25}{20}$$

Multiplying by 2,

$$69 - 15y = \frac{-14y - 50}{20}$$

$$\therefore 1380 - 300y = -14y - 50$$

$$\text{Transposing } 1380 + 50 = -14y + 300y = 286y$$

$$\text{or,} \quad 1430 = 286y$$

$$\therefore y = \frac{1430}{286} = 5$$

$$\text{Again,} \quad 5x + \frac{7y}{4} = -6\tfrac{1}{4}$$

Substituting the value of y, we have

$$5x + \frac{35}{4} = -6\tfrac{1}{4}$$

Multiplying by 4,

$$20x + 35 = -25$$

$$\therefore 20x = -60$$

$$\therefore \quad x = -3$$

Third method.

$$\frac{2x}{3} + 5y = 23$$

Multiplying by 3,

$$2x + 15y = 69$$

Also the second equation $5x + \frac{7y}{4} = -6\frac{1}{4}$

Multiply by 4,

$$20x + 7y = -25$$

The above equation was $2x + 15y = 69$

Multiply this by 10,

$$20x + 150y = 690$$

The former was $20x + 7y = -25$

Perform subtraction $143y = 715$

$$y = \frac{715}{143} = 5$$

$$\text{But } \frac{2x}{3} + 5y = 23$$

Substituting the value of y, we have

$$\frac{2x}{3} + 25 = 23$$

Multiply by 3, $2x + 75 = 69$

$$2x = 69 - 75 = -6$$

$$x = -3$$

2 *Q.*—State the *common rule* for preparing and solving an adfected quadratic ?

**A.*—*Add* the square of half the coefficient of the second term of the first side of the equation to both sides of the equation ; then find the square root of the first side, which is done easily ; thus x, or the unknown quantity, may immediately be found.

3 *Q.*—State the *Hindu rule* for preparing and solving an adfected quadratic ?

**A.*—*Multiply both sides of the equation* by 4 times the coefficient of the first term of the first side : *add* to *both* sides the *square* of the coefficient of the second term of the first side ; then go on as in the former case.

† 4 *Q.*—Solve the following equation by the common rule :

$$\text{Given } \sqrt{4 + \sqrt{2x^3 + x^2}} = \frac{x + 4}{2} \text{ to find the values of } x.$$

† 5 *Q.*—Solve the following question by the Hindu rule :

$$\text{Given } \sqrt{x + 12} = \frac{12}{\sqrt{x + 5}} \text{ to find the values of } x.$$

6 *Q.*—Expand

* These answers are defective.

† The 4th and 5th questions, being regarded as of easy solution, were postponed till the 6th and 7th were solved. Meanwhile, the given time having elapsed, the competition was closed.

[To face page 441]

Fig. 1

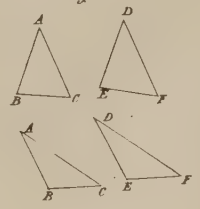


Fig. 2.

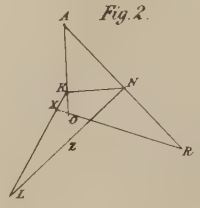


Fig. 3

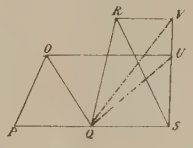


Fig. 8

Fig. 13.

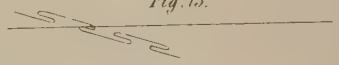
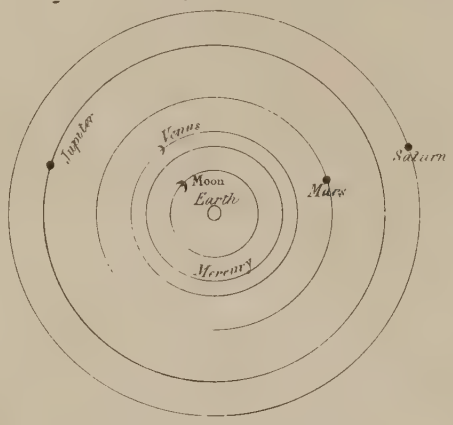


Fig. 12.



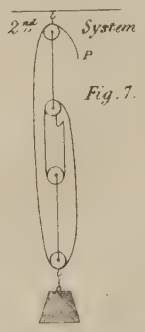


Fig. 7.

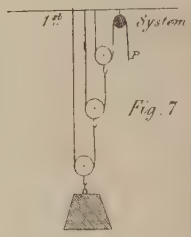


Fig. 7

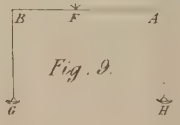


Fig. 9.

Fig. 10.

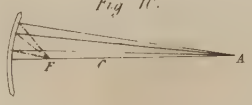


Fig. 14.

Fig. 6.

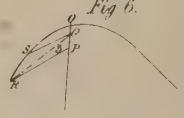


Fig. 5

Fig. 16

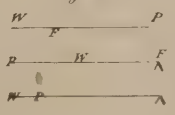


Fig. 4

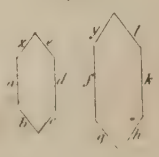


Fig. 11.

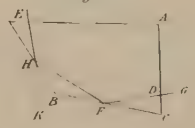
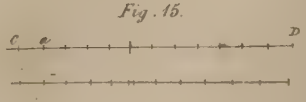


Fig. 15.



J. Basire, Lith.

No. 627—I. Ordered, by The House of Commons, to be printed, 16th June 1853.
Henry Hansard, Printer

6 *Q.*—Expand $(a + 2x)^{-3}$ to six terms.

A.—$(a + 2x)^{-3} = a^{-3} + (-3)\,2a^{-4}x + \left(\frac{(-3).(-4)}{2}\right) 4a^{-5}x^2 + \left(\frac{(-3).(-4).(-5)}{1.2.3}\right) 8a^{-6}x^3 + \left(\frac{(-3).(-4).(-5).(-6)}{1.2.3.4}\right) 16a^{-7}x^4 + \left(\frac{(-3).(-4).(-5).(-6).(-7)}{1.2.3.4.5}\right) 32a^{-8}x^5$

$= a^{-3} - 6a^{-4}x + 24a^{-5}x^2 - 80a^{-6}x^3 + 240a^{-7}x^4 - 672a^{-8}x^5$

7 *Q.*—The logarithm of 4 being = .6020600, nd 2 M being = .86858896, required the log. of 5 calculated to 7 places of figures.

A.—Log. $(P + 1) = 2M\left(\frac{1}{2P+1} + \frac{1}{3(2P+1)^3} + \frac{1}{5(2P+1)^5}\ \&c.\right) + \text{Log. } P$

$P = 4$, and Log. $4 = .6020600$

$\therefore$ Log. $(4 + 1) = 2M\left(\frac{1}{9} + \frac{1}{3.(9)^3} + \frac{1}{5.(9)^5}\ \&c.\right) + .6020600.$

$2M = .86858896$

Now $\frac{1}{9} = 1^{\cdot}$; and $\frac{1}{3(9)^3} = \frac{1}{2187}$; and $\frac{1}{5(9)^5} = \frac{1}{295245}$

Again 1. = .1111111

and $\frac{1}{2187}$ = .0004572

and $\frac{1}{295245}$ = .0000033

Adding, we have .1115716

Also, multiplying .1115716 by .86858896, we have the product = .096909950009536

Add log. 4 = .6020600

Logarithm of 5 = .6989699

GEOMETRY AND TRIGONOMETRY.

1 *Q.*—If two triangles have two sides of the one equal respectively to two sides of the other, and have those angles equal which are opposite to two of the equal sides, and have those angles which are opposite to the other two equal sides, either both acute or both obtuse, the triangles shall be equal in every respect, and have those angles equal which are opposite to equal sides.

A.—Let there be two △s. ABC, DEF (*see* fig. 1), having the sides and angles respectively equal as marked in the figure; then they are equal in every respect.

Proof.

Because AB = DE, and AC = DF; therefore AB : AC = DE : DF; but the ∠ ACB = ∠ DFE in the △s. ABC, DEF, and also the ∠s. ABC, DEF are *both* either acute or obtuse, therefore it follows directly from the 7th prop. of B. VI. that these two triangles are equiangular and therefore similar.

Consequently the ∠ BAC = ∠ EDF; and applying the 4th prop. of B. I. we prove the △s. equal in every respect.

2 *Q.*—If the three sides of one triangle be perpendicular respectively to the three sides of another, the two triangles are similar, and the sides which are perpendicular to one another are opposite to equal angles.

A.—Let the three sides of the △ KLN (*see* fig. 2) be perpendicular to the three sides of the △ AOR, each to each, namely, LN perpendicular to AR; NK to AO; and LK to OR produced; then these △s. are similar, and KN and AO, KL and OR, and NL and AR are homologous sides.

Produce KO to Z.

Now the ∠ AOR = the sum of the ∠s. KXO, XKO = the sum of a rt. ∠ and the ∠ XKO = the sum of the ∠s. NKZ, XKO = the ∠ NKL.

Again the ∠ NKZ is a rt. ∠.

$\therefore$ the sum of the ∠s. KNZ, NZK = one rt. ∠ = ∠ ANZ; take the common part the angle KNZ from both, then the remaining ∠ NZK = the remaining ∠ ANK:

but the ∠ AKN of the △ ANK is = the ∠ NKZ of the △ NKZ,

$\therefore$ (by 32 prop. of B. I. with 3 Ax.) ∠ KAN = ∠ KNL; but ∠ AOR was proved = ∠ NKL,

$\therefore$ ∠ ARO = ∠ NLK,

Appendix G.

$\therefore$ the $\triangle$s. AOR, NKL are *equiangular*,
$\therefore$ similar,
$\therefore$ AO : OR = NK : KL
OR : AR = KL : LN
AO and KN, OR and KL, AR and LN are homologous sides.
Q. E. D.

3 *Q.*—Triangles or parallelograms of equal bases are to one another as their altitudes.

A.—The $\triangle$s. OPQ, RQS (*see* fig. 3) stand upon equal bases PQ, QS; it can be proved that the $\triangle$ OPQ : the $\triangle$ RQS = the altitude of $\triangle$ OPQ : alt of $\triangle$ RQS.

Through the points R, O draw RV, OU parallel to PS; draw the perpendicular SUV; and join VQ and UQ.

$\left.\begin{array}{l}\triangle \text{ OPQ} = \triangle \text{ UQS} \\ \triangle \text{ RQS} = \triangle \text{ VQS}\end{array}\right\}$ 38 prop. of B. I.

But $\triangle$ UQS : $\triangle$ VQS = US : SV (by 1 prop. of B. VI.)

Now, US is the alt. of $\triangle$ OQP, and SV is the alt. of $\triangle$ RQS.

$\therefore$ $\triangle$ OPQ : $\triangle$ RQS = $\triangle$ UQS : $\triangle$ VQS = the alt. of $\triangle$ OPQ : the alt. of $\triangle$ RQS and 2 $\triangle$ OPQ : 2 $\triangle$ RQS = the alt. of $\triangle$ OPQ : the alt. of the $\triangle$ RQS (answering to the case of parallelograms). Q. E. D.

4 *Q.*—The perimeters of similar polygons are proportional to their corresponding sides.

A.—(*See* fig. 4) $a + b + c + d + e + x : f + g + h + k + l + y = a : f = b : g = c : h$, *&c.*

By supposition $\left\{\begin{array}{l}a : b = f : g \\ c : b = h : g\end{array}\right\}$

$\therefore$ (by 24 of B. V.) $a + c : b = f + h : g$
$a + c + b : b = f + h + g : g$, *componendo.*
$a + c + b : f + h + g = b : g = c : h = d : k$ (alternando and supposition)
$a + c + b : d = f + h + g : k$, *alternando.*
$a + c + b + d : d = f + h + g + k : k$, *componendo.*
$a + c + b + d : f + h + g + k = d : k = e : l$ (alternando and supposition)
$a + c + b + d : e = f + h + g + k : l$, *alternando.*
$a + c + b + d + e : e = f + h + g + k + l : l$, *componendo.*
$a + c + b + d + e : f + h + g + k + l = e : l = x : y$
$a + c + b + d + e : x = f + h + g + k + l : y$, *alternando.*
$a + c + b + d + e + x : x = f + h + g + k + l + y : y$, *componendo.*
$a + c + b + d + e + x : f + h + g + k + l + y = x : y = e : l = d : k$, &c. &c.
Q. E. D.

5 *Q.*—The area of a regular polygon is = the perimeter multiplied by half the perpendicular from the centre upon one of the sides.

A.—A regular polygon may be divided into as many equal triangles as it has sides. Now, the area of a triangle is equal to the rectangle under the base and half the altitude; and in this case, it is equal to the rectangle under the base and half the perpendicular drawn from the centre. (*See* fig. 5).

Let half the perpendicular = a
Perimeter = p
A side of the polygon = b
Area of a triangle made within the polygon (such as $o\ x\ y$) equal to each of the other triangles made in the same manner = x
Area of the polygon = y
$b\ a = x$
Multiplying by n, $n\ b\ a = n\ x$
or $(n\ b)\ a = n\ x$

Here $n\ x$ is the area of the polygon; $n\ b$ the perimeter, and a half the line drawn from the centre to one of the sides. Q. E. D.

**Problems.*

6 *Q.*—To divide a circle into any number (say 4) equal parts by means of concentric circles.

7 *Q.*—From a given point in the side of a triangle to draw a straight line, which shall halve the triangle.

8 *Q.*—To inscribe a square in a given triangle.

9 *Q.*—Three sides of a triangle being given, required a rule for finding by calculation the radius of the circle inscribed within the triangle.

10 *Q.*—State the method of finding the distances between three objects and a fourth, when the distances of the three objects from each other, and the angles which these distances subtend at a fourth, are given.

11 *Q.*—The

* The competition closed before the successful competitor had attempted the solution of any of these seven problems.

11 *Q.*—The diameters D and d of two concentric circles being given, required an expression for the area of the annulus enclosed between them.

12 *Q.*—Required an expression for the same when the circumferences C and c are given.

CONIC SECTIONS.

1 *Q.*—Define the parameter in each of the Conic Sections?

A.—In a parabola, the parameter of any diameter is four times the distance of the vertex of that diameter from the directrix. Both in the ellipse and the hyperbola, the parameter of any diameter is a third proportional between that diameter and its conjugate diameter.

2 *Q.*—Prove, that if from the vertex of any diameter of a parabola, a straight line be drawn to the extremity of an ordinate meeting another ordinate, the latter will be a mean proportional between its segment next the diameter and the former.

A.—(*See* fig. 6) RP : SQ = SQ : TQ

The △s. ORP, OTQ are evidently similar.

$\therefore$ RP : TQ = PO : QO

But PO : QO = RP^2 : SQ^2 (cor. of 6 prop. of Par.)

$\therefore$ RP : TQ = RP^2 : SQ^2

Therefore RP : SQ = SQ : TQ (by cor. of 20 prop. of B. VI. of Euclid.) Q. E. D.

3 *Q.*—If a chord pass through one of the foci of an ellipse, and the tangents at its extremities be produced to meet, the straight line that joins the focus with the point where the tangents meet is perpendicular to the chord.

4 *Q.*—The square of any semidiameter of a hyperbola is equal to the rectangle under the distances of its vertex from the foci, added to the difference of the squares of the semi-transverse and semi-conjugate axes.

STATICS.

1 *Q.*—Enunciate the general proposition of the lever?

A.—The force, multiplied by the distance from the fulcrum, multiplied by the sine of the angle of direction in which the force acts, is always the same; whether the lever be bent or straight, whether the force act perpendicularly or not. If the force act perpendicularly, then the force multiplied by the distance from the fulcrum is always the same.

2 *Q.*—Describe the three kinds of straight levers?

A.—The first kind of straight lever is that in which the fulcrum is between the power and the weight. (*See* fig. 16.)

The second kind is that in which the weight is between the fulcrum and the power.

The third kind is that in which the power is between the weight and the fulcrum.

3 *Q.*—Describe the three systems of pulleys?

A.—(*See* fig. 7.) In the first system of pulleys they are hung by parallel strings tied to one beam.

In the second system, AB is one beam *fixed*, CD another *moveable*; *a*, *b*, *c*, *d*, are four pulleys. And a string is carried round PADBC*n*. The strings AD, DB, BC, Cn are all parallel.

The third system is the first system reversed.

*4 *Q.*—Three forces each equal to 120 lbs. act upon a point, making angles with each other of 45° each.—Required the magnitude of their resultant?

A.—(*See* fig. 8.) Now BAD is a right angle. If the force AC did not exist, the resultant of AB and AD would have been the diameter of the square of AB; since AB=AD by hypothesis. But even if AC did exist, it will not alter the *direction of their* resultant, but it will alter its magnitude. The magnitude of the resultant of AB and AD as altered by AC will = (diameter of AB^2) + AC:—

therefore a force = $\sqrt{AB^2 + AD^2}$ + AB in the direction of AC will produce the same effect as AB, AC, AD in the supposed circumstances.

$\sqrt{AB^2 + AD^2}$ + AB is just $\sqrt{2\,AB^2}$ + AB; for AB = AD.

*5 *Q.*—A body in one scale of an unequal balance is counterpoised by 36 lbs. and in the other by 32 lbs.—what is its weight?

A.—(*See* fig. 9.) Let any weight x on the scale G be counterpoised by 36 lbs. and on the scale H by 32 lbs.

x . BF = AF . 36 lbs.

x . AF = BF . 32 lbs.

6 *Q.*—A weight

---

* These questions are not solved numerically, but put into such forms that numerical solutions can be very easily found.

Appendix G.

6 *Q.*—A weight of 150 lbs. is supported by 4 pulleys (supposed without weight) arranged according to the first system—required the power supporting it?

A.—

$$P : W = 1 : 2^n ;\ n \text{ here} = 4$$
$$\therefore\ P : 150 \text{ lbs.} = 1 : 2^4 = 1 : 16$$
$$\therefore\ 16\,P = 150 \text{ lbs.}$$
$$P = \frac{150}{16} = 9\frac{6}{16} \text{ lbs.}$$

OPTICS.

1 *Q.*—What is light?

A.—Light is something which makes objects *visible*; whether it be matter or not, has not yet been ascertained.

2 *Q.*—What is the velocity of light?

A.—About 192,000 miles in a second.

3 *Q.*—Explain in a general way, with or without a diagram, how the velocity of light was first ascertained and calculated?

A.—The velocity of light was first ascertained and calculated by the eclipses of Jupiter's satellites. The eclipses of these satellites *were calculated* with precision; but they were *seldom seen* at the *calculated moments:* the moments when they were seen differed from these calculated moments *variously,* the greatest amount of variation being 16 minutes. Hence it was supposed, this was owing to light's traversing the axis of the earth's orbit in 16 minutes. According to the hypothesis, calculations were made for the passage of light when Jupiter was in other situations than conjunction and opposition. This hypothesis was corroborated by fact. And it was ascertained that light traversed the radius of the earth's orbit, which is about 95,000,000 miles, in eight minutes.

4 *Q.*—Of what does Catoptrics treat?

A.—Of the *reflection* of light.

5 *Q.*—What is the general law of incidence and reflection?

A.—The angle of incidence is equal to the angle of reflection.

6 *Q.*—When parallel rays fall upon a concave mirror, how will they be reflected?

A.—They will be reflected to a point half-way between the centre and the mirror.

7 *Q.*—To what grand practical purpose has this optical fact or law been turned?

A.—The lights in lighthouses are made according to this principle.

8 *Q.*—What is meant by the conjugate foci?

A.—The radiant point and the focus where the rays, after suffering reflection, are concentrated are called the conjugate foci; (*see* fig. 10) thus A and F are conjugate foci.

9 *Q.*—How may the conjugate focal distance for diverging rays be found?

A.—The radius of the mirror's concavity and the distance of the radiant point from the mirror being given: multiply these two together, divide the product by the difference between twice the distance of the radiant point and the radius; the quotient will be the focal distance required.

10 *Q.*—What kind of images is formed by concave and convex mirrors?

A.—In convex mirrors, the images are *smaller* than the objects, and are seen at a distance *behind* the mirror *less* than the distance of the objects before the mirror: and when the object is brought on the surface of the mirror, the image is equal to the object. In concave mirrors, if the object be within the focal distance (the distance of the focus nearer to the mirror) the image is larger than the object. If otherwise, no image is seen *behind* the mirror, but *before* it; suspended as it were in air.

11 *Q.*—What is Dioptrics?

A.—Dioptrics treats of the *refraction* of light.

12 *Q.*—What is meant by the constant ratio of the sines?

A.—The constant ratio of the sines means the *same* ratio which the sines of two varying angles always have.

13 *Q.*—What is meant by the index of refraction?

A.—The index of refraction is the sine of the angle of refraction in relation to the sine of the angle of incidence.

14 *Q.*—Show how the difference in the refractive powers of bodies will explain the superior brilliancy of the diamond?

A.—In the diamond the index of refraction being 2.5, the greater part of the light, instead of passing *through,* will be *reflected,* hence its brilliancy.

15 *Q.*—When will the light falling on the second surface of a transparent body be wholly reflected and not a single ray suffer refraction?

A.—(*See* fig. 11.) Let GD a ray fall upon AC very obliquely, and let the index of refraction be great. Then DF will fall in a very oblique direction upon BC, and DFC being small, and refraction also being great, FH will not fall below BC, but above it. Thus light instead of being *refracted* will be *reflected.*

16 *Q.*—Apply

16 *Q.*—Apply this to the construction of the Camera Lucida?

A.—Any object being placed before AC (*see* last fig.), the rays of light will be reflected in the direction FH before EB, and the image of the object will be formed below K. And taking a piece of white paper and a pencil, you can take the image upon the paper: the pencil of course will move according to the image.

ASTRONOMY.*

1 *Q.*—What are the different ways by which the place of a star may be ascertained and marked off on a globe?

A.—The different ways by which the place of a star may be ascertained and marked on the globe, are, first, by taking its declination and right ascension; secondly, by taking its latitude and longitude. We can also ascertain the place of a star by taking its altitude and azimuth.

2 *Q.*—What is azimuth?

A.—The azimuth distance of a heavenly body is its angular distance from the north or south point as measured on the horizon.

3 *Q.*—What kind of spheroid is the earth, and how has its shape been ascertained?

A.—The earth is an oblate spheroid; and this has been ascertained by the fact, that a degree of latitude towards the poles has a greater number of miles than a degree of latitude towards the equator. Also it has been observed that a body is heavier near the poles than when it is near the equator, owing to the radius of the earth's being smaller at the poles than at the equator.

4 *Q.*—What is aberration, and what is its greatest amount?

A.—Aberration is caused by the *motion* of the earth when it is illumined by the rays of the sun.

5 *Q.*—How is the vernier constructed?

A.—The vernier is constructed on the principle of *proportion*. Thus, let AB (*see* fig. 15) be divided into 11 equal parts, and CD, which is equal to AB, into 12. The difference between one-twelfth of CD and one-eleventh of AB is equal to one eleventh of Ca. AB may be supposed a vernier, and CD the limb of a sextant or circle, &c.

6 *Q.*—What is the index-error of a sextant?

A.—The index-error is the deviation from parallelism between the plane of the horizon-glass and the index of the sextant pointing to ⊙° on the graduated limb.

7 *Q.*—Find it for this day by observation?

A.—Read *off* 34′ 15″, read *on* 28′ 45″; half the difference $\frac{5' 30''}{2} = 2' 45''$ observed.

8 *Q.*—How is a lunar observation to be taken with one sextant?

A.—Take any star for reference; Sirius for example. Find the altitude of Sirius; then alt. of ☽; then take thrice the angular distance between Sirius and ☽; then take the alt. of ☽, and again the alt. of Sirius.

9 *Q.*—How with three?

A.—Three persons at the same time hold their instruments. The one takes the alt. of ☽; the other of a star; and the third the angular distance between the moon and the star. The *precise moments*, when their observations are taken, are noted by a person provided with a watch. The object is that these three observers should observe precisely at the same moment. This being impossible by one observation, observations are repeated by each observer, and the *means* are taken.

10 *Q.*—In the following observation, find the error of the watch from mean and from apparent time:—

19th February 1840. Lat. 17° 56′ North. Long. 87° 50′ East. Time 8 hours 22′ 32″ A.M. Height of the eye 17 feet. Alt. of the sun's lower limb 25° 24′ at sea.

A.—

Altitude of ⊙'s lower limb =
25° 24′
— 3′ 57″ dip of the horz. for 17 feet.

25° 20′ 3″
+ 16′ 11″.6 ⊙'s ½ diam.

Take 25° 36′ 14″.6 from
90°

64° 23′ 46″, which is the zenith distance.

Sun's

* Note.—In these answers, especially in the calculations, several errors, arising from haste, will be observed; but they are left uncorrected, as they stood in the original.

Appendix G.

Sun's decl. South 11° 29′ 34″.2
\+ Lat. North 17° 56′

29° 25′ 34″.2
Zenith distance 64 23′ 46″

Sum 93° 49′ 20″ half = 46° 54′ 40″
Difference 34° 58′ 12″ half = 17° 29′ 6″
Log. secant of 17° 56′ = 10. 021630
Log. secant of 11° 29′ 34″ = 10. 008792
Log. sine of 46° 54′ 40″ = 9. 834460
Log. sine of 17° 29′ 6″ = 9. 477741

Adding together we have 39. 342623
Rejecting tens, we have
Log. 9.342623

will be equal to the apparent time from the nearest noon.

11 *Q.*—Find the latitude for to-day by the following meridian altitude: double alt. 89° 28′?

A.—

89° 28′
Index-error + 2′ 45″

2) 89° 30′ 45″

44° 45′ 22″.5 ⊙'s alt. of l. l.
\+ 16′ 17″.2

(subtract) 45° 1′ 39″.7 true alt. of ⊙'s centre.
(from) 90°

North 44° 58′ 20″.3 zenith distance.
22° 23′ 56″ decl. of ⊙ at Greenwich.
22° 21′ 56″.7 South.

22° 34′ 24″.3
(Omitted) Add diff. of difference for 1 hour 19″.9 or 20″
ref. and par. 52″ Multiply by 6

60) 120″ (2′

Lat. 22° 35′ 16″.3
W. S. M.

Wherefore,
S. decli. of the sun at Calcutta
22° 33′ 56″ nearly.

12 *Q.*—What is the equation of time, and when is it greatest?

A.—The sun does not come to the meridian at twelve exactly (except when it is in the either equinox or solistitial point). Twelve on the clock is the *mean* time when the sun comes to the meridian. In order to get *apparent noon from the mean noon* we have *something to add to* or *subtract from* the *mean noon.* Tables determining this quantity for every day in the year are tables of the equation of time. It is greatest when the sun is *half-way* between either equinox and either solistitial point on the ecliptic; *i. e.* when the sun is 45° distant either way from either equinox: this will happen four times in a year.

13 *Q.*—What are Kepler's laws?

A.—Kepler's laws are three in number. I. That the radius vector of the orbit of each planet describes *equal areas in equal times.* II. That the planets describe *ellipses.* III. That the *squares* of the *periodic times* of the planets vary directly as the *cubes* of their *mean distances.*

14 *Q.*—A short account of the Ptolemaic theory?

A.—Ptolemy supposed the Earth to be the centre of the planetary system, and the Sun and the planets move in their orbits round the Earth as the centre (*see* fig. 12); first the Moon, next Mercury, Venus, Sun, Mars, Jupiter, Saturn. Moreover, in order to account for the retrograde motions of the planets and other peculiarities in their motions, he supposod them to move in *Epicycles,* the centre of which was always in the *Deferents.* These epicycles, he said, were crystalline globes, and these were fixed in the crystalline shells of the deferents. Beyond these was the starry vault, which moved round the Earth as the centre in 24 hours.

15 *Q.*—How does a transit differ from an eclipse?

A.—The transit, truly speaking, is a small eclipse. When Mercury and Venus pass over the disc of the Sun, and make dark spots, we call these to be *transits* of Mercury and Venus; but if they covered any considerable portion of the Sun's disc, we would have called them eclipses.

16 *Q.*—Describe the apparent motions of a planet, and explain them on the Copernican theory?

A.—A planet once moves *directly* in its revolution, then stops, and becomes stationary for some time; next moves back, or retrogrades, then changes its retrograde for direct motion. The direct motion, on the whole, more than counterbalances the retrograde; and in such a manner it makes its tour of the heavens (figure 13 will represent it). They *can* be explained by the Copernican theory. Take, for example, Jupiter (*see* fig. 14); as the Earth is moving in its orbit in the direction of the arrow, so Jupiter in its orbit, but with different velocity.

When

When by Jupiter is marked ○, then its motion, as seen by us, or its apparent motion, will be direct; when by it is marked Φ, retrograde or stationary. This will appear by referring Jupiter to the sphere of the heavens. By the Copernican theory, it is easy to explain all the irregularities of the motions of all the planets, especially of Mercury and Venus.

18 *Q.*—Write all you know about Jupiter?

A.—Jupiter is the largest of the planets; it is about 490,000,000 miles distant from the Sun. It makes its tour round the heavens in about 12 years; it has four satellites; by the eclipses of these satellites the velocity of light has been ascertained. They are of immense value in also determining the longitude. When seen through the telescope, parallel belts are seen on its disc. Its disc is not exactly round. In the sky it is the brightest star, except Venus.

Extract from his (Mahendra Lal Basak) Essay on "The Influence of sound General Knowledge on Hinduism."

The author, in his Essay, took a comprehensive survey of all the leading departments of general knowledge, and clearly showed how, in all of them, Hinduism abounds with errors, and how the inevitable influence of sound knowledge must be destructive of Hinduism. The part now given as a specimen is selected merely because the topic is not familiar to most readers, and has therefore about it more of the air of novelty.

"But it is for metaphysics that the learned of Hindustán have peculiarly distinguished themselves. Metaphysics is a science of a very strange nature. There is a short way that we can safely pass through in metaphysical inquiries. But we soon come to the outer boundary, which our limited faculties cannot pass. Without that boundary, the more we attempt to walk, the more hopeless, and more hopeless proves our attempt. We cannot speak with certainty of aught that lies beyond it. But it may be said the case is the same in every science; in every science there is a boundary line beyond which the utmost faculties of men can make no excursions. True, but it is peculiarly so in metaphysics. It seems to us as if in this science, more than in any other, the pride of philosophy had been ordained by Heaven to be utterly confounded, to lie prostrate in the dust. With such considerations as these, we should rather feel inclined to pity the misfortune of the Hindu philosopher, tossed up and down in an ocean of mystery, than regard him with nought but laughter and ridicule.

"For showing what the *general character* of Hindu metaphysics is, let us glance at a few of the fundamental doctrines of some of the chief schools of Hindu philosophy. One peculiar feature in Hindu metaphysics is—a feature not yet discerned in the metaphysics of any other nation—viz. that the Hindu philosophers toiled with unwearied industry to turn all things into *nothing*. There is no mind, no matter, say the Hindu philosophers. *No mind*, I mean, no *created mind*. There is only one mind, and that mind is Brahm, the self-existing God.* Our minds, or rather what we call our minds, are undivided portions of that Great Mind; independently of Him they have no existence. Independently, not in the sense of the creature's dependence upon the Creator for existence and the continuance of that existence, or in other words, for creation and preservation; for in this sense every spirit, as well every material object, is absolutely dependent upon God; *but* in the sense that there is no entity separate from the entity of Brahm, no existence separate physically from the existence of Brahm. But you will say, I am conscious that I am; I think and cannot but think that I am not God, but a separate entity from him. No, says the Hindu philosopher, you do not exist physically separate from Brahm; you are a portion of the great and universal spirit, an undivided portion of it; but you *think* otherwise, you are *conscious* otherwise, *because you are ignorant*. Nor, says the Hindu philosopher, is there an external universe. Matter does not exist. You say, I *see* a tree. There is *no* tree, says the Hindu philosopher, you are under an *illusion*. His illusion is stronger far than the illusion of the Western philosophers. Plato and Berkeley never soared upon the wings of a crazy imagination in the atmosphere of a vain philosophy so far as the Indian philosopher. According to *them*, *ideas did* exist; but according to *him*, ideas do *not* exist. According to them, ideas were some immutable entities; but according to him, they are no entities at all. Plato, indeed, believed both in the existence of matter and mind; but according to him, there was no primary correspondence between external things and ideas of things,—no correspondence, so that our perceptions of external objects would enable us to infer aught aright in the science of matter,—but we must look after those *ideal entities* if we wished to get a sound material philosophy; *but*, says the Hindu philosopher, there is no matter, no mind, no perception of matter, no *ideal entities*; all is illusion, all is illusion. 'Look on that pure transparent stream,' says he, 'discern there the silvery moon with her starry gems; is there a moon beneath the water?' 'No,' you reply, 'but there is a real moon making a false though visible one, as it might make ten thousand others, by the laws of reflection and the laws of vision.' 'No, no,' returns he, 'there is no moon beneath the water; *so*, no moon is anywhere; all is illusion, all is illusion.' 'Likewise,' continues he, 'no *idea* of moon *as an entity* exists in your mind or anywhere; the sensation and consequent perception of the moon is no affection of your mind, for your mind does not exist, and you say you *are*, because you

* The Hindus do acknowledge *one* Supreme God.

Appendix G.

you are ignorant; and you say you think you see the moon, because all is illusion, all is illusion.' Surely such illusion never entered the brains of any other than a Hindu philosopher; such illusion we never meet with anywhere but in Hindustán.

"This is one system of Hindu philosophy; let us now turn to another equally sublime. According to this, all things are an *eduction* from the essence of Brahm. All spirits, whether they be the spirits of men, or beasts, or vegetables, or gods, or usúrs,* *directly* flowed forth from the essence of Brahm. Just as sparks rise upwards to heaven from the blazoning fire, so have all these sparks innumerable ascended up from the flame of the divine spirit. These spirits are all *divided* portions of Brahm, in which point this system differs from the former; and into the essence of Brahm they will all one day immerge. They are endowed with consciousness, or rather somehow they have received consciousness,—consciousness, some subtile substance grafted upon these spirits to deceive them into the persuasion that they are separate entities, individual entities, apart from the great spirit, while in truth they are portions and portions only of the divine spirit. At a fixed time all these spirits will fall into Brahm, and he become the sole entity in the universe. Such immersions and emersions, involutions and evolutions, have been *from* eternity, and will be *to* eternity. But how comes the *material* universe? This also is an *eduction* from the essence of Brahm. According to this system, matter *exists*. But this matter is an extraction from the spirit of Brahm. Let the philosophers of Europe waste themselves to find out, if they can, how spirit, simple and indivisible, can be evolved into matter. But so it is, says the Hindu philosopher. By a multiplicity of processes the splendid material universe hath risen into being from the spirit of Brahm. Just as the cobweb is spun out of the substance of the spider, so the material universe in all its glory has been spun out of the substance of Brahm. And, as in the former, the process of formation is gradual, so in the latter it is also gradual. There is a multiplicity of processes between Brahm and the manifestation of the glorious universe. Ay, there is a multiplicity of processes too between Brahm and the *rudiments* of this universe. From Brahm emanates intellect, the whole mass of intellectual substance by which we think and reason and perform such intellectual operations. From intellect is evolved the entire mass of consciousness, by means of which I say, this is *my* house, this is *my* book, *I* am, *I* live. From consciousness is evolved, first, five invisible subtle elementary particles, the ancestors of the five gross elements; secondly, the eleven organs, the five organs of sense, the five organs of action, and the organ of mind. And by the mixture and composition of all these elementary things, are brought out at length the immediate elements of this external universe, the five gross elements, ether, air, fire, water and earth. Wonder as much as you like, *so it is*, says the Indian philosopher. Ask the questions, how is intellect separate from spirit? how is consciousness separate from spirit? how is mind an organ and separate from spirit? how could organs exist before organic beings? how could particles of matter come out from consciousness? ask these and a thousand other similar questions; both you and your questions will be blown over by a storm of unintelligible nonsense, and the Hindu philosopher will frown upon you, questioning the truth of God as revealed in the Shástras. By a multiplicity of processes, then, from the spirit of Brahm are evolved at length the immediate rudiments of this material universe. And according to some, the energy of Brahm brooding over the vast abyss of chaos, brings forth a splendid universe, with all its collocations of parts to parts, all its dispositions, all its variety, all its magnificence. These, then, are the peculiarities of the second system of Hindu philosophy. We have seen that, according to the *first* system, there is no other existence than that of Brahm. *Ignorance* leads us to think that *we* are, that *our existence* is separate from the *existence of Brahm*; and *illusion* leads us into the persuasion that there is a *real* universe without us. But, according to the *second* system, both spirit and matter exist, but they have been educed out of the spirit of Brahm. There is one thing, however, in which both these agree. They both maintain that there is always the same amount of existence. There can be *no creation*, for 'out of nothing, nothing can come.' The same amount of existence *has existed* from all eternity, and *will exist* to all eternity; only *changes* come upon it in the lapses of duration. During one period of millions of ages, Brahm *alone exists*, in a state of profound sleep, when he is not conscious of his own existence; and there is nothing beside *him* enjoying ineffable happiness in this unconscious state; and during the succeeding period of other millions of ages, there is the beautiful play of visible and invisible worlds, whether, according to the first system, these be all illusory objects, or according to the second, these be sober realities.

"What then is the influence of sound knowledge upon Hindu philosophy? Its influence is to root up and destroy this glorious system. The Hindu philosopher, bred up in a different school from that of Bacon, never disquiets himself with asking, *how* his system has been raised, upon what foundations of first principles it towers, whether there be a way which would lead one step by step to its summit. He never attempts to *prove* the truth of the doctrines he holds, to resolve the grand ultimate conclusions into their original elements. The truth is, his system *cannot* be resolved into such primary principles in which we must place our undivided confidence. In the perfection of the science of the present age it is easy for *us* to resolve every science into its original principles. Let us clearly mark out the axioms of Geometry—who in the world is there, still possessing rationality, that will call their truth into question? Let us follow Euclid in his demonstrations—who amongst us will be so mad as to attempt to show them to be false? Let us come out well prepared to observe the vast multitudes of stars that stud the wide vault of the heavens, make observations and repetitions

* An evil being, of much superior power to man, is called an *usúr*.

repetitions of the same—let us ascertain by repeated observations in a series of ages all but the most uncommon phenomena which the heavens present to our view;—then let us frame some theory which shall account for all the phenomena observed, and which are never contradicted by opposite phenomena—in this our walk who shall say we are treading a forbidden path? Once more, let us retire to our closets, let us with the inward eye of consciousness make an internal observation of the phenomena of our own minds, let us read in their actions the minds of others; then if we attempt to ascertain the secrets of man's spiritual nature, and say that man is such and such, as an intellectual and a moral being—who shall say this is a wrong course? Suppose now that I make not one observation of one mental phenomenon, and yet dogmatically assert, 'Man is such and such, as a spiritual being'—what madness is there! Suppose that I make no observation of the phenomena which the heavens present to our view, and yet dogmatically assert, 'Such and such is the fabric of the heavens'—what madness is there! Precisely such is the madness of the Hindu philosopher. High on the top of his stupendous metaphysics he addresses you, 'Come up.' 'Where are the steps, sir?' you ask, 'where are the steps of evidence that shall lead me to you?'—'Wing your flight,' replies he, 'as I have done.' 'I cannot,' you say; 'I have been taught in the school of Bacon; I have no wings of imagination; my feet are always guided by judgment; please, sir, if there be any way of evidence leading step by step for such an one as I, unprovided with wings, do me the favour to tell.' 'No, no,' returns he, 'there are no steps, you must come up all at once, there are no steps of evidence, you must take the whole for granted and mount upwards.' 'Well,' you reply, 'well for you, but as for me—farewell! Excellent philosopher, you enjoy your height, I cannot reach it.'

"Thus it is that the Hindu and the Baconian philosophy are contrary to each other. In Hindu philosophy, you must first take the truth of the whole system for granted, and then you go to reconcile some small disagreements within itself, and afterwards, if possible, you try to bring it to the level of common sense; that is, instead of beginning with the feet, you begin with the head, as if men could walk with their heads. And if you fail to do so, even then the system must be true, and there would only be some defect in what is called common sense. Then nature must adapt herself, as far as she can, to the system, and not the system to nature. This is the procedure of the Hindu philosopher, not unlike that of the philosophers of the middle ages. And as modern philosophy has dispelled the clouds of mystic nonsense, which prevailed in the dark ages of Europe, so does it, so will it also disperse the clouds of Hindu philosophic nonsense. How this is done is easily seen. When the demand is made, as to what are the foundations of Hindu philosophy, how is it built up, the Indian philosopher has nothing to answer. Accustomed from infancy to turn imagination into reality, he has so done with his honoured system. The whole system he has taken for granted, and never had a doubtful thought as to its truth suggested to his mind. And this conduct which he has pursued is surely most irrational. The modern philosopher, on the other hand, has pursued a different course. He has placed all his confidence upon the primary principles, the original elements of belief, which God had ordained to form a part of the spiritual character of man, and without which man ceases to be man—and upon these strong foundations his system is reared up. This surely is right procedure; but how contrary to that of the Hindu philosopher? To take the truth of whole systems for granted is easy for the Hindu philosopher; to take one thing for granted that carries not in itself positive evidence, intuitive testimonial or revealed, is impossible with the modern philosopher. When, therefore, the correctness of modern philosophy and its contrariety to Hindu philosophy are powerfully addressed to reason, how can the latter stand? When thus hard pushed, the philosopher of Hindustan makes one more attempt to recover his philosophy. This he does by turning round and asserting that his system is a revelation from Heaven. Well, if this be a divine revelation, we ought to receive it upon divine authority alone. But before receiving it as such, we have to *ascertain* if it *be* a divine revelation. Where then is the evidence? Let it be *proved* that it is really a divine revelation, and then we will attend to it. But this the Hindu philosopher is unable to do. Here also he requests you to take the *divine origin* of his system *for granted*. But no rational creature can respond to so absurd a request. His system therefore ought to be rejected."

(Conclusion of the Essay.)

"Such is Hinduism, and such the influence of sound knowledge upon it. We have seen how fatal that influence is to the literature, science and religion of Hindustan; how it overturns Hindu customs and manners. In fact it overturns everything Hindu. With the Hindus everything and all things are incorporated in their religion. Their sciences, their arts are all revealed from heaven. If, therefore, in any way their science is overthrown, their religion is also overthrown with it. The religion of the Hindus mixes with their legislation, fashions their habits, fixes their customs, establishes their institutions, forms their national character. Their religion guides their science, and controls every branch of intellectual pursuit. Undo, therefore, their religion, and you undo the whole system of Hinduism. The citadel of Hinduism is the religion of the country. Attack, capture that citadel, the system of Hinduism lies a conquered territory. And it is the science and religion of Christendom which have now encompassed round about that citadel. Several of its walls are beaten down, but still it is not surrendered; but we hope ere long the faith and science of Christendom shall fully be established in India. The resplendent Sun of Revelation hath darted forth to the eyes of benighted India. But, alas! alas! our countrymen are still asleep—still sleeping the sleep of death. Rise up, ye sons of India, arise,

Appendix G.

see the glory of the Sun of Righteousness! Beauty is around you; life blooms before you; why, why will ye sleep the sleep of death? And shall we who have drunk in that beauty, —we, who have seen that life—shall we not awake our poor countrymen? Come what will, ours will be the part, the happy part of arousing the slumber of slumbering India.

"Shall we, whose souls are lighted
With wisdom from on high;
Shall we to men benighted
The lamp of light deny?
Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name."

(D.)

TEXT BOOKS ACTUALLY STUDIED IN THE FREE CHURCH INSTITUTION.

Natural and Revealed Religion.

Bible—Old and New Testaments.
Paley's Natural Theology.
Howe's Living Temple.
Butler's Analogy.
Chalmers' Lectures on Natural Theology and the Evidences.
Hill's Lectures on Systematic Theology.
Paley's Evidences and Horæ Paulinæ.
Horne, Haldane, Dick, Smith, Mundy, Erskine, Leslie, Sumner.
Edwards' History of Redemption.
Bunyan's Pilgrim's Progress.
Westminster Confession of Faith.
Krummacher's Elijah.
Locke's Reasonableness of Christianity.
Boyle's Veneration due to God, and Style of Holy Scriptures.
Nolan on the Analogy between Revelation and Science.
Philosophy of the Plan of Salvation.
Scott's (the Commentator) Essays.
Selections from Hallyburton, Rutherford, Baxter, and Writings of the Reformers.
Boston's Fourfold State.

English Literature.

Poetical Reader.
Cowper's Poems.
Milton's Paradise Lost, with minor Poems.
Pollock's Course of Time.
Thomson's Seasons and Castle of Indolence.
Selections from Southey, Montgomery, Campbell and Wordsworth.
Macaulay's Lays of Ancient Rome.
Akenside's Pleasures of Imagination.
Young's Night Thoughts.
Bacon's Moral and Civil Essays.
Bacon's Advancement of Learning.
Whateley's Rhetoric.
Schlegel's History of Literature.
Hallam's Literary History of the Fifteenth, Sixteenth and Seventeenth Centuries.
Foster's Essays.
Select Essays from the North British and other Reviews.
Various Works of the London Tract and Book Society.
Todd's Student's Manual.

Philosophy—Logical, Ethical and Metaphysical.

Whateley's, Leechman's and Mill's Logic.
Reid's Inquiry and Essays.
Dugald Stewart's Elements of the Philosophy of the Human Mind, and Essays.
Dr. Thomas Brown's Lectures.
Payne's Mental and Moral Philosophy.
Jones' and Repham's ditto.
Locke's; with Cousin's Lectures on Locke.
Abercrombie's Intellectual and Moral Powers.

Cudworth's

Cudworth's Intellectual System of the Universe.
Tennemann's Manual.
Lewis's Biographical History.
Wardlaw's Christian Ethics.
Spalding's Moral Philosophy.
Lieber's Political Ethics.
Bacon's Novum Organum.
Plato's Dialogues.
History of Metaphysics in the Encyclopædia Metropolitana.
Colebrooke's Analyses of the Philosophical Systems of Hinduism.
Davis's Estimate of the Human Mind.
Wayland's Moral Science.
Butler's Dissertation on Human Nature.
Edwards on the Freedom of the Will.

Mathematics.

Euclid, various editions.
Wood's and Young's, Lacroix's, &c. Algebra.
Treatises on the Theory of Equations, Spherical Trigonometry, Analytical Trigonometry and Geometry, &c. in the Encyclopædia Britannica and Metropolitana.
Duncan's Course of Practical Mathematics, including Heights and Distances, Mensuration of Surfaces and of Solids, Land Surveying, Levelling, &c.
Raper's Navigation, with Thomson's and Taylor's Tables.
Hall's and Thomson's Differential and Integral Calculus.
Woodhouse, Wilson, Bell, Cardan, Rees, &c.

Natural Philosophy.

Herschel's Introductory Discourse.
Scottish School Book Association and Library of Useful Knowledge, Treatises on Mechanics, Dynamics, Hydrostatics, Hydraulics, Pneumatics, Electricity, Magnetism, &c.
Lardner's Hydrostatics and Pneumatics, and large Work on the Steam-engine.
Brewster's Optics.
Bentley's Hindu Astronomy.
Milne's, Herschel's, Brinkley's, Thomson's, Taylor's, &c. Physical and Practical Astronomy, with Use of Instruments.
Laplace's Méchanique Céleste, chap. I.
Gregory's Chemistry.

History.

Marshman's History of Bengal.
Marshman's History of India.
Marshman's Brief Survey of History.
Murray's History of India, with Readings from Mill and other Authors.
Goldsmith's History of England, Greece and Rome.
Rollin's Ancient History.
Robertson's View of the State of Europe, and Charles V.
Gibbon's Decline and Fall of the Roman Empire.
M'Crie's Lives of Knox and Melville.
Daubigné's History of the Reformation.
Villiers' Essay on the Literary and other Effects of the Reformation.
Mosheim's Church History.
Milners' Church History.
Barth's Church History.
Transmission of Ancient Books, by Isaac Taylor.
Taylor's History of Civilization.
Waddington's Church History.
Neander's Church History.
Lardner's Germany.
Lardner's France.
Hetherington on the Fulness of Time.
Hetherington's History of the Church of Scotland.

Political Economy.

Clift's Political Economy; with Readings from Adam Smith, Mill, &c.
Wayland's Political Economy.

Vernacular.

Urdu.—Grammar, with Reading Lessons. Book of Fables. Bible History. Char Darvesh.
Persian.—Sawal o Jawab and Panda Nama.

Appendix G.

Bengáli.—Grammar—Gauriya Byakarana Nitikatha; and Madhab Chandra's Grammar.
Gyanarunodaya.
Manarunjun Itihas.
Gyana Krianadaya.
Hitopadesh.
Rabodh Chandrika.
Yates' Vernacular Class Book Instructor, No. IV.
Brief Account of the Jews.
Translation, Composition, and Essay Writing.
Sanskrit.—Mugdhobodha, with Readings.

Normal Teaching.

Dunn's Manual of the Principles of Teaching.
Gall's Philosophy of Education.
Feilenbergh's System.
Wood's Account of the Intellectual System.
Stow's Training System.
Todd's Student's Manual.
Abbott's Teacher.

Greek and Hebrew.

Greek Grammar (Matthias) abridged; Select Sentences; and the New Testament.
Xenophon's Institutions of Cyrus.
Hebrew Grammar, and portions of the Old Testament.

Special Prize Essays.

1843.

Exposure of the Fallacies involved in the Definitions and Axioms which constitute the basis of the celebrated Pantheistic System of Spinosa.

On the Systems of Christianity and Hinduism contrasted, in regard to the account which they give of the Nature, Attributes and Government of God, and the Precepts of Morality, as well as in regard to the practical influence which these systems are calculated to exert on the intellectual and moral character of their votaries.

1844.

On the true nature of Vedantism, as unfolded in the original Sutras of Vyasa and the Mandak Upanishad, two of the principal, most ancient and most authoritative of the standards of the Vedanta.

The best Analysis and Refutation of Dr. Thomas Brown's Theory of Cause and Effect.

On the Nature and Effects of the Reformation of Luther.

On the disadvantages of Caste, and the benefits of its abolition.

On the Goodness of God.

1845.

On the inquiry, Whether the Savage State be the original state of Man, or not?

On the inquiry, What is meant by Conscience: how does it operate, how may it be injured, and how improved?

On the internal marks of Falsehood in the Hindu Shastras.

On the merits and demerits of Locke's Method of Inquiry, in his Essay on the Human Understanding.

On Veracity, and its sacred obligations.

1846.

On the Fallacy of confounding the Condition of a thing with its Essence or Cause, with a special view to expose the Theory of Locke and the Empirical School generally, respecting the origin of the ideas of Time, Space, Cause, Identity, &c.

On the Similes in the First Book of Paradise Lost, with a view to point out their aptitudes and characteristic beauties.

On the leading Doctrines of the Christian Faith.

Dissertation on the question, Can we, by Induction alone, from the present state of human nature, arrive at a perfect standard of Morals?

On the leading Doctrines of Political Economy.

On the necessity of Female Education.

1847.

On the Exposure of the Sick on the Banks of the Ganges.

On the Moral Theory of Bishop Butler.

On the Causes of opposition to Christianity in India.

On the Life and Character of the Prophet Samuel.

On the History of the British Constitution.
On the History of Bengal during the Muhammadan Period.
On the Crusades.
On the Administration of Lord Cornwallis.
On the up-bringing of Hindu Youth, from their earliest Infancy to the period of leaving the Patshala or Bengali School.

1848.

On the Physical Errors of Hinduism.
On the Hindu Sects.
The best Contrast between Christianity and Hinduism, morally considered.
On the Character of Lord William Bentinck's Administration.
On Anatomy and Physiology, with special reference to the evidence which these furnish as to a Designing Intelligence.
Essay, illustrative of the manner in which the Law of the Hindu Caste is opposed to the Principles of Political Economy.

1850.

The present State and prevailing Character of the educated Hindus.
The Influence exerted on the Nations of Europe by the Maritime Discoveries of the Fifteenth Century.
On Conscientiousness.
The Evidences of the Antiquity of the New Testament, and the bearing of this question on the general Argument for the Truth of Christianity.

1851.

On Toleration.
On the Argument for the Truth of Christianity, derived from Prophecy, whether addressed to Jews or Gentiles.
On the Merits of Christianity, and the Demerits of Hinduism.

(It is worthy of note, that the prizes for the best essays on this last subject were given by a young Babu, who never was a pupil in the Institution, the subject being *spontaneously chosen by himself*.)

Subjects of Prize Essays.

1852.

On the Life and Character of Oliver Cromwell.
Argument in favour of Christianity from its extensive propagation before the age of Constantine.
The State of Europe at the middle of the 15th Century.
The Argument from Prophecy, estimated with reference to the mathematical Doctrine of Probabilities.
The System and Tenets of the *Kasta Bhajas*, a new Hindu sect in Bengal.
Free Trade—its advantages and disadvantages.
The Durga Puju Holidays.

(E.)

SPECIMEN OF ONE OF THE PRIZE ESSAYS.

Physical Errors of Hinduism, by Bipin Behari Shom, a Student of the Free Church Institution, who has not yet openly embraced Christianity.

(Inserted in the 22d Number of the "Calcutta Review.")

It is our object in this article to give a faithful picture of the state of living physical science amongst the higher and middle classes of orthodox Hindu society, and to record the monstrous physical errors which (in this city especially), forced into strange and unnatural juxta-position with the triumphs and discoveries of the 19th century, yet form the undoubting belief, not only of the multitude, but of nearly all learned and intelligent Hindus.

To speak of physical errors in a religious system appears, at first sight, a glaring contradiction in terms. But, with regard to Hinduism, this is more an apparent than a real contradiction, since it at once disappears when we come fully to understand the nature and constitution of this grand system of religion.

It is a marked and peculiar feature in the character of Hinduism that, instead of confining itself within the proper and lawful bounds prescribed to every theological system, it interferes with and treats of every department of secular knowledge which human genius has ever

Appendix G.

invented, so that grammar, geography, physics, law, medicine, metaphysics, &c., do each form as essential a part of Hinduism as any religious topic with which it is concerned; indeed, a person who has not studied Hinduism in all its parts can scarcely form an adequate notion of the vastness of its extent; and those foreigners who, after incredible labour and much expense, have acquired some knowledge of this religion, have been obliged to confess this truth by applying to it such titles as "huge," "gigantic," and the like.

It is, indeed, true that a system, professedly religious, may sometimes allude to or incidentally take notice of certain points belonging to any department of secular knowledge, for the sake of illustration, without incurring the charge of having transgressed its legitimate bounds; but in such cases, where any point of philosophy or human science is brought to illustrate religious doctrines or sentiments, it is always necessary to remember that we take that point as a truth already established and universally known, and not as a new discovery that is now going for the first time to be made known to the world: indeed fables might be framed, or known fables introduced, for the same purpose, which serves to show in a very strong manner, that whatever example is used, whether it be a point of philosophy, history, or an invented tale, to expound any truth or sentiment in a system of religion, must be viewed merely in the light of an illustration; all that we have to do with is the purport, sense, meaning or bearing of the illustration, and not its correctness or incorrectness in itself. But the case is quite different with the writers of the Hindu Shastras; in their religious works, they have treated of all the branches of secular knowledge known among them in a regular systematic manner, and have given them out to the world in a tone of absolute authority, from which there could be no appeal; or, rather, with the view to secure the universal belief of the people, they have sanctified with the name of religion whatever they have been pleased to conjecture on any subject, secular or spiritual.

The Hindus, accordingly, receive information on all subjects, historical, literary, scientific or theological, from the mouths of the Brahmans alone, who in their turn have no other fountain of knowledge than their own sacred writings. The Shastras are made the standards of all sorts of knowledge, and the disagreement of any opinion with them is regarded a sure proof of its fallaciousness; whatever is contained in them, or whatever has passed by and come down under the sacred name of Shastra, *must* be received as true, without the faintest shadow of doubt; and whatever differs from them must be rejected as spurious and false, simply on the ground of its not coinciding with the infallible doctrines of the holy writ: the act of doubting a point which rests on the authority of the Shastras is always followed by the severest anathemas; the rejection of it is deemed nothing less than downright infidelity. Freedom of inquiry on any subject, the exercise of one's own mind, and thinking and judging for one's own self, are not only wholly unpractised, but are thought to amount to a crime; accordingly, there prevails among the orthodox Hindus such a mean and dastardly spirit, that it is ever ready to give its assent—its "amen"—to anything and everything, whether it be reasonable or unreasonable, wise or foolish, true or false, if it has only had the honour of having come out from the lips of the Brahman, the sole interpreter of the Shastras.

The genius of Hinduism imperatively requires that everything should be stereotyped; there is no word in the whole vocabulary of the Sanscrit language expressing the idea of a new edition. We who have the privilege of enjoying the benefits of western civilization can scarcely be brought to feel the force of the strictures laid upon freedom of thinking by the narrow-minded and meanly jealous authors of our national religion; even the Brahmans, who are said to be its guardians, are sternly required to listen to its dictates in all matters as the only rule and guide of their conduct, and any deviation from it is threatened with heavy and dreadful penalties, both in the present world and in the world to come; and the submission of the Brahmans to the injunctions of the Shastras is as complete as the demands of the latter are broadly absurd and unreasonable.

Such is the despotic sway with which these Shastras rule the consciences of their followers, and such is the slavish subjection which they exact from them, that gross absurdities and glaring contradictions, such as lie exposed even to the view of a child, are blindly passed by unnoticed; or, if they inadvertently happen to perceive them, they immediately begin to suspect themselves of being guilty of blasphemy, and soothe their minds and satisfy their consciences by the ever-satisfactory argument, that "Whatever the Shastras say can never be untrue." Such being the state of the native mind, we need no longer wonder why the ancient Hindu writings should descend to us through many centuries untouched, unaltered and unimproved. When two opposite theories on the same point, as we shall have afterwards many occasions to see, are *both* received as true, only because they have both found a place in the Shastras, how can we reasonably expect that any alteration in them could ever be thought of by such a credulous and cowardly people?

We need not wonder, then, that the Hindu Shastras abound with physical errors of every kind and species. Science, we know, on the authority of universal history, has never been brought to perfection all at once by the capacity or efforts of one single individual sage or philosopher, however capacious his mind may have been, and how far soever he may have surpassed the people of his age in point of genius and acuteness of understanding; nor could even the united efforts of a body of philosophers, all living at the same time, accomplish the task. There is such a thing as the infancy of science, when, like the faculties of an infant child, or the properties of a rising bud, all its parts are not equally developed; time matures the one as the others, and this act of maturing is a gradual process in each case, with this difference only, that it is much slower in the former than in the latter. Days mature a bud, and it blows into a flower; years bring a child to manhood, with the perfection of its faculties; but centuries are required to make a science see its days of perfection. Truth never flows in

profusion

profusion like the waters of a fountain, or the drops of autumnal rain from the skies of Bengal, but comes out in sparks, like those that are struck out of the flint stone; neither can you gather truth, like the flowers of a garden or wilderness, without labour or cost; but you must STRIKE before you can expect to get the least spark. Universal nature is the great flint stone, and the genius of man the steel; the one must be struck with the other to bring out the sparks of truth.

Again, the first efforts of the human mind on scientific topics, as on every other, are crude and immature: time, as we have already observed, perfects them by the slow and gradual process of purging off the dross. No philosopher is known to have been altogether free from error. Whatever philosophers have given, especially those of ancient days, is found to be a mixture of truth and error; out of this alloy, truth has been wrought, by continual and repeated processes of refinement, at the sacrifice of enormous sums of money, and incredible labour both of mind and body. Were such processes ever known among the sages of Hindustan? Would the philosophers of our country suffer their systems to be subjected to the scrutiny of others? And is there such boldness in the hearts of our countrymen as to call in question, and subject to experiment, the statements of their ancient teachers? Neither our philosophers, on the one hand, who reckoned themselves to be infallible, would submit their opinions to the examination of those whom they considered as little better than brutes: nor do the mass of our countrymen, on the other hand, possess such bravery and nobleness of mind as to come forward as improvers or reformers of the religion of their forefathers, and to subject to correction the writings of those whom they either equal with the gods, or at least believe to be divinely inspired. What must then be the consequence of such presumption on the part of the one, and such slavish credulity on the part of the other? What else can it be but that the theories or conjectures which have once been formed on scientific subjects by the ancient sages of India exist in the same crude, imperfect and erroneous form in which they were for the first time given to the world?

The Hindu Shastras are most copious on the subjects of geography and astronomy. Of the other physical sciences, we receive nothing but brief, dark and confused notices. The Indian sages of yore handled—we read—such branches of knowledge as natural philosophy, botany, anatomy, chemistry, &c.; but their knowledge of these subjects appears to have been peculiarly superficial, and extremely scanty. With regard to many of them we find nothing more than mere references made in the Shastras; and scarcely any one of them has been treated in a systematic or scientific form.

Again, limited as the knowledge of our countrymen is on scientific topics, that knowledge is remarkable only for extravagance of imagination, wildness of thought, and inaccuracy of description. The Hindu authors appear to have made their own imaginations the only fountain of knowledge, and to have drawn from them information on every subject of human learning. Observation and experiment were not wholly unused, but thought to be perfectly useless and unimportant. Truth had no charm in their sight; nothing but what was pompous, gaudy, splendid, brilliant and marvellous, could find an admittance into their speculations. Nature, with her unfading and inexhaustible beauties, was a dead blank to their eyes; they strove to create for themselves imaginary worlds, filled with imaginary objects, and adorned with imaginary beauties. Whenever they stood in need of information, or wanted to account for any natural phenomenon, instead of applying to the real sources of knowledge, observation, experiment, intuition, &c., they adopted a very apt method of arriving at all knowledge, and solving every difficulty. They shut themselves into their respective closets, and there each began to spin such a theory out, as might best suit his own liking. Hence, while the Hindu Shastras teem with wonders the most unnatural, and abound with errors the most ridiculous, they are equally distinguished for glaring contradictions, as we shall have afterwards many occasions to see.

Before proceeding further, we think it both necessary and advisable to ascertain and enumerate what those works are which, among the old Sanskrit writings of Hindustan, have come down as Shastras, that is, as authoritative writings, and which have always been honoured, and are still respected, as the standards of the Hindu religion. This we do, partly for the purpose of corroborating the assertion we have before made, that natural science and other branches of secular knowledge form as essential parts of Hinduism as any purely theological subjects treated therein; and partly, because the upstart Vedantists of the present day reckon every other Sanskrit work as spurious and heretical, except the Vedas, and the commentaries upon them.

The Hindu Shastras are enumerated and classified in the following manner by the Hindus themselves:—

I. The four Vedas; viz., the Rik, Yayush, Sáma, and Atharva.

II. The Vedangas, or six Angas, or bodies of learning (treatises subsidiary to the Vedas); comprehending: (1.) Siksha, rules for reciting the Vedas; (2.) Kalpa, treating of the ritual of the Vedas, and containing a detail of religious acts and ceremonies; (3.) Vyákarana, treating of grammar; (4.) Nirukta, or commentaries in the form of glosses; (5.) Chhandas, or dissertations on metres; (6.) Jyotish, explanatory of astronomy and astrology. These works are said to have been given by inspiration of God, to enable the Brahmans to read and understand the Vedas. Here, then, is a double inspiration,—that of the Vedas and that of the Angas, which form the key by which the Vedas are opened.

III. The Upángas, or inferior bodies of learning; namely, the Mimánsá, comprehending theology; Nyáya, logic and metaphysics; Dharma-shastra, institutes of law; and the Puránas, or legendary treatises, 18 in number.

Appendix G.

IV. The Tantras, containing rites of a most secret nature, some of which are exceedingly impure, by which a man is said to become Sheddya, or supernaturally gifted. They are also the great source from which are drawn almost all the *Mantras*, by which the different manifestations of Shiva and Sakti are worshipped.

This enumeration is in perfect accordance with numerous Hindu authorities. "The four Vedas," says the Vishnu Purána, "the six Angas, with Mimánsá, Nyáya, Dharma, and the Puránas, constitute the fourteen principal branches of knowledge: or, they are considered as eighteen, with the addition of these four, the Ayur-Veda, medical science as taught by Dhanwantari; Dhanur-Veda, the science of archery or arms, taught by Bhrigu; Gándharba-Veda, or the drama, and the arts of music, dancing, &c., of which the Muni Bharata was the author; and the Artha-Shastra, or science of government, as laid down first by Vrihaspati." Though this Purána does not take any notice of the Tantras, yet we can safely affirm that they form one of the great standards of the Hindus.

We shall notice first the *geographical* errors contained in the Hindu Shastras. The Hindus possess no treatise that treats exclusively of geography; systematic or methodical knowledge of this subject is not found among them. Indeed geographical instruction, in the true acceptation of the term, is not to be got from any work which forms a part of the Hindu Shastras. All that we meet with on this head are either mere references to geography, or information respecting the origin of the world, the rise of continents and islands, the mode in which the seas were formed, &c.; subjects which more properly belong to cosmogony than to geography. In some of the Puránas only, we find certain books or sections devoted solely to this subject, such as the fifth book of the Srimat Bhágabata, the second book of the Vishnu Purána, and certain chapters of some other Puránas, as the Brahmá, Márkándeya, and Brahmánda, Puránas. But the geographical notices which they contain are chiefly remarkable for lawless extravagance of description. They speak of countries, mountains, rivers, &c. which are nowhere to be found on the surface of the real globe, and the very names of which do not appear in the writings of any other nation under the sun. The descriptions which they give of continents, seas, mountains, &c., are not geographical delineations, but high coloured effusions of poetry, such as flow from excited imaginations.

I. The Hindu Shastras widely differ from, and flatly contradict one another in regard to the form of the earth.

(1.) The popular notion, which is maintained by some of the Puránas, is, that the earth is a flat plain of a *triangular* form. This idea has evidently arisen from the shape of India, which is like that of a triangle. As the Hindus, if not always, at least from a remote period, were forbidden to pass beyond the limits of their country, all their knowledge was necessarily confined within the boundaries of Hindustan, which they gradually came to look upon as the whole world; natural circumstances assisted them to fall deeply into this error. India, being on all sides either surrounded by water, or bounded by lofty chains of mountains, its inhabitants, ignorant of the art of navigation, and unable to cross the mountains, naturally concluded that there was nothing beyond the boundaries of their own observation. And though time and knowledge have enabled men to form paths over the mountains, and to sail over the wild ocean, yet the veneration in which the Shastras are held by the Hindus is so deep, and the word of the priest so powerful, that they still obstinately and blindly adhere to their erroneous notions, although contradicted by the experience of the whole world. Some Brahmans, especially those that have any intercourse with the European community, and have received some notion of the European method of investigating science, seem to be ashamed of their own Shastras, and positively deny that the Puránas maintain the triangular form of the earth. A Pandit of no common rate being asked by us, What is the shape of the earth, according to the Shastras? replied, "It is round like a *Bátábi Lebu*," a species of lemon, larger than an orange, but of the same form. His comparison, and our knowledge of his occupation, for he is a teacher in the Fort William College, made us suspect his honesty; and, being pressed, he tried to evade our questions by citing slokas, or texts, which had nothing to do with the matter in question. We then, to satisfy our mind, went to the Tola Pandits, or Adhyápakas, as they are generally called, who have no connexion whatever with the Europeans; and they unanimously supported us, by saying, that the popular notion of the earth's triangular form is not groundless, but is based upon several of the Puránas and Tantras. We can therefore safely conclude, that the triangular form of the earth is an orthodox doctrine of the Hindu Shastras.

(2.) The same Puránas teach, that the earth is a *circular* plain. This notion seems to be a more learned one, since the Pandits generally adopt it. Indeed, the grand system of geography, now universally embraced by the Hindus, as will afterwards be seen, can never be upheld without this supposition. Here, then, we find two notions widely differing from each other, equally supported by the same authorities, which are professed to have been given by inspiration of Heaven. But what can be plainer than that the same thing cannot both be triangular and circular at the same time? The absurdity of upholding two such opposing theories seems to be felt by many a Brahman of the present day. Hence some who are more enlightened than the rest of that sacred class really feel ashamed at these glaring contradictions contained in their holy writings; and, being utterly at a loss to account for them, begin to suspect the inviolable purity of the Shastras. Some would even go the length of refusing to admit the Puránas into the number of their sacred works; but this they do not dare openly do; for, so doing, they would run the risk of being condemned as heretics by the great mass of the people. Those who are of a more subtle turn of mind, come forward with their ever ready and extravagant conjectures, and their unmeaning, dark, and intricate logic, to explain away the difficulty in question. "Why," say they, "where is the difficulty

difficulty so loudly spoken of? Is nobody aware of the fact of there being a succession of ages, in each of which a new world, a new universe, is formed by the great Author of all things? If so, is there then any necessity for supposing the Shastras, which are eternal, to deal only with the things of the present age? Then, then you see," the subtle Brahmans continue, with a proud, self-conceited air, " the difficulty melts away, just as wax does in contact with burning fire. In some age" (this they say exultingly), " the earth was of a triangular, in some other age of a circular form. What, what," they continue, with triumphant laughter, thinking they have for ever put to silence their opposers, " what have you to say to this? Are you not satisfied?—you must be by this time." Such is the tenor and force of the arguments which the clear-headed Brahmans of the Naiyáika school bring forward to reconcile the differences in their sacred writings. But what are we to think of a people who greedily devour these explanations as the fruits of supernaturally improved intellects, or rather as suggestions that can only proceed from inspired heads? Need we here add, considering the wide diffusion of sound European knowledge among the Hindus, that both these suppositions respecting the form of the earth are utterly false; and that its real shape, as found by actual and accurate observations, is nearly that of a sphere or globe?

(3.) Besides the notion of the earth's being a uniformly flat plain, of a triangular or circular form, there is still *another* opinion on the same subject, entertained by some of the more scientific writers of ancient Hindustan. Bhaskar Acharjya, of illustrious memory among the Hindu writers of yore, has clearly taught, in his famous astronomical work, *Siddhánta Siromani*, that the shape of the earth is that of a sphere; but this notion of the globular form of the earth is now almost buried in oblivion, notwithstanding its philosophical accuracy, though, when reminded of it, the Pandits of the present day, in spite of their obstinate attachment to the Puranic system, on which they absolutely depend for the success of their priestcraft, cannot but admit it as an orthodox doctrine of the Hindu Shastras. It is because of the wide spread of the Puranic knowledge among the people of this country that this true theory respecting the form of the earth, like some other sparks of truth, scattered here and there through the voluminous and unwieldy gatherings of oriental nonsense, has become all but obsolete.

II. With regard to the support of the earth, the authors of the Hindu Shastras err as egregiously, as respecting its shape or form; nor do they less contradict one another in the former, than in the latter instance.

One supposition, and that which is the most popular is, that the earth rests on the thousand heads of the infernal dragon Ananta, the great serpentine manifestation of Vishnu. The Hindu philosophers, who were always in the habit of judging from appearances, felt a great difficulty in conceiving how the earth could stand in empty space, without a prop, when they saw everything on its surface, unsupported, fall to the ground. While, therefore, they were thus compelled to assign an imaginary support for the earth, they felt, at the same time, the necessity of supposing that support to be without an end; for the difficulty in question is not at all removed by any supposition which makes the prop of the earth a finite object; as in this case, the same question that was started in the beginning, can with equal force be asked again; hence the Hindu writers very ingeniously, as they themselves considered it, made the great upholder of the earth to be a monstrous serpent, without termination, and thought thereby to remove all the difficulty that lay in the way of accounting for the position of the earth in the immensity of space. How narrow must have been the knowledge of these sages, the boasted models of wisdom, and how limited the capacities of their understanding, not to have known the simple fact, that the earth requires no support at all!

But this is not all. The theory of the interminable serpent was too simple to suit the minds of *all* the Hindu philosophers; they must have something more complicated, more prodigious, and more marvellous, something better adapted to the peculiar turn of the native mind, which takes delight in nothing but the most fantastic dreams of the imagination. Accordingly the Hindu philosopher begins to work in his fancy, and brings out a theory, as remarkable for its novelty, as for its wildness and extravagance: " the earth," says he, " is first placed on the heads of Ananta, which again stands on the back of a tortoise, which in its turn is supported by eight elephants, standing on eight sides." Though in point of accuracy both the former and the present theory stand on the same footing, for they are both equally erroneous, yet viewed merely as theories, this is far inferior to the other; for it does in no way, not even by supposition, as the other does, clear the difficulty which it proposes to remove; it gives no answer to the question, if the earth rest on a serpent, and the serpent on a tortoise, and the tortoise on eight elephants, what supports the elephants? We are aware that many, who, without reading the original Shastras, receive the theory from the Pandits orally, are led to invert or change the order of the animals supposed to support the earth, placing Ananta always at the lower extremity, as a supposition more natural, and better calculated to solve the problem in dispute; but whatever others may think, there is unquestionable authority to support the theory as we give it. For instance, when Ráma, the great hero of the solar race, went to the kingdom of Mithila to compete for the hand of Jánaki, by breaking the formidable bow Gándiva, and, being animated with the spirit of chivalry, took the almost inflexible bow in his hand,—Lakshmana, his fond and favourite step-brother, looking at the furious aspect assumed by Ráma on the occasion, and feeling the ground tremble under his feet, addressed the earth, and its supporters, in the following words:—

" O earth! do thou support the weight of Rama: O Ananta! do thou sustain the

Appendix G.

burden of the earth and Ráma put together: O Kúrma Deva! uphold the weight of Ráma, the earth, and Ananta, all three combined; and O Dig Hastis! support the accumulated weight of Ráma, the earth, Ananta, and Kúrma, all put together."

Observe then the blindness of the Hindus, and the ignorance of their ancient teachers. If the necessity of a prop was felt by the sages of India to keep the earth from falling to the depths of illimitable space, how did the theory framed obviate the supposed difficulty? To suppose a support of the earth where there is none, is itself a gross error; to say that that support is an enormous serpent, with a thousand heads, which no man has ever seen, is highly to aggravate that error; but to maintain, that besides the unknown dragon, there are eight stupendous elephants, and a mighty tortoise, sustaining the earth, is such a puerile extravagance of conception, that a parallel instance can scarcely be found, even in the romances and fables of the most rude and uncultivated nation. The Pandit whom we consulted on this point, and who cited the foregoing sloka of the Ramáyana, seemed to be utterly bewildered when asked, What supports the lowermost elephants? After a long pause he made the following reply: "Why may not the elephants rest on the waters that are supposed to be below the earth?" "Yes," we said, "when we can suppose a thousand-headed serpent, a tortoise, and eight elephants under the earth, it is but an easy affair to imagine a subterranean ocean!"

Before we dismiss the consideration of this point, we think it proper to record the opinion of Bhaskar Achárjya in this place, for the sake of doing justice to his memory. Instead of following the foolish popular notion of the earth's resting on the heads of the serpent Ananta, the author of the *Siddhanta Sirománi* was of opinion, "that the earth is suspended in the air by the hand of the Deity."

III. Nothing can exceed the grandeur, and at the same time the wildness of the *theories* of the Hindu geographers, regarding the superficies of the earth; for what are called geographical descriptions in the Hindu scriptures can be viewed in no other light than as mere theories, although they are given with as much confidence as a thorough conviction of their truth would warrant.

There appear to be two grand theories of the earth brought forward in the sacred writings of the Hindus; the first of these supposes the world to be composed of seven concentric islands or continents, which are separated from each other by as many seas, consisting of liquids very different in their natures. The following statement of this magnificent system we chiefly draw from the second book of the Vishnu Purána, which contains 16 chapters, and treats of the earth, and the things above and below it. Of the seven great insular continents, Jambu is placed in the centre of the world; it is of a circular form, and surrounded by the sea of salt water (Lavána). Next in order is the Plaksha Dwípa, which encircles the sea of salt water in the form of a belt, and is itself surrounded by the sea of sugar-cane juice (Ikshu). Then follow in regular succession, the Sálmali, Kúsa, Krauncha, Sáka, and Pushkara Dwípas, bounded severally by the seas of wine (Surá), of clarified butter (Sarpi or Ghee), of curds (Dadhi), of milk (Dugdha), and of fresh water (Jala). Beyond all these continents and seas, the Hindu geographers place a country of gold (Swarna Bhumi). This most extraordinary belt of land, according to their opinion, serves a very important purpose; it prevents the waters of the last, or the furthermost ocean, from flowing off in all directions. Round this golden country they imagine a circular chain of mountains, called Loká-loka; beyond is the land of darkness, encompassed by the shell of the mundane egg.

But the most extravagant point connected with this monstrous system is, perhaps, the account given of the origin of the seven continents, and the seas by which they are divided. "Time was," says the inspired writer of the *Srimat Bhágavata*, "when the whole surface of the earth was one uniform and continuous plain, not intersected, as it since has been, by so many circular oceans. It was only at a later date that the earth came to be so divided. Mark then the way in which the seas were produced. In the early part of the Satya Yug, or in the infancy of the world, there flourished an illustrious monarch, named Priyavrata, the son of Swayambhu, the first great king of the earth. This most beloved disciple of Vishnu, grieved at the inconvenience under which his subjects laboured in the darkness of night, proposed to himself the pleasant task of riding in his magnificent car, and giving light to the world, in the place of the sun, after it was set in the west. And well might he undertake this business, for the splendour of his body equalled that of the meridian sun. Accordingly he rode in his splendid car, which had but a single wheel, and began to drive it with a motion as swift as that of the sun. He made only seven revolutions, and the furrows which the wheel of his car made on the earth became the seven mighty seas." It is much to be regretted that, while our author furnishes us with such a satisfactory account of the origin of the seven great oceans of the world, he leaves us in utter darkness respecting the manner in which they came to be filled with such sweet and pleasant contents; especially as we feel assured that he could have given us, had he chosen, as much satisfaction on the latter head as on the former.

The Hindu writers are as much mistaken respecting the extent of the seas and continents which form the system of the world, as respecting their origin and existence. They maintain, in general, that each of the seven insular continents is twice the extent of that which precedes it, and that each sea is of the same extent with the country which it encloses. If, therefore, we take the extent of the Jambu Dwípa as unity, the extent of the sea of salt water should also be 1; that of the Plaksha Dwípa and Ikshu sea, 2 respectively; that of Sálmali and the sea of wine, 4 each; and so on of the rest, increasing in geometrical progression. The country of gold is said to be as large as the rest of the earth; and the breadth of the Loká-loka mountains is equal to the tenth part of the central Dwípa. This

seems

seems to be very clear, but, under this apparent clearness, there is much ambiguity. What are we to understand by the *extent* of the seas and continents,—whether their breadth or their circumference? We would not have entered on this useless and unprofitable discussion had we not intended to record in this place the opinion of the Pandits on the subject, and the mode of reasoning which they employ to bring it to a decision, which is too curious to be omitted. "Though the Puránas," say they, "in describing the extent of the seas and continents, seem to mean their breadth, yet as the seas were formed by the edge of the same wheel, they must all be of the same breadth; but, as it is said that the extent of each sea is double the extent of that which precedes it, it is the circumference, not the breadth of the seas, that is thereby to be understood."

Such being the explanation given by the Pandits themselves, we need not in vain seek for a more satisfactory one, but proceed to notice the account given by the Hindu writers of the circumference of the *whole* earth.

With regard to the circumference of the earth, there is great difference of opinion. The generally received opinion on the subject, which is founded on some of the Puránas, is that the earth, with its continents and oceans, is 500,000,000 yojanas, or 4,000,000,000 miles in extent. But, according to the Brahmánda Purána, the breath of Jambu is 100,000. Now, following the rule above stated, that each continent is twice the extent of that which precedes it, and that the land of gold is equal in extent to the rest of the world, and that the breadth of the Loká-loka mountains is one-tenth of that of the central island, we first find the radius of the surface of the earth, and then from it we obtain something more than 304,860,000 yojanas for its circumference. Again, the Tantras give an account different from both; according to the Shaiva Tantra, for instance, the circumference of the earth is said to be 25,350,000 yojanas only. Here then we have again one of the many instances in which Shastras contradict one another. But whichever be the orthodox opinion, these accounts are all very far distant from the truth. Let us consider for a moment the magnitude of the error committed by the Hindu writers. The real circumference of the earth, as found by the most accurate observations and measurements, is only about 25,000 miles; but the Hindu sages maintain that it is 160,000 times that number. Indeed they make the circumference of the earth so prodigiously large, that it is more than sufficient to fill up the whole orbit of the earth round the sun.

One of the greatest defects in the character of the Hindu writers appears to have been an inordinate love for symmetrical arrangements of countries, mountains, rivers, &c.; and to this, geographical truth is unhesitatingly and at once sacrificed. They seem not to have had the slightest taste for natural beauties, which consist in points far different from harmony of numbers and regularity of position; but possessing only a relish for artificial painting, they have transferred their own notions to natural scenes and objects. Accordingly the delineations which they have given of places on the surface of the earth are purely artificial; and, possessing no regard for nature or truth, they have brought out, what may very properly be called, monstrous pictures of geographical nonsense, on the very face of which error is visibly stamped.

Priya Vrata, by the wheel of whose car the earth was divided into seven continents, had 13 male children. Six of these embraced an ascetic life; the rest ruled the seven divisions of the earth. To Agnídhra was assigned the Jambu Dwípa; to Medhátithí, Plaksha; to Vápushmát, Sálmali; to Jyotishmat, Kúsa; to Dyutimat, Krauncha; to Bhavya, Sáka; and to Savala, Pushkara. With the exception of the sovereign of Jambu, each of the six other kings is said to have had *seven* sons, among whom he divided his kingdom into *seven* equal parts. Here there is only one point of similarity. But mark what follows: these *seven* divisions in each of the six continents are separated by *seven* chains of mountains, and *seven* rivers, lying breadthways, and placed with such inclinations in respect to one another that, if a straight line be drawn through any chain of mountains or rivers, and its corresponding mountains or rivers on the other continents, and produced towards the central island, it would meet the centre of the earth. Now, nature nowhere exhibits scenery like this. Marks of artificial contrivance are so palpably imprinted on this description, that were we even ignorant of all the parts of earth, except the narrow spot around our own dwelling, we would at once reject it as a piece of elaborate fiction.

Among the number of countries which we see on the maps of the real world, very few are wholly defined by natural boundaries; and, among these again, no two countries are bounded in the same way. But the Hindus will have all their countries, except those on the central island, similarly bounded, and bounded by natural lines of demarcation, such as nowhere exist in the works of nature herself.

Agnidhra, to whose lot fell the central island of Jambu, had nine sons, among whom he equally portioned out his dominions. The divisions of this Dwípa are not marked by any natural boundaries, but are artificial, with the exception of one, situated in the middle, in the form of a square, being on its four sides bounded by four ranges of mountains. It is but reasonable to expect, that the mode of *equally* dividing a continent, so circumstanced, must be something peculiarly curious. And so it is. The usual division of Jambu (which, it must be remembered, is exactly of a circular form) is into nine Khandas, or portions, which are perfectly equal in superficial contents, but of very different forms. Of these nine divisions, one, which is in the centre, is a perfect square; and, of the eight others, every two divisions are exactly of the same figure and dimensions. Conceive now the difficulty of dividing a circle in the manner above described. What mathematical formula enabled the ancient Hindus to solve this problem we long to know; and we heartily regret that we do not find it in any parts of their writings. We are therefore led to conclude that they must have

Appendix G.

have been assisted in the task by some of that supernatural agency which they can so readily command.

The same extravagant poetical tone is preserved by the authors of the Hindu Shastras in their descriptions of mountains, countries, rivers, lakes, &c., as in those of seas and continents. The Hindu authors, when they describe these natural objects, seem to look at them through prisms and magnifying glasses, which show them adorned with the liveliest colours, and enormously distended in all directions.

Before proceeding any further, we should here remark, that the Hindu geographers seem to have formed to themselves a rule, which they are found nowhere to violate; viz. that of dividing the objects they treat of into two distinct classes, the *common* and the *uncommon*. Of the former class, they generally give the bare names, or such descriptions as are remarkable only for brevity, and for the monotonous tone which pervades them. Accordingly numberless names of mountains, countries, rivers, &c. are found in the Hindu Shastras; but of these we have scarcely been able to collect anything further than their names. Very little is said about them in the Shastras.

Of the *uncommon* again, the descriptions of certain mountains are in the highest degree beautiful and magnificent, calculated to excite wonder, and delight the imagination, and well adapted to draw forth feelings of deep reverence in the minds of the vulgar.

In each of the nine divisions of the Central Dwípa, a mountain, or a chain of mountains, is said to stand. In the centre of this continent stands the golden Meru or Sumeru, the highest and the most exalted of all mountains. Towards the north are three ranges of mountains, Nila, Sweta and Sringavan. Answering to these, in the south, are three other ranges, named Nishadha, Himacuta and Himapráya. Between the ranges to the north and south of Meru, the Puranics place two other ranges of mountains, one on each side of Meru, running in a north and south direction. The western range is called Gandhamádana, and the eastern range, corresponding to the former, is known by the name of Mályavána. These are the nine chief hills, of which we propose to take some particular notice.*

We begin with the description of Mount Sumeru, the highest and the most glorious mountain on the face of the earth, according to the Hindus, who call it the Great King of the Hills, the Mightiest Sovereign of the Mountains. It is the unanimous voice of all the Shastras, that Mount Sumeru stands in the centre of the earth, or, which is the same thing, in the middle of Jambu. In the *Mahábhárata*, it is described as follows:—

"There is a fair and stately mountain, and its name is Meru, a most exalted mass of glory; reflecting the sunny rays from the splendid surface of its gilded horns. It is clothed in gold, and is the respected haunt of devas (gods) and gandharbas (celestial singers). It is inconceivable, and not to be encompassed by sinful man; and it is guarded by dreadful serpents. Many celestial medicinal plants adorn its sides; and it stands, piercing the heavens with its aspiring summit, a mighty hill, inaccessible even by the human mind. It is adorned with trees and pleasant streams, and resoundeth with delightful songs of various birds."—Book I. chap. 15. The *Brahmánda Purána* gives the following description of the same renowned mountain:—"Meru (of gold), of four colours, is the greatest of mountains; its body appears high in all its dimensions, of many colours all round. Eastward, it is white, like the offspring of Brahmá, born from the navel of Vishnu. South, it is yellow, and appears like a Vaisya. West, it is like the dry leaves of a tree, and like a Sudra looks, Meru of many names. North, it is red, like the dawning morn, and looks like a Kshetrya; these are conspicuous from their colours. Brahma, Indra, and all the gods declare, that this largest of all mountains is a form, consisting of jewels of numberless colours, the abode of various tribes. On this mountain are the heavens of Vishnu Shiva, Indra, Agni, Yama, Nairita, Vayu, Kuvera and other gods."

Such is the general description given of this most wonderful mountain, the great Olympus of the Hindus.

But the most striking feature connected with Sumeru is the account given of its form and magnitude. The Hindus sometimes represent Mount Meru to be of a conical figure. To establish this opinion, they refer to the fact, that several kings of Hindustan were formerly in the habit of raising mounds of earth in that shape, which they used to venerate as the divine Meru, and gods were called down by spells to come and dally upon them. They are called Meru-Sringas, or the peaks of Meru. There are four such mounds either in or near Benares; and one, which is more modern, and of course the most perfect, is at a place called Sai-natha. This opinion seems, however, to be unsupported by the Shastras, as far, at least, as we have been able to investigate. The most popular notion, which is supported by several of the Puránas, such as the Márkándeya, the Vishnu and the Brahmánda Puránas, is, that the shape of the golden Meru is like an *inverted* cone; a notorious instance of Oriental fancy. The height of this mountain is said to be 84,000 yojanas, or 672,000 miles from the surface of the earth, and its depth below is 16,000 yojanas, or 128,000 miles. Its diameter or circumference (for in some books it is said to be the *one*, in some, the *other*), at the summit, is 32,000 yojanas, or 256,000 miles, and at its base, 16,000 yojanas, or 128,000 miles.

Here

* The names in the Vishnu Purána differ from these. Mályavána and Gandhamádana, as in the text, are on the west and east of Meru; and Nila and Nishadha are the northern and southern ranges. But it has Játhara and Devakúta, Trisringa and Jarudhi, for the other ranges. The Bhágavata again places Trisringa and Makara on the north; Játhara and Devakuta on the east; Kailasa and Karavíra on the south; and Pavana and Paripátra on the west.

Here, then, we have a mountain, whose diameter at the bottom is 16 times, and at the top 32 times, the diameter of the earth upon which it is said to stand. Again, the mean distance of the moon from the earth, as found by the most accurate calculations, is about 240,000 miles; but here is a mountain whose height, above the surface of the earth, is very nearly three times that distance. We are at a loss to know what to say to this. Has any Hindu, or any other man, ever seen this mountain, though it is said to rise much higher than the orb of the moon? Is it possible for a mountain, in height and magnitude several times greater than the earth, to stand on its surface? But this is not all. The Hindu authors place at the lower extremity of this wonderful mountain seven infernal regions called Talas, each extending downwards 7,000 yojanas,* or 56,000 miles. Their names, according to the Bhágavata, are Pátala, Talatala, Rasatala, Mohatala, Sutala, Vitala and Atala. In other Puránas, other names are given. All these subterranean regions are said to be parts of Mount Sumeru. Below these again, and below the water, are placed the Narakas, or hells, properly so called, in which the wicked suffer various kinds of punishment, according to the crimes committed in their bodies. Where, then, is to be the end of these erroneous notions? We pause in despair to take notice of other things.

The descriptions of other mountains contained in the sacred writings of the Hindus, like those of Sumeru, abound with geographical errors of the grossest kind. There is no mountain which is less than some thousands of yojanas in height, and all are said to shine with splendid colours, and to be rich with brilliant jewels; some of them are conceived to be of pure gold, and others to be entire masses of precious stones.

The following is a literal translation of the words of the *Brahmánda Purána*, descriptive of the eight other ranges of mountains said to stand on the central island of Jambu:—

"Himapraya, or Himavana, full of snow; Hemakutaka, full of gold; Nishadha, resplendent with gold, like the rising sun; like the Vaidinya (lapis lazuli gem) is the Nila mountain; Sweta, abounding with gold; Sringavan, like the feathers of the peacock; Gandhamádana, full of medicinal plants; and (8) Mályavána, full of sweet odour."

These are truly extraordinary mountains. Here, for instance, we have one looking like the lapis lazuli gem, and another having the appearance of the feathers of a peacock. Splendid pictures indeed; but suited only to fables, not to natural science.

These mountains are said to extend from sea to sea; and therefore they are of different lengths, according to the latitudes they are in. They are taken two by two in order, one on the north, and another on the south of Meru. They are all of the same breadth and height. Those on the east and west of Meru are exactly equal in their three dimensions. Here, then, is another instance of artificial regularity being ascribed to the works of nature.

"I have mentioned," says the author of the *Brahmánda Purána*, "the breadth of Jambu, which is 100,000 yojanas. Now, the breadth of the two middle ranges, Nila and Nishadha, are 10,000 yojanas less; Sweta and Hemacuta are likewise 10,000 less than the two former; and so are Himavana and Sringavan; Gandhamádana and Mályavána are of the same length, breadth and height." All these mountains are said to be 2,000 yojanas broad and as many high, or about 16,000 miles.

In all this, the extravagance of the Shastra writers is so manifest, that the authors of some of the Puránas have tried to evade it, maintaining that the mountains were so formerly, but that they have since subsided, and that the highest mountain now is not above one yojana in height. This excuse is made by the author of the *Kalika Purána*. With regard to these mountains, it is farther to be observed, that they are all said, excepting the ranges on the east and west of Meru, to run parallel, and all are placed on the north of Himapraya, the outermost range towards the south. From the description given of this last mountain, namely, that it is full of snow, and situated on the North of Bharata Varsha, we are led to conclude that it is none other than the Himalaya Mountains, which is also the general opinion of the Hindus. Now, do the accounts given in the Shastras hold true of these mountains? Are they 60,000 yojanas in length, and 2,000 yojanas high? But what are we doing? Are we seeking for accuracy in the accounts of the ancient writers of Hindustan? Vain task indeed! It is much that we have been able to find out even *one* range of mountains corresponding to one of the ranges they treat of.

We shall now proceed to the descriptions of the nine great countries or divisions of the central continent, and show that they contain errors of no less magnitude. In the centre of Jambu Dwípa is the varsha or division called Ilavrita; it is a perfect square, and in its middle stands the golden Meru; to the east is Bhadraswa, and to the west Ketumala, or simply Ketu. Between the three ranges of mountains lying to the north of Ilavrita, there are two countries, Ramyaka and Hiranmaya (or the country full of gold); and between the three chains of mountains on the south lie the divisions called Harivarsha and Kinnara, or Kimpurush. The extreme northern division, which is situated on the north of the Sringavan mountains, is called Kuru; and that lying on the south of Himalaya, or the extreme southern division, is the well-known Bharata Varsha. These countries are said to be enormously large, that the real earth has not space sufficient to contain one of them. They are each supposed to be, as we have before observed, perfectly equal in superficial contents, therefore it is quite sufficient to have the area of one of them, and this we find in the *Brahmánda Purána*, which says, "close to the Gandhamádana, along the banks of Apara Gandika, is the country of Ketumala, 34,000 yojanas in length, and 32,000 broad," which gives 1,088,000,000 square yojanas, or 69,632,000,000 of square miles, for the area of each of the countries on the island

* The Vishnu Purána gives 10,000 yojanas, or 80,000 miles.

Appendix G.

island of Jambu. According to the Hindu theory also, the form of Bharata Varsha is that of the segment of a circle. Now, by this division, the Hindus universally understand the country of Hindustan; and so it must be, for that is the only country lying between the Himalaya and the sea of salt, or Indian Ocean. But the shape of India is not the segment of a circle; and the Hindu sages, in making it so, have committed a gross blunder.

In their descriptions of rivers, like remarkable instances of high-coloured fictions are met with. Soaring above the level of sublunary affairs, they give us rivers, whose sources are traced to heaven, whose currents pass over the orb of the moon, and whose streams flow with honey and living water.

The principal rivers that are said to water the plains of Jambu are four in number. They are declared to be the branches of one original river—the Ganges—called Swarganga, or Mandakini, in the Puránas. Most extraordinary accounts are given of its rise and its passage to the earth. It is supposed to flow from under the feet of Vishnu at the pole star, and, bathing in its passage the orb of the moon, to pour down upon the summit of Meru, where it divides into four streams, which run towards the four cardinal points. For a more minute description of these wonderful streams, we quote passages from two of the most renowned Puránas. In the *Vayu Purána* the following account is given:

"The water, or Ogha, coming down from heaven, like a stream of Amrita upon Meru, encircles it, through seven channels, for the space of 84,000 yojanas, and then divides into four streams, which, falling from the immense height of Meru, rest themselves in four lakes, from which they spring over the mountains through the air, just brushing the summits."

"Hear, now," says the author of the *Brahmánda Purána*, "what divine streams issue from the lakes, abundant with Ogha, living water. The water of the ocean, coming from heaven upon Meru, is like Amrita; and from it arises a river, which, through seven channels, encircles Meru, and then divides into four streams, springing over towards the four cardinal points."

Then follows a very minute description of these four streams, of which we merely give an abridgment. The first overflows Mount Mandara, and waters the country of Bhadraswa. The southern branch goes to Gandhamádana. Mahadeva received it on his own head, from which, spreading over all his body, its waters became most efficacious. The stream called Mahabhaga (or Chakshu), most propitious, passes through Ketumála. North from Meru there falls a branch, called Bhadra, upon Suparswa, the mountain of gold. Each of these four streams is said first to fall into a lake, or encircle a forest, and then to ascend to the top of a mountain!

Besides these chief rivers, there is another which deserves some attention. This is the river called Jambu, from which the central Dwípa derives its name. The description of this river, though short, is yet perhaps of all the most wonderful. It is said to flow from the mount Sumeru. "From this mountain," say the Hindu Shastras, "issues the Jambu river flowing with honey: in it is found the gold called Jambu-nada, with which the gods are adorned. From it Jambu derives its name."*

What an ocean of blunders is here! A river, flowing from the feet of a god, and breaking through the concave of the heavens, issues from the pole star; a point too high and heavenly for our humble capacities. This river, in its way downwards, meets the moon, and pours its waters over that luminary!—a description probably written under the influence of her rays.

Before we take leave of this subject, we think it worth our while to take some brief notice of the sacred stream of the Ganges, as being undoubtedly the most renowned and sanctified of all the rivers spoken of in the Shastras. Bhagíratha, when conducting her from Hurdwar, is said to have traced, with the wheels of his chariot, two furrows, which were to be the limits of her encroachments. The distance between them is by some supposed to have been four *kos*, by others, four yojanas; and it is said, in spite of eye demonstration, that she has never been known to overflow on either side. She falls into the ocean, according to some, through seven channels; according to others, through 100 mouths. But the most extraordinary circumstance connected with the accounts given of this river is the description of its course through the various parts of the universe; which is as follows:—"The Ganges flows through the Gandharbas, Kinnaras, Yakshas, Rákshasas, Vedyadaias? Nagas (or large snakes), Kalápagramakas, Páradas, Swiganas, Swasis, Kiratas, Pulíndas, Kurus, Pánchálas, Kásis, Matsyas, Magadhas, Angas, Bangas, Kalingas, Tamaliptas."

Observe the wild grandeur of the description! A river, far different from our common streams, runs, not merely through countries, provinces and districts inhabited by a low and insignificant race of creatures, called men, but passing through higher regions, occupied either by the most glorious, or by the most dreadful beings of creation,—by races of heavenly musicians and songsters, of giants and demons, of the most beautiful beings in nature, of mighty serpents, and through tribes and countries, known and unknown, which few now-a-days have ever seen or heard of.

We shall next briefly notice the islands that are said to be scattered in various parts of the seven great seas or oceans. Besides the seven great insular continents, which are called Maha-

* The account in the Vishnu Purána is somewhat different. The Jambu Dwípa derives its appellation, according to it, from a Jambu tree, extending over 1,100 yojanas. Its apples are as large as elephants; and falling, when rotten, on the crest of the mountain, their juice oozing out forms the Jambu river. The waters of this stream have such healing virtue, that all who drink of it pass their days in content and health, being subject neither to perspiration, foul odours, decrepitude nor organic decay. The soil, absorbing the Jambu juice, and dried by the wind, becomes the gold, named Jambu-nada.

Maha-Dwípas, there are several other smaller islands, which, to distinguish them from the former, are called Upadwípas, or inferior islands. We shall notice only two things concerning these,—their number and their origin. They are said to be exactly 1,000 in number; a wonderful example of the minute accuracy of the Hindu geographers.

These islands, according to the Hindu Shastras, did not exist from the beginning of the world, but were subsequently formed by the operation of supernatural agency. What this agency was we of course long to know. Was it by the action of volcanic force that these islands were raised up? Or, were they formed in the same way by which the sand-banks rise? No; these are ways too common-place to win favour from the Hindu sages. They must have something far more marvellous. Accordingly they proceed in the following manner:—In the first age of the world, King Sagar, who had 60,000 children born in a pumpkin, celebrated the great sacrifice of the horse. The horse which he had brought for this great object, when travelling unrestrained through the various parts of the world, was missing. No one could tell where he was gone, or by whom he was taken away. The 60,000 sons of the king, being very sorry for the loss of the horse, without which all the preparations would go for nothing, began to explore every corner and creek of the world, with the hope of finding out the animal at all hazards. But, their efforts proving fruitless, they began to suspect that the horse might have gone down into the infernal regions. Hence, with the view of opening a passage down to those dismal places, they began to work in the bottom of the sea,—digging up the earth, and throwing it into heaps, which in time became islands. Such is the account given of the formation of the islands. If the question be asked, How could the sons of Sagar dig in the bottom of the ocean without being drowned? the Hindu writers give the following reply:—At the time when the islands were dug up by the numerous progeny of the king, from whom the sea derives its name, the bed of the ocean was dry, Agastya having previously swallowed its waters at one sip. If indeed it be possible for a human being to have 60,000 children, and for men to raise 1,000 islands by manual labour, what is there to prevent a Rishi from drinking up the waters of the universal ocean, and thereby making its bottom dry?

The account given of the formation of lakes is equally extravagant. We shall give only one example as a specimen. The lake called Mansaravara, the same as Mánasa, one of the four principal lakes mentioned in the Shastras, is declared to have been formed by drops of water falling from the hairs of Mahadeva, when he received the holy stream of the Ganges from heaven on his head. Hence this lake is also known by the more significant name of Vindusáravara.

Besides the principal countries, mountains, rivers and lakes, of which we have already spoken, the Hindu geographers give us accounts of other inferior countries, mountains, valleys and rivers, whose number and extent exceed all belief. The *Brahmánda Vayu* and *Brahmá Puránas* are most copious on these subjects. In each of the divisions of Jambu, hundreds and hundreds of countries, mountains, rivers, &c. are said to exist, the bare names of which would fill up more space than we can allow. With respect to the descriptions given of these imaginary places, they are stamped by the same puerile extravagance of thought which characterizes the Hindu writings in general.

The Hindu Shastras furnish us with yet another very striking theory of the earth. The notices which we possess respecting it are chiefly extracted from the *Bhágavata, Brahmánda,* and *Brahmá Puránas.* It represents the earth under the emblematical representation of a padma (lotus), floating on the ocean. The following passage of the *Brahmánda Purána* will serve as an authority:—

"The great God, the great omnipotent, omniscient one, the greatest in the world, the great Lord, who goes through all the worlds, is born a moulded body of flesh and bones, made, whilst himself was not made. His wisdom and power pervade all hearts; from his heart sprung this padma (lotus), like world in times of old. When this flower was produced by Vishnu, then from his navel sprung the worldly lotus, abounding in trees and plants."

The germ of this amazing lotus is Sumeru; and the mountains, with which Meru is surrounded, are its petals and filaments. The four leaves of the calyx are the four vast Dwípas or countries, towards the four cardinal points. In the intermediate spaces are eight external leaves, placed two by two; these are the eight subordinate Dwípas. The names and positions of the four great countries, or Máha-Dwípas, are as follows:—To the north is Uttara Kuru, to the south is Jambu, Bhádráswa is to the east, and Ketumála to the west. In the intervals, lying between every two of the principal countries, are the following inferior islands: Swarná prastha, Chandra sucla, Avarttana, Ramanaka, Mandahára, Lanká, Sinhalá, and Sánkha.

Who would not be struck with the ingenuity of the Hindu theorists? They have accurately finished their task. The comparison between the earth and a lotus is perfect and complete. To every part of the flower a counterpart is found in the world. Proof or evidence has nothing to do with the matter. Similes, allegories, illustrations, are taken for proofs. This is the universal tendency of the genuine native mind.

Meru, and its surrounding mountains, which form the most prominent objects of the system of geography we are now considering, are thus described in the Brahmánda Purána:—

"In the middle, Meru is hollow like the germ of the lotus. Its breadth is above 32,000 yojanas; its circumference twice that added to it. The circumference of the germ, Karnika, is 90,000 yojanas; the internal circumference is 84,000; the stamina and filaments extend lengthwise to the number of 100,000, and their circumference is 300,000 yojanas. The four petals are 80,000 yojanas long, and as many broad. I am now going to describe this great and wonderful Karnika, the germ or pericarp.

"It consists of 100,000 angles; Bhrigu says 3,000, Sávarni 8,060, Varsháyani 1,000.

Appendix G.

Bhagari says it is square; Galava that it is hollow; Gramya (?) that it is like an egg, with the broad end below; Garga like three twisted locks of hair; whilst others will have it to be spherical. Every Rishi represents this lord of mountains, as it appeared to him from his station. Brahma, Indra, and all the gods declare, that this largest of all mountains is like gold, like the dawning morn, resplendent with 1,000 petals, like 1,000 water-pots, with 1,000 leaves.

"Within it is adorned with the self-moving cars of the gods, all beautiful. In its petals are the abodes of the gods, like heaven; in its 1,000 petals they dwell with their consorts. Above is Brahma, with 1,000 gods; in the east, Indra; between the east and south is Agni, &c., with their respective Loks and Rishis.

"Such is the pericarp, above the surface of the earth; its circumference at the surface of the earth is 48,000 yojanas."

This description presents a striking instance of Hindu authors positively contradicting one another. The Rishis, Bhrigu, Savárni, Varsháyani, all differ from one another, respecting the number of angles which the pericarp contains; while Bhaguri, Gálava and Garga give us equally conflicting accounts of its shape.

We annex a Map of this renowned Meru, drawn by the pandits themselves. It professes to be founded on the description of the mountain contained in the *Srimat Bhágavata.* We received it from a native gentleman, to whom it was presented by a pandit. The map appears to be as wonderful as the mountain which it represents. Beginning from its bottom, the spaces or rooms marked T, are the seven Talas below the mountain, and t' is the place for the spirits of the dead. G is the gate of virtue, g of heaven, and g' of hell. The column, exactly in the middle, contains the heavens of the gods and of god-like beings. In the columns to the right and left of this are the habitations of various tribes of celestial or aerial beings, either good or wicked. The rooms on the left of the map, marked H, are the heavens, in which the fruits of good actions are enjoyed. The names of these good deeds, of various sorts, will be found generally in their respective heavens. The rooms on the right, marked H', are hells, in which the wicked suffer various kinds of punishments, according to the nature of their guilt. The names of different sorts of vices also will be found in each hell. There is some ingenuity in the arrangements of the heavens and hells, with their corresponding good or bad actions, as can be easily perceived by inspecting the map. The names of the heavens and hells, it should be remarked, are so significant, that they at once indicate the nature of the happiness or pain to be enjoyed or suffered in them. Besides these general features, there are several other particulars which deserve notice, but for these we simply refer to the map itself.*

Before

---

* We subjoin a complete list of the heavens, hells, &c. Their arrangement will be easily understood by referring to the numbers in the map. In the popular system the hells lie *under* the Talas.

1. Golaka.
2. The Power of Ignorance.
3. True Light.
4. Vaikuntha.
5. Sri Parbramha Náráyana.
6. The Quality of Goodness.
7. Vishnuloka.
8. Mahatatwa.
9. The five Airs.
10. The five Natures.
11. The five Senses.
12. The five Principles of Life.
13. Panchatawa.
14. The Region of Goodness.
15. The Region of Devotees.
16. Janaloka.
17. Maharloka.
18. Swarloka.
19. Bhuvarloka.
20. Bhurloka.
21. The Gate of Virtue.
22. The Region of the Dead.
23. Pátála.
24. Talátala.
25. Rasátala.
26. Mahátala.
27. Sutala.
28. Vitala.
29. Atala.
30. The Quality of Passion.
31. Bramhá.
32. Dhruvaloka.
33. Bishákha Mandala.
34. The Region of the Sun.
35. The Region of Mars.
36. The Region of Jupiter.
37. The Region of Saturn.
38. Ketuloka.
39. Yakshaloka.
40. Gandharbaloka.
41. Kinnaraloka.
42. Kuveraloka.
43. Varunaloka.
44. Indraloka.
45. The Gate of Heaven.
46. The Heaven of Goodness.
47. The Heaven of Indra.
48. A Gift of a Kingdom.
49. Sankhyaswarga.
50. A Gift of Gold.
51. The Heaven of Joyfulness.
52. A Gift of a Daughter.
53. Vaikuntha Swarga.
54. A Gift of Life.
55. Nishkama Swarga.
56. Nibandha Swarga.
57. A Gift of an Umbrella.
58. Sádhusebá.
59. Faith.
60. Deva Swarga.
61. A Gift of a Cow.
62. Mukti Swarga.
63. A Gift of an Elephant.
64. Brahma Swarga.
65. A Gift of the Earth.
66. The Heaven of Desire.
67. A Gift of Cotton.
68. Teja Swarga.
69. The Heaven of Shiva.
70. A Gift of Learning.
71. Guru's Service.
72. The Seven Heavens.
73. A Gift of boiled Rice.
74. The Heaven of Enjoyment.
75. A Gift of boiled Rice.
76. The Heaven of Happiness.
77. Mantradána.
78. Apsará Swarga.
79. A Gift of Jewels.
80. Ashoka Swarga.
81. Náma Swarga.
82. Bachana Dána.
83. Hari's Service.
84. Máyá Swarga.
85. A Gift of Fruits.
86. Chitta Swarga.
87. Brata Dána.
88. Varuna Swarga.
89. A Gift of Virtue.
90. The Heaven of Hari.
91. Pujá Dána.
92. Yaksha Swarga.
93. A Gift of Amrita.
94. The Heaven of Virtue.
95. A Gift of Flowers.
96. Yoga Swarga.
97. A Gift of a Chariot.
98. The Heaven of Brahmá.
99. A Gift of Clothes.
100. Kuvera Swarga.
101. A Gift of a Palanqueen.
102. Tapo Swarga.
103. A Gift of Water.
104. The Quality of Darkness.
105. The Region of Shiva.
106. The Seven Saints.
107. The Circle of Anurádhá.
108. The Region of the Moon.
109. The Region of Mercury.
110. The Region of Venus.
111. Apsaraloka.
112. Ráhulok.
113. Pisáchaloka.
114. Pretaloka.
115. Bhútaloka.
116. Chitrapuptaloka.
117. Dharmaloka.
118. The Region of Yoma.
119. The Gate of Hell.
120. Keeping of bad Company.
121. Reproaching the Vedas.
122. Vaimohana Naraka.
123. Speaking against Sacred Places.
124. Tamishra Naraka.
125. Speaking ill of Devotion.
126. Adhatámishra Naraka.
127. Reproaching one's Father.
128. Mahárauruva Naraka.

129. Reviling

Before we bring the subject of Hindu geography to a close, we think it desirable to take a cursory view of India, or Bhárata Varsha, of which the Puránas give a most splendid and minute, but by no means very correct, description. The first error which the Hindu geographers commit on this subject respects the form of India, which is, as we have previously seen, said to be that of the segment of a circle. The second is still more gross; for the Vishnu Purána makes it 9,000 yojanas, or 72,000 miles from north to south.

The main divisions of Bhárata Varsha are nine in number, viz. Indra Dwípa, Kaserumat, Támravarna, Várána, Gabhastímat, Kumárika, Naga, Saumya and Chandra Dwípa. The first and the last of these divisions are, in general, called Gandharba Khanda, being supposed to be the abode of gods, with their usual retinue of heavenly musicians. Through the seven remaining divisions, seven rivers are said to flow. They have a common source in the lake, from which issues the Ganges. To the east flow Naliní, Pavaní and Hládiní; to the west, Sitá, Chakshú and Sindhu; and in the middle is the Bhagirathí. So says the Váyu Purána; but the others differ widely.

Besides these principal divisions of India, there are recorded a great number of smaller subdivisions, of which we mean to give the number only, not the names, which are too tedious to be mentioned. With regard to these minor sections of Bhárata Khanda, it is to be observed that they afford a remarkable instance of what we have repeatedly remarked, that the Hindu Shastras abound with names of places which are nowhere to be found. The following list will exhibit the truth of this assertion:—

	Divisions.	How many can be found.
In the centre of India	38	4
East	17	2
South-east	21	2
South	35	5
South-west	24	–
West	19	1
North-east	13	–
North	38	–
North west	23	–
TOTAL	228	14

Of the 228 divisions of India, which we read of in the *Márkándeya Purána*, we could find only 14 (a very insignificant minority indeed) to correspond with real places in the country; the rest have names, and names only.

Here we close our researches into the geography of the Hindus; enough has been said, we hope, to show the grossness of their errors on the subject. We have dwelt rather too long upon it; but we have done so for the purpose of pointing out the different *kinds* of errors into which the Hindu authors have fallen, as well as to show the peculiar features and tendencies of their character and genius. The remarks which we have made will be found to apply equally to other sciences known among the Hindus; on which, therefore, we shall try to be as brief as possible.

We next proceed to point out the errors of the Hindu *astronomy*. With regard to this most important branch of knowledge, a distinction should be made between their Puranic and scientific systems of astronomy. The scientific treatises of astronomy, called the Siddhantas, are so little known among the Hindus, that they can scarcely be regarded to form any part of the popular belief; to that system of astronomy, then, which is founded on the Puránas, as to that which alone is popularly believed, we direct our attention. How much Hinduism is in danger from the diffusion of such astronomical knowledge will be best understood from the following specimens.

We find the arrangement of the *solar* and *stellar systems*, thus described in the Vishnu, Padma,

129. Reviling the Saints.
130 Sukaramukha Naraka.
131. Reviling Hari.
132. Suchimukha Naraka.
133. Absorption.
134. Reviling Yajna.
135. Vishwabhojana Naraka.
136. Reviling the Gods.
137. Parjapat Naraka.
138. Reviling Acts of Charity.
139. Abatani Naraka.
140. Reviling Faith.
141. Trishnabarta Naraka.
142. Reviling Munis.
143. Raurava Naraka.
144. Paranindá.
145. Kumbhipáka Naraka.
146. Reviling Religion.
147. Shálapreta Naraka.
148. Reviling Act of Merits.
149. Tamradhara Naraka.
150. Reviling Yoga.
151. Chhuridhára Naraka.
152. Reviling Brahmá.
153. Chhurádhára Naraka.
154. Reviling Shiva.
155. Kálasutra Naraka.
156. Reviling virtuous Men.
157. Maharaurava Naraka.
158. Reviling Vishnu.
159. Taptabaitarani.
160. Reviling the Wise.
161. Vishta Naraka.
162. Reviling the King.
163. Bhutadraha Naraka.
164. Reviling Men.
165. The Hell of Hot Ground.
166. Reviling Brahmanas.
167. Dantasáka Naraka.
168. Reviling Works of Merit.
169 Sánmali Naraka.
170. Reviling the Heavens
171. Adhomukha Naraka.
172. Reviling the Fruits of Good Works.
173. The Hell of Worms.
174. Reviling Caste.
175. Samasa Naraka.
176. Máya Nindá.
177. The Hell of Fire.

This list contains several repetitions, and differs from the fuller list of the Vishnu Purána. We give it as a curious illustration of living popular superstition.

Appendix G.

Padma, Kúrma and Váyu Puránas. The firmament, or the sphere of the sky called Bhuvarloka, is said to be of the same extent, both in diameter and circumference, with the sphere of the earth, or Bhúrloka, which extends, with its oceans, mountains and rivers, as far as it is illuminated by the rays of the sun and moon. The Earth is supposed to be the centre of the system, around which revolve, in regular succession, the Sun, the Moon, the lunar constellations, Mercury, Venus, Mars, Jupiter, Saturn, the orbit of Ursa Major, and the Pole-star. The history of astronomy furnishes us with several erroneous systems, formed since the infancy of that science; but where can we find a system so absurd and extravagant as that framed by the inspired sages of Hindustan? Here the sun is placed nearest to the earth, and the moon is supposed to be higher than the sun! Of the constellations, some are placed lower than the orbit of Mercury, one is placed beyond the orbit of Saturn, and another at the farthest distance of all; while all these heavenly bodies are supposed to move round the earth, which is fixed in the centre!

With like absurdity, the solar orb is placed 100,000 yojanas, or 800,000 miles, from the earth; the space between them is the residence of the Siddhas, a race of demi-gods. The distance from the sun to the moon is equal to that of the sun from the earth, or 800,000 miles; at the same interval, above the moon, occurs the orbit of all the lunar mansions. 200,000 yojanas, or 1,600,000 miles above the lunar constellations, is the planet Budha (Mercury). Sukra (Venus) is at the same distance from Mercury, and Mangala or Angáraka (Mars) is as far above Venus. At the same distance, still ascending, is Vrihaspati (Jupiter), the priest of the gods; while Sani (Saturn) is as far from Jupiter, according to some, but, according to others, 250,000 yojanas from the same planet. Ursa Major (the sphere of the seven Rishis, or canonized saints), is 100,000 yojanas above Saturn; and, at a similar height above the seven Rishis, is Dhruva, the pole-star.

The Hindu sages, surely, while spinning out such theories of the heavens, never could have dreamed of the arrival of these wicked times, when men no longer make imagination the source of all science, but depend solely on actual observation and measurement,—or else they would never have run the risk of exposing themselves so egregiously.

But we are carried still higher in the Vishnu Purána. At the distance of 10,000,000 yojanas above Dhruva lies the sphere of the saints, or Mahar-loka, the inhabitants of which dwell in it throughout a Kalpa, or day of Brahma; at twice that distance is situated Jana-loka, where the pure-minded sons of Brahmá reside. Rising still higher, at four times the distance between the two last, lies the Tapo-loka (the sphere of penance), inhabited by the deities called Vaibhrájas, who are unconsumable by fire; and at six times the distance, or 12 crores (120,000,000 yojanas), is situated the Satya-loka, the sphere of truth, the inhabitants of which never again know death.

Thus the Hindu astronomers, deeming it too great humiliation on their part to treat only of known heavenly bodies, have attempted very successfully to preserve their dignity by the invention of certain heavenly spheres, which no instrument, to whatever perfection it may be brought, can ever disclose.

The origin of the *planets*, according to the Puranic system, was as follows:—

In the first part (quarter) of the Treta Yuga, the daughters of Daksha were born, of whom he gave 27 to the moon; who became the 27 lunar asterisms. From this union, the Hindu astronomers have feigned the birth of four of the planets: Mercury is born of Rohiní, hence he is called Rohineya, after his mother; Maghá brought forth the beautiful planet Venus, otherwise called Maghaba; Ashádhá brought forth Mars, hence called Ashádhá-baba; and Jupiter, being born of Purvaphalguni, was called Purvaphalguni-baba. Saturn is supposed to have originated from the shadow of the earth at the time of the churning of the ocean, or the war between the gods and the giants. To the same period is assigned the birth of the moon, the account of which is too interesting to be omitted: "When they (the gods) heard the words of Náráyana, they all returned again to the work, and began to stir about with great force that butter of the ocean; when presently there arose from out of the troubled deep, first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light. The moon, as swift as thought, instantly marched away towards the Devas, keeping in the path of the sun."

It should always be remembered, that of the fact that these planets are bodies composed of matter, and immensely large, they seem to have been quite ignorant; for nowhere in their writings do we find the least indication of such a supposition. They describe the planets as living beings, of a superior order to man, and sometimes rank them with the gods; at the same time they speak of them as orbs, each with its respective inhabitants—a mass of obscurity, which cannot be pierced through. We sought for the assistance of many pandits to make the matter plainer to us, but all of them signally failed.

The *sun*, in this system, is supposed to ride through the heavens on a most glorious car, drawn by seven white horses. The rays of light proceed neither from the chariot nor from the body of the sun, but from a most brilliant *mandala*,* or seat, that is placed within the car. This mandala, the seat of the sun, is circular; hence does he appear round to the sight of men. The sun is said to move round Meru, by which the alternate succession of day and night happens to the inhabitants of the terraqueous globe. His orbit is bounded by the Loká-loka mountains, which is the utmost limit of his declination, and beyond which he cannot pass. The purest rays of the sun, or more properly of its mandala, are not always emitted to terrestrial beings; since they sometimes pass through the medium of the body of Aruna,

* A mandala is properly a diurnal revolution of the sun, or one degree nearly.

Aruna, the charioteer, who is fabled to sit in the front of the car wherein the father of Dharma, the sun, is seated in his majestic grandeur.

We cannot pass over this description of the sun without one or two observations. The sun, which is a vast material world, 1,380,000 times larger than our earth, is reduced to an insignificant car, with an imaginary being placed within it. The world-enlightening rays of the sun, which proceed from the luminous clouds by which it is surrounded, are attributed to a small shining plate, believed to be the seat of the regent of that luminary,—to which, again, a progressive motion is assigned, while, in truth, it is stationary. The Vedas are perhaps the best authority for Hindu Astronomy; in them, the sun is supposed to be born of fire, into which he *literally* enters, when setting, and from which he is actually reproduced every morning!

The description of the *moon* is, in many particulars, substantially the same as that given of the sun. The moon * is supposed to move round Meru on a splendid chariot, and his light emanates from a brilliant seat placed within his car. But there is one thing peculiar to the lunar orb: at the total wane of the moon, the Puránas describe him to be exactly above the sun, in a perpendicular line with that luminary, by which his light is prevented from descending to the earth. The different *phases* of the moon are attributed to a cause still more marvellous: this beautiful planet, on account of doing some wrong, was cursed by his father-in-law, which extremely grieved him; by the interposition of his wives, however, his father-in-law was disposed to withdraw his anathema; but as the word of such a great person can never be recalled, he mitigated the sentence, and addressed the moon in the following words: "Thou shalt not die, but shalt alternately increase and decrease in perpetual rotation." From that time, the moon can never be full but once in a month; and he must once be apparently dead in the same time, as a punishment for offending a superior. The Vedas again declare that "the moon is born of the sun." They add, that "the moon, at the conjunction, disappears within the sun;" on which the commentator makes the following remark: "The moon disappears within the sun at the conjunction; but is reproduced from the sun on the first day of each bright fortnight." Thus the Puránas place the moon, at the conjunction, directly above the sun, while the Vedas make him enter its orb.

The *fixed stars* are styled, in the Hindu Shastras, Nakshatra-loka, that is, a race of celestial beings, who are supposed to come down and be born again in human frames, after a fixed period of their airy residence. A fuller description of these luminaries will be given hereafter. The milky way, or galaxy, is termed a river, one of the *tridharas* of the Gunga, when she passes through heaven.

We have reserved, for the last, the theory of the Hindus respecting the *eclipses* of the sun and moon. The writers of the Puránas affirm, that a monster, or rather the severed head of a giant called *Ráhu*, now and then attempts to grasp the sun and moon in their orbits, on account of an old enmity that subsisted between them. This giant approaches, and threatens to devour them. He does not indeed venture to touch them, yet his enormous head intercepts their rays, and thereby produces that extraordinary phenomenon called an eclipse. The enmity between *Ráhu* on the one hand, and the sun and moon on the other, arose out of a singular event. It is thus described in the *Mahábhárata*, in the famous story of the churning of the ocean: "And it so fell out, that whilst the Suras were quenching their thirst for immortality, *Ráhu*, an Asura, assumed the form of a Sura, and began to drink also. The water had but reached his throat, when the sun and moon, in friendship to the Suras, discovered the deceit; and instantly Náráyana cut off his head, as he was drinking, with his splendid weapon chakra. And the gigantic head of the Asura, emblem of a mountain's summit, being thus separated from his body by the chakra's edge, bounded into the heavens with a dreadful cry; whilst his ponderous trunk fell, cleaving the ground asunder, and shaking the whole earth to its foundation, with all its islands, rocks and forests. And from that time the head of *Ráhu* resolved on eternal enmity, and continueth even unto this day, to strive at times to seize upon the sun and moon."

Let us turn now to the *Physical Geography* of the Hindus. Nothing can be more ridiculous for a man than to pretend to know every thing, while in truth he knows nothing: yet such has been the case with the philosophers of Hindustan. For instance, they notice several phenomena, which form the subjects of physical geography, and attempt to explain them; but their explanations are as far from the truth, as the North Pole is from the South. A few examples will be sufficient to show the extravagant and erroneous mode in which they account for some of the most familiar natural appearances.

Nothing perhaps is better calculated to show the wildness of fancy, in which they were accustomed to indulge, than the explanation which they give of the *tides* of the ocean: "The tides," say they, "began to flow and ebb at the time when the great ocean was churned by the united bands of the Gods and Asuras. Previous to this time, the ocean had been as tranquil as the surface of a lake, in the stillness and serenity of a mild summer evening. Now the Suras, being desirous to drink the water of immortality, applied to Náráyana, who directed them to churn the great ocean, in the following words: 'Let the ocean, as a pot of milk, be churned by the united labour of the Suras and Asuras; and, when the mighty waters have been stirred up, the Amrita shall be found.' The mighty mountain Mandara, which standeth 11,000 yojanas above the earth, and 11,000 more below its surface, was to serve for the churning stick; the lord of serpents, Ananta, was to be the rope; and Indra, the king of the gods, was to churn the ocean. But Indra, finding the mountain too heavy, said

* The moon is supposed, in the Hindu Shastras, to be of the male sex.

Appendix G.

said unto Kúrma Raja, the King of the Tortoises, upon the strand of the ocean: 'My Lord is able to be the supporter of this mountain.' The tortoise replied, 'Be it so;' and it was placed upon his back. So the mountain being set upon the back of the tortoise, the operation of churning the ocean was regularly begun. Now Kúrma Deva, being fatigued with the enormous weight of the mountain which whirled on his back, began to breathe fast; and the force of his breath was such, that at each expiration, the waters of the ocean rushed forward, and at each inspiration they rolled backwards; and in this manner, the tides began to flow and ebb in the ocean." The Pandit, from whom we received this information, being asked, "Whether the tortoise still continues to breathe, as the tides always rise and fall in regular succession?" replied "No; but the waters of the ocean at that time received such an impetus, that they still continue to do so; though the impulse, originally imparted to them by the breath of the tortoise, has long since ceased."

The cause stated in the Shastras for the rising and ebbing of the waters of the Ganges is quite in keeping with the foregoing account. The Ganges, it is said, advancing towards the ocean, becomes frightened, and flies back, through one hundred channels; and this exercise she continues, twice every day. It happens at a place called Purana Sagara.

The phenomena of *rain* are still more surprising. It is the unanimous voice of all the Shastras, that rain descends from the moon. On this subject, we can produce passages from the highest of the Hindu Shastras, the Vedas. For instance, it is said in the Rig Veda, and that in a manner the most explicit, that "rain is produced from the moon." In some other portions of the Hindu Shastras, the moon is described as the great Adhára, or repository of water. But this is not all. Not only is rain believed to fall from the moon, but, after falling on the ground, it is said to return or re-ascend to the same luminary. To support this curious opinion the Rig Veda thus states: "Rain having fallen, evaporates, and disappears within the moon." On which the commentator makes the following remark: "Rain enters the lunar orb, which consists of water, and, at a subsequent time, it is reproduced from the moon." The Puránas, which are more modern, supply an intermediate step. They say, that from the surface of the earth the waters rise first by the attraction of the sun, from which they are next drawn up to the moon. Thus, curiously enough, the moon, which is found by modern research to be probably without any water, is described by the sages of Hindustan as an orb full of that liquid.

Still more absurd is the account given of the mode in which rain is said to descend upon the earth. The Puránas maintain, that the clouds ascend one-third the height of Sumeru, or 200,000 miles high, and that they are full of small pores resembling sieves. Eight great elephants, called Dighastis, are said to sprinkle water on the clouds, which fall in drops through their numerous pores.* So erroneous, then, are the notions entertained by the Hindus on subjects which the mere use of their faculty of vision might have enabled them to understand. But their minds can never be satisfied with plain and simple facts. To say, "We see the rain fall from the clouds," is an assertion devoid of all attraction. So simple a statement could never captivate the native mind.

The most popular notion respecting the *seven-coloured bow* is, that it is a reflection of the great *Gandiva* of Rama, whence the name Rama Dhanika is derived. But in the Puránas it is described as the bow of Indra, brought out, now and then we suppose, to keep it clean from rust. The Pandits of the present day seem to be ashamed of such opinions, since many of them are found to give the English explanation of this phenomenon under a Hindu disguise. We ourselves met with a pandit of this sensible, but dishonest, class, who, to our great astonishment, said that the rainbow was occasioned by Jalaknana, or the reflection of the rays of the sun from the drops of rain.

The flashes of *lightning* are believed to be emanations of light from the brilliant person of a celestial nymph; who is fond of coming out to sport on the clouds at the time of rain. With respect to lightning, the Hindu sages give us the old story of the thunderbolts of Indra, the Indian Jupiter.

The *height of the atmosphere* is said to be indefinite, or in other words, it is believed to be as high as the firmament, by which the Hindus understand a fixed sphere, which, in common language, is the blue-coloured sky. See how many errors crowd into a single statement of the Shastras! The atmosphere, of which the mean height is only 45 miles above the surface of the earth, is believed to reach the regions of the fixed stars; the firmament, which is a mere apparent sphere, is supposed to be substantial and fixed; and the vulgar notion of the *blue* colour of the skies is entirely preserved. The motion in the atmosphere, or *wind*, is declared to be produced by the virtue of a certain inherent and occult quality which it possesses, and which imparts to it the tendency of always blowing in all directions. What a want of common observation is indicated here! Yet the Hindu writers would never confess their ignorance, but must give some reason for every phenomenon; so by pretending to be learned, they incur the additional charge of being dishonest and stupid.

For the phenomena of *earthquakes*, the Hindus give a reason quite consistent with their theory of the supporters of the earth. When Vásuki, the thousand-headed serpent, say they, or any of the Dighastis, become weary of bearing the enormous load of the earth, they change their position, by means of which is produced that extraordinary phenomenon called an earthquake.

The theory of *the falling stars* is pretty and poetical. These meteors are believed to be the

* This is rather the Puranic theory of *dew*. Rain is otherwise accounted for.

the same as the fixed stars, which are again supposed by some to be a race of celestial beings, called Nakshastra Loka; but by others they are conceived to be the spirits of the dead. These, when the term of their enjoying heaven is elapsed, descend to the world to take new births. In their way downwards they are known by the name of the falling stars. Those which fall in the evening are believed to live but for a short time in this world after their birth; those which fall in the advanced parts of the night are supposed to live long. Again, those which appear comparatively dim are said to be the spirits of the wicked; and those which are brilliant are the souls of virtuous men.

The *halos* of the sun and the moon are said to be occasioned by the assemblies of gods, held in their regions, for the purpose of consulting on affairs relating to the government of the world; and the profusion or scarcity of rain is believed to be the respective consequences of these circles round the sun and the moon.

Burning fountains are held peculiarly sacred by the Hindus, and are believed to be the favourite haunts of some of their chief gods. The flames that proceed from these curious fountains are taken for visible demonstrations of a Divine presence. Fire, they say, is the mouth of the gods, and, therefore, the issuing of fire from below the water is a sure indication of the gods protruding their tongues for food. Hence the Hindus are seen to throw plantains and other victuals into these fountains to satisfy the hunger of their gods.

The science of *chemistry* has always existed among the Hindus in a state extremely low and imperfect. Indeed in their hands it can never be said to have passed its infancy. The theory of the elements, and of their successive generation, is perhaps the only point in the chemistry of the Hindus which deserves attention.

The great Hindu chemical theory is in substance the same with that of the ancient philosophers of Greece and Rome. It inculcates the doctrine of *five* primary elements, namely, ether or vacuum, air, fire, water and earth, of which all objects, visible or invisible, are said to be made. Nothing can be more erroneous, as the modern discoveries in this science show, than the foregoing theory of simple substances; yet the Hindu philosophers pretend to account by it for all the phenomena of the material world. A single instance will be sufficient to show the arbitrary style in which the Hindus decide without inquiry. The human body is one of their favourite illustrations. The flesh and bones, they say, are composed of *earth*, and they will return to their kindred element after death. Hunger or appetite is the internal *fire*, by which food is consumed. *Water* is visibly seen in the watery secretions. The breath is the action of *air*, and the several cavities in the body, both external and internal, are *vacant* spaces. In a similar way they give us the analysis of all compound substances. Metals, stones, and, in short, all minerals and solid substances, are said to be formed of earth as their base, with a smaller proportion of each of the other four elements. All liquid, aeriform and igneous substances have water, air and fire for their respective bases. In this way all substances in nature, known or unknown, are exhausted. Thus fire, air, earth and water, each of which is a compound substance, are made first elements; and metals, which are all simple bodies, are believed to be compounded of several substances, while *all* bodies are reduced to five primary elements, into which they are not at all resolvable. The number of metals, according to some authorities, is eight only; but, according to others, a full hundred,—a remarkable instance of contradiction and error, both in one place. The most striking feature in the chemical system of the Hindus, however, is the mode in which the elements are said to be generated. Of the five elementary bodies, ether, air, fire, water and earth, each subsequent one is said to be produced in order from that which immediately precedes it. For example, from ether came air, from air fire, from fire water, and from water earth.

On this subject, we quote the institutes of Manu, as translated by Sir William Jones, and the Vedas. Thus says Manu. At the close of the first night of Brahma, "intellect, called into action by his will to create worlds, performed again the work of creation; and thence first emerges the subtle ether, to which philosophers ascribe the quality of conveying sound." A sounder philosophy has established that air is the great agent in the conveyance of sound. The Hindus, however, ignorant of this important fact, were obliged to fabricate an imaginary vehicle of sound, of the existence of which they had no proof. But if by ether they mean vacuum, they still go farther from the truth, for no sound can pass through a vacuum.

Equally fantastic is the opinion which the Hindus entertain of the origin and quality of air: "From ether, effecting a transmutation in form, springs the pure air, a vehicle of all scents; and air held to be endued with the quality of touch." On this obscure passage we quote the opinion of a learned author: "The word 'touch' here is ambiguous; it may mean either that air is tangible, or that it has the faculty, the sense of touch." The latter we suspect, is the meaning of the original; for we can hardly credit that so great a master of language as Sir William Jones would have explained a passage, which only meant that air is tangible, by so exceptionable a term as that it is endued with the quality of touch. We can with less difficulty suppose, from other instances, that he endeavoured to cloak a most absurd idea under an equivocal translation.

The following passage gives an account of light and heat: "Then from air, operating a change, rises light or fire, making objects visible, spreading bright rays; and it is declared to have the quality of figure." The Vedas add the proof of this extraordinary assertion: "Fire is born of air, for, urged with force by breath, it increases." It clearly appears from these several passages, that the explanations which proved satisfactory to the Hindu mind are merely such random guesses as would occur to the most ignorant, uncultivated and uninformed minds.

What is meant by the Hindu writers, when they affirm that fire, or light, has the quality

Appendix G.

of figure, we possess not sufficient genius to understand. Indeed, it seems impossible to attach any sense to it. Did they mean to express that fire, or light, has figure, or is itself a figured body? If so, we confess our utter incapacity to make anything of it. If by it they understand that fire, or, which with them is the same thing, light, is the *cause* of figure in all bodies, we have then an affirmation which is in perfect accordance with the mode of their philosophising on other operations of nature.

Their account of water and earth is equally absurd: "From light, a change being effected, comes water, with the quality of taste; and from water is deposited earth, with the quality of smell." Here we see the chain completed. As from ether arose air, so from air came light, from light water, and from water earth. Here it may very naturally be asked, what connexion is there between water and light, or between earth and water? But "connexion, reason, probability," says an eminent writer, "and nothing to do with the case. A theory of successive production struck the fancy of the writers, and all inquiry was out of question." Do the Hindu writers, then, give no proofs for the support of their statements? To say that they do not, would be perhaps bringing a charge to which they do not deserve to be exposed. Let us then see what reason they give for the assertion, that from fire proceeds water. "Why," says the Brahman, "does not water vanish in fire? if so, whence can it else come but from fire? A thing which, when disappearing, enters fire, must needs flow from the same thing, when it appears."

Having thus pointed out the errors in the speculations of the Hindus respecting the origin and qualities of the principal parts of inanimate nature, we annex here a specimen of their ideas concerning one department of animated being. "From hot moisture," says the same great Hindu law-giver, "are born biting gnats, lice, and common fleas; these, and whatever is of the same class, are produced by heat." Though this is an idea natural enough to strike the fancy of an untutored observer, yet this can in no way plead for the absurdity contained in the supposition. That cranes propagate without the male, another assertion of the Vedas, is simply another absurdity.

On the science of *Botany*, we have scarcely been able to gather anything from the Shastras worth offering to the public. Of all the Pandits whom we have consulted, not one was found able to shed any light on the subject. Instead of offering, therefore, our individual opinion, we insert that of a most industrious explorer of the Sanskrit literature. Mr. Wilford, in his essay on Egypt and the Nile, contained in the 3d vol. of the Asiatic Researches, makes the following remark:—"The Hindus were superficial botanists, and gave the same appellation to plants of different classes."

Before we leave the subject in this poor state, we propose to take notice of some particular trees, the descriptions of which are given in the Puránas. In conformity with the custom we have so often noticed, the Hindu botanists—if they at all deserve that name—divide all plants into two great classes, the *common* and the *uncommon*. In the former class, they could discover nothing sufficient to interest their minds; but of the latter class, of which there are only four specimens, they have drawn a most splendid picture. Thus they go on:—"There are four large trees, each with as many roots and branches, with a thousand smaller ones, all beautiful, and with flowers; these trees are the largest in the Dwípas. On the summit of Mandara is a beautiful Kadamba tree; its fruit is like a great water-pot, with flowers with open calices. Its fragrance is felt one thousand yojanas above, and all round. The Jambu tree, most beautiful, is on the south of the mountain of Meru, the fruits of which are Amrita Kalpani (or like nectar). On the Vípula mountains, toward the west, is the Plaksha tree; from this flag-like tree, or Ketu, the country is called Ketumala. On Suparswa, in the north, on its summit is a large tree, the Nyagrodha;* its large branches and their circumference extend many yojanas all round." In this description we find a number of most fantastic notions: to flowers is ascribed a fragrance that can be felt 1,000 yojanas all round; a tree said to be so enormously large as to occupy several yojanas; and to fruits is attributed the taste of the water of immortality. The artificial arrangement, also, as opposed to what is natural, of the four trees, each having four roots and as many great branches, cannot escape notice. We conclude with our own firm belief, that these trees as really exist as the mountains Mandara, Meru and others, on which they are said to stand.

It would, indeed, excite the surprise of our readers to hear that the Hindus, who would not even touch a dead body, much less dissect it, should possess any *anatomical* knowledge at all. But when we remember that the Hindu authors make their own imagination the inexhaustible mine of information on all subjects, we cease to wonder at the announcement of their having handled the science of the human body. From the Vedas and the Puránas, however, we receive nothing but some scattered notices of some of the functions of the animal frame, such as the processes of digestion, assimilation, respiration, &c., which are too short and uninteresting to call for any particular attention. It is the Tantras that furnish us with some extraordinary pieces of information concerning the human body. To these, therefore, we shall first direct our attention.

But before we enter upon the proposed task, it is necessary to observe, that of all the Hindu Shastras now extant, the Tantras lie in the greatest obscurity; this is owing partly to the secret and impure nature of the rites which they teach, and partly to the wide spread of the Puranic systems, which in this country have nearly eclipsed every other branch of the Hindu religion. The Pandits of our country are for the most part either ignorant of this department of Hinduism altogether, or they observe that secrecy which its doctrines require from

* Or Váta.

from them. Hence we have been enabled to do nothing more than to collect the leading points of two great theories of the human frame from the two annexed Maps, with the assistance of a learned Pandit. These theories, as exemplified by the Maps, are as famous for their novelty as for their extravagance.

Before proceeding further, we shall give a brief account of these two most curious drawings of the *interior* of the human body; we say *interior*, for at first sight they do not appear so to be. We propose to do so on account of their scarcity in this country. All the Pandits to whom they were shown were equally startled at the sight; and after reading them a little, exclaimed, "Oh, you have exposed the most secret parts of our Shastras! we have never seen such things before; better keep them to yourself, and do not show them to the public." On being asked why they required such privacy, they answered, "Because these two maps, as we see by reading them, exhibit the theories on which all the *Bijmantras*, or the principal incantations, are founded;" and they pointed out some of the Mantras on the maps, requesting us at the same time to beware of pronouncing them, on account of our being by caste a Sudra. The history of the maps is as follows: the late Babu Gunga Gobinda Singha, a wealthy native, residing in a village near Múrshedabad, spent the greater part of his fortune in making researches into the Hindu Shastras. Not satisfied with the Pandits of his own village, he came to reside in Nuddea, the famous seat of Sanskrit learning in Bengal; by the assistance of the Nuddea Adhyápakas, he was enabled to drink deep at the fountain of Sanskrit lore; but after a time he found their knowledge too shallow to serve *all* his purposes. Hence he invited several Pandits from the Upper Provinces, the original seat of Hinduism. It was by a set of these Pandits, known by the name of Daudus, that the originals of these two maps were drawn, according to the principles of the Tantras, expressly for the use of their employer. A few months ago these originals fell into the hands of a native gentleman of our quarter, also a very diligent explorer of the Hindu Shastras, who gave them to us for inspection; we caused them to be copied by a Brahman; and these copies we now present to our readers, rather as specimens of the wisdom of the Hindus on anatomical subjects, and of the most hidden parts of their Shastras, than for anything interesting in themselves.

Now it may be asked what do these two theories of the human body treat of? Do they treat of the bones, muscles, arteries, veins, nerves and ligaments? Do they describe the several organs of the human body, external and internal, such as the eye, the ear, the nose, the lungs, the stomach, the liver, the intestines, &c.? No! These are common-place things, and therefore they are left to the observation of the vulgar. The Tantric theory, on which the well-known *yoga*, called Shat-chakra-bheda is founded, supposes the existence of six main internal organs, called Chakras or Padmas, all having a general resemblance to that famous flower, the lotus. These are placed one above the other, and connected by three imaginary chains, the emblems of the Ganges, the Jumna and the Saraswati. Here we take only a cursory view, referring to Plate III. and the *note*, for a more minute detail of the theory. The first Chakra (A), called Muládhára Chakra, has four petals, and is placed in the pelvic cavity. The second (B), called Linga Chakra, is said to have six petals, and supposed to be in the middle of the intestines. The Chakra (C), placed under the navel, is called the Nábi Chakra, and has 10 petals. The fourth Chakra (D), seated at the heart, and containing 12 petals, is called the Hrit Padma. That placed in the thoracic cavity (E), containing 16 petals, is known by the name of Kantha Chakra. The sixth or last Chakra (F), is seated in the forehead, and called the Atma Chakra. The small circle marked (a), is the seat of the moon in the navel, and that marked (b), is the seat of the sun.*

Such

* We have been favoured by a friend with the following literal translation of all the writing on the original drawing, of which Plate III. is a copy. It gives a full explanation of this really curious sketch:—

1. After the perforation of the six wheels (the mantra is) *shwetang o mahashetang*; after that (it is) *kulluka*; after that the real work of *jap* (or repeating the name of some deity).

2. While contemplating form, taste, smell, touch, &c., the establishment of these by meditation is effected.

F. In the brow is the *atma chakra* (wheel of the soul); in that locality are (two petals designated by) two letters ka and ksha, of golden colour. There flow the three streams *Ganga*, *Jamuna* and *Saraswati*.

E. The *kantha chakra* (wheel of the throat) has 16 petals, and is like a white water lily. The (presiding debatas deities) are *Mahadeva* (Shiva), *Bhagavati* and *Shakti*. The petals are designated by the 16 vowels having the chandrabinda attached to each, viz. ang, áng, ing, íng, ung, úng, ring, ríng, ling, líng, eng, aing, ong, aung, ang, angh. Its corresponding *mantras* are *kurchchah, máyá*.

D. The *Hritpadma*, or water lily in the region of the heart, has 12 petals, and is of blue colour. The presiding deities are *Bhagaván* (*Vishnu*), *Lakshmi*, *Shakti*. In the hand of Bhagaván are the shangkha, the chakra, the gadá and the padma (the conch, the discus, the mace, the water lily). The corresponding *mantras* are *Kámo* and *Lakshmi*. The (petals are designated by) 12 letters, from ka to tha inclusive, viz., ka, kha, ga, gha, gnua, cha, chha, ja, jha, gnia, ta, tha.

C. The *nábi chakra*, or wheel of the navel, has 10 petals, and is of red colour. Its petals are designated by 10 letters, from da to pha inclusive, viz., da, dha, ána, ta, tha, da, dha, na, pa, pha. The presiding deity is *Bramha*, and the *mantra* is *chamiti bijang*. There is the position of the moon and others, as it is said.

> Beside the navel is the moon, beside the moon the Lord of day.
> Beside whom flows the air, and in front of the air is the place of the mind.

B. The Linga chakra has six petals designated by six letters, from ba to la inclusive, viz., ba, bha, ma, ya, ra, la. The presiding deity is *Kandarpa*, without bodily form. The corresponding *mantra*, *káma-bijang*. There are 108 japs.

A. The lowest chakra has four petals designated by the four letters from wa to sa inclusive, viz., wa, sha, sha, sa. Its face looks upward. The presiding deities are *Maha Vishnu* and *Ganesha*. In this place *Shakti* has a spiral form, and is resplendent as *Bramha*. It encircles two and a half times.

In the posterior region of Meru, on whose head are the moon and sun (in the region of the spine, on which is supported the head, containing the two eyes), are the left, the right, and middle *naris* (veins or arteries). On the left are the Shiba-arteries, resembling fire. On the right are the Vishnu-arteries, resembling sunshine.

Appendix G.

Such are the main outlines of the first of the two great theories of the human frame, according to the Hindu Shastras. With regard to the six Chakras or Padmas, it should be remarked, that they are even to this day believed really to exist within the body of every individual. What then are we to think of those who could believe such absurdities? We have already had the Vedas, and the Puránas, and now we have the Tantras before us. We find them all much alike; imagination is the foundation of them all, and truth has little share in any. It would be idle waste of time to point out the errors and absurdities contained in this theory; but such is the obstinacy with which the Hindus adhere to these erroneous notions, that even when we show them, by actual dissection, the non-existence of the imaginary Chakras in the human body, they will rather have recourse to excuses revolting to common sense, than acknowledge the evidence of their own eyes. They say, with a shamelessness unparalleled, that these Padmas exist as long as a man lives, but disappear the moment he dies. Those who will not believe their own senses, what can be said by us to convince them?

The second theory, which is a mixture both of anatomy and phrenology, is still more grand. Its main doctrine is, that the seats of all mental faculties, passions and feelings are within the great trunk of the body; and that each of the faculties and passions has its respective material organ by which its function is carried on; so that the brain, which is the real seat of all the mental faculties, is altogether put out of the question. Here, therefore, we have a sort of compound absurdity. In the first place all the mental functions are made the result of matter, for material organs are assigned to them; and in the second place, not one of these organs is placed in the head. This latter circumstance does strongly incline us to believe that the ancient anatomists of Hindustan possessed no brain at all. It is not our business to refute, in this place, the doctrine of Materialism; allowing it to be true, the absurdity of the theory is not in the least diminished.

But this is not all. In the middle of the lowest extremity of the trunk of the body is placed a tortoise (A), as will be seen by referring to Plate II. Above this, we see a small serpent (B), the representation of the great Ananta. Above this is a Chakra (C) of four petals, called the Adhára Chakra, the seat of Ganesha. Then in regular gradation, one rising above the other, we have the following wonderful objects: (D), the Adhishtán Chakra of six petals, the seat of Brahmá; (E), the navel, like the Roman figure XX; (F), the gastric fire; (G), the Padma, called Manipura, where Vishnu is said to reside; (H), the Mánasha Chakra, the seat of the mind; (I), the Anáhata Chakra, the place of Shiva; (J), the Bishunda Chakra, the seat of life; and (K), the Triganti, three small circles, the meaning of which we do not know. In the head, under the eyes, are the Agyankhya Chakra on the right, and Balaban Chakra on the left side; and in the forehead is placed the king of the birds, the Goose (L). Within the cranium is the Karpara Chakra, at the top of which is the Brahma-Randra, the passage through which the souls of virtuous men are said to ascend to heaven. All these unheard of and unseen objects, the tortoise, the serpent, the gastric fire, the Chakras, the goose, are believed *literally* to exist within the human body, of which we have received several testimonies from the mouths of the Brahmans. If this be not fanaticism, carried almost to insanity, we know not anything in the world more appropriately deserving the name.

As for the internal organs, by which the faculties of the mind are said to be manifested, we give here a translation of their names, referring to Plate II. for the corresponding numbers:—

1. Covetousness.
2. Envy.
3. Wickedness.
4. Irreligion, or Impiety.
5. The waking state.
6. The faculty leading to seek the Supreme Being, or Spirituality.
7. Compassion.
8. Good sense.
9. The love of one's own religion.
10. The mind.
11. Religious penance.
12. Anger.
13. The dreaming state.
14. Goodness.
15. The vowel a.
16. Bramha.
17. Pedantry.
18. Intelligence.
19. The place of the mind.
20. Fire.
21. The state of profound sleep.
22. Passion.
23. The vowel u.
24. Vishnu.
25. False ostentation of wisdom.
26. Attention.
27. The place of intelligence.
28. Water.
29. Orjya.
30. Ignorance, or darkness.
31. The letter m.
32. Shiva.
33. False ostentation of bodily accomplishments.
34. Egotism.
35. The place of life.
36. The air.

37. Bramha

In the middle are the Bramha-arteries, of excessive splendour. As regards the rules for performing the *six works* (which are effected by the recital of magical texts, viz., killing, infatuating, enthralling, expelling, exciting animosity and privation of faculties), and other similar performances,—by the left (the Shiba-arteries) may be effected, *killing, disease, the destruction of enemies, expelling, deprivation of faculties* and the *katha yoga* and other acts of austerity, by which victory over the senses is obtained; by the right (the Vishnu-arteries) *subjection to control*, and every species of work can be effected; by the middle (or Brahma-arteries) everything mentioned above can be effected; and by the middle one of the Bramha-arteries can be attained the perfection of intellect. The middle arteries are of a white colour; the left and right are red.

37. Bramha randra.
38. Karpara Chakra.
39. The goose.
40. Triganti.
41. Bishunda Chakra.
42. Anáhata Chakra.
43. Manasha Chakra.
44. Mani pura.
45. Gastric fire.
46. The navel.
47. Adhishtán Chakra.
48. Adhára Chakra.
49. The endless serpent, Ananta.
50. The tortoise.
51. Sálokya.
52. Sohangpada.
53. Múrddhni.
54. State of childhood.
55. Leanness of body.
56. Happiness.
57. The enjoyment of visible objects.
58. The family state.
59. Sámípya.
60. Tangpada.
61. The heart.
62. The state of youthfulness.
63. Obesity.
64. Misery.
65. The enjoyment of imaginary objects
66. The state of a mendicant.
67. Sárúpya.
68. Tatpada.
69. The belly.
70. Old age.
71. Káranadeha.
72. Birth.
73. The enjoyment of optional objects.
74. Brahmáchári.
75. Sayujya.
76. Devotedness.
77. Useful knowledge.
78. Wisdom.
79. Discrimination.
80. Death.
81. Charitableness.
82. Pride.
83. Ignorance.
84. Want of knowledge.
85. Self-conceitedness.
86. The habit of reproaching.
87. The fruits of virtue.
88. The fruits of vice.

Having taken this brief view of the two main anatomical theories contained in the Tantras, we next turn our attention to some isolated notices on the same subject, found in the Vedas.

The Vedas maintain that in the heart of every person there is a corporeal being, of the size of the thumb, called *Linga Sharira*; this is the whole man in miniature, and at death goes out through an artery, called Shusamna. The Vedantists try to evade the absurdity of supposing the existence of this *little man* in the heart of every body, and, to escape detection from actual dissection, they assert that it does not remain in its place after death—a sophistry too common among the Hindus, who always attempt to explain one absurd supposition by another; yet they have every reason to say that the existence of the Linga Sharira is as true as the Chakras, the tortoise and the serpent.

Moreover, the Vedanta Sutras say, "A hundred and one arteries issue from the heart, one of which passes to the crown of the head." Nothing can be more flatly contradictory to truth and observation. Let the Vedantist but once enter the dissecting room of the medical college, and there he will find a practical refutation of his opinion. We see only two arteries, the great aorta and the pulmonary artery, issuing from the heart; by the former, and its ramifications, the blood is conveyed to the extremities of the body; by the latter, and its branches, it is carried over the lungs, that it may be aerated or purified in that organ. Besides, instead of one artery, several are known to enter the crown of the head.

The Vedanta Sutras furnish as with some further notices on two very important functions of the animal frame, the processes of assimilation and respiration. "When nourishment," say they, "is received into the corporeal frame; it undergoes a threefold distribution, according to its fineness or coarseness. Corn, and other terrene food, becomes flesh; but the coarser portion is ejected, and the finer nourishes the mental organs. Water is converted into blood; the coarser part is ejected as urine. Oil, and other combustible substances, deemed igneous, become marrow; the coarser part is deposited as bone, and the finer supplies the faculty of speech." (Brahmá Sutra, 2. 4 § 9.)

From this physiological extract, it sufficiently appears how much the sages of Hindustan rely merely on external appearances, and draw their inferences from these alone. It contains nothing more than such easy guesses as would occur to the most vulgar and untutored mind: solid food is turned into thick flesh, water into liquid blood, and oil into the greasy substance, marrow. Is not this natural enough to strike the fancy of the most ignorant and careless observer?

But natural as it is, there is not the least trace of truth in it. Whatever substances are taken into the stomach, they are all dissolved by the action of the gastric juice, and converted into one uniform pulpy mass, called chyme. Here, we may as well remark, that there is no such thing as fire in the stomach. What the Hindus erroneously take for fire, is in reality the gastric juice, which is secreted from various small glands placed between the coats of the stomach. Chyme next passes through the pylorus into the intestines, where, after undergoing some changes by the action of the bile and the pancreatic juice, it becomes capable of affording a fluid, somewhat resembling milk in appearance, called chyle, which is, in fact, the real blood. This fluid, after several processes, becomes red blood, which supplies nourishment to *all* the parts of the animal frame. Thus we see the error of the Vedantists, who suppose different kinds of substances to nourish different parts of the body. What they mean, when they declare that the finer particles of water and oil severally support the breath and the faculty of speech, it is impossible to say. It is, however, an affirmation which, notwithstanding the absurdity it implies, "is in exact harmony with

Appendix G.

the mode of guessing at the operations of nature, admired as philosophy among the Hindus."

There is another point in the physiology of the Vedas that deserves some attention: it respects the process of respiration. The account is as follows:—"Respiration is a vital act, and comprehends five such. 1st, Respiration, or an act operating upwards. 2d. Inspiration, one operating downwards. 3d. A vigorous action, which is a mean between the foregoing two. 4th. Expiration, or passage upwards. 5th. Digestion, or circulation of nutriment throughout the corporeal frame." Numerous are the errors contained in this account of the process of respiration, of which we shall mark only one or two. Respiration is confined only to the action of the lungs, and has no connexion whatever with any other functions of the internal organs. But the Hindu philosophers would make it a compound process, consisting of different operations, which have no connexion with one another. But the grossest of all the errors committed by them on the subject is the supposition by which the processes of digestion and the circulation of nutriment are reckoned as parts of the action of respiration. We need not, however, dwell any longer on this point. If the opinions of the Hindus are found to be erroneous on subjects which a mere child can understand, how can we expect them to be accurate in describing such a difficult process as respiration?

Here we bring our subject to a close. We have examined in order the Geography, Astronomy, Chemistry, Botany, Anatomy and Physiology of the Hindus, and we have found them abounding in errors of every description. We have not even met with any isolated point belonging to any of these sciences, as treated among the Hindus, which is altogether free from mistake. Now, we turn against the defenders of Hinduism, the Brahmans and others who so strenuously uphold that system, and ask them, do they know what they are doing? "What!" they reply; "we are doing nothing, but maintaining the Shastras of our forefathers, and defending our own faith." "And in so doing," we say, "you are fighting against truth, and heaping on your heads the responsibility of corrupting the minds of your children and your fellow-creatures, by leading them in the dark, and storing their minds with nothing but errors and falsehood."

Again we ask them, "Is this the boasted religion of their forefathers? Is this the best of all creeds in the world? Is this the faith, every part of which is said to be received by inspiration of Heaven?" It will not do now to say to us, "What do you know of the Hindu religion that you come to decide upon its merits?" Though we may not be able to understand your dark metaphysics, your intricate logic, and your obscure religious dogmas, yet we have discovered in your religion many things which can be brought down to the level of the understanding of a mere boy. Your Shastras interfere with scientific subjects, of which we possess the best knowledge, and in these we find them blunder in a most ridiculous manner. We take not your metaphysics, or logic, or religious doctrines, but your science only, to falsify your religion, and lay the axe to the root of its claim to divine origin.

We may now perceive the policy of the Hindu sages in having prohibited all men, except the Brahmans, the brothers of the same fraternity, from reading the Shastras. The door was kept close shut, lest LIGHT should enter in and discover what is within the closet. But the bar is broken, and we have got into the room. The golden days of the Brahmans have passed away. Hindus have now begun to think for themselves. The sun of knowledge has begun to shine over the night-brooding soil of Hindustan. Light has begun to enter into the minds of her children. Neither the Brahmans nor their Shastras are now held peculiarly sacred. Men have begun to ask for evidence. What is then to become of its defenders—of the Hindu religion itself? But we must stop here. All beyond is dark.

APPENDIX H.

(Referred to in the Evidence of the Rev. ALEXANDER DUFF, Quest. 6247, page 84.)

EXTRACTS from the MADRAS "CRESCENT," &c. &c. relative to the Value of Religious or Bible Instruction in Native Education.

From the MADRAS "CRESCENT," 13 December 1851.

Appendix H.

ONE of our members of Council is thought by the natives to be ill-disposed to the diffusion of European education among them, and so perhaps may be Sir Henry Pottinger, but his avowal has gone as far as that of Sir Henry Young, "the placing within the reach of the people the means of having their children taught the elements of knowledge and of morals."

He has not indeed encouraged the course of education pursued at the High School, neither have the Court of Directors; but those who have discouraged it the most are the natives themselves, all along, by declining to send their children in any respectable number; and latterly, by the few who are sent attempting to monopolize the instruction to the castites, and the extrusion of those who are without caste.

How

How far our Governor may be blameworthy for not having yet introduced the provincial schools, for that course of inferior instruction of which he has declared his approval, it is impossible for us to say: his hands may be tied up by orders from the Court of Directors, or he may not be cordially supported in the matter by his colleagues; one of whom, as we have remarked, is said to be adverse to the education of the masses; and another, probably, declines to interfere unless permission to read the Bible is made one of the regulations. To this permission we were opposed, when the Minute of Lord Tweeddale made it apparent that convertism was directly looked for as its contemplated and intended sequence, and while we thought it would have the effect of keeping away the scholars; but as the High School has not increased, but declined in number ever since the advent of Sir Henry Pottinger, whom no person will suspect of having missionary predilections; and as Mr. Anderson's schools, where the study of the Bible is compulsory, are unable to meet the eagerness of the natives for the attainment of western information, we no longer see any sufficient reason to oppose a measure which would conciliate the conscientious feelings of the honourable member last alluded to, and induce the many influential persons who have adopted the same opinion as himself to co-operate in the work which is certainly calculated to ameliorate the condition of the natives, but who, having shown such utter disregard to the education of the High School, whence the Bible has been sedulously excluded in compliance with their prejudices, have no longer any claim to consideration on the score of those prejudices, with regard to whatever system of instruction the Government may think it prudent to adopt, short of enforcing the study of the Scriptures with a view to their conversion.

From the Madras "Athenæum," 15 December 1851.

If a cause which has been abandoned, and a belief which has been renounced within the last few days, by our cotemporary of the "Crescent," had never been taken up and avowed by him, a great deal of mischief and misconception might have been avoided. At the end of many years' energetic labour, he has given up the hope of defeating the efforts of his countrymen to truly enlighten the Hindus.

He has long been in the condition of a general without an army, a leader without any credentials from the party whom he claimed to represent; but how many, both in India and at home, were induced to believe that it was the "Hindus" and not the "Crescent" that held the missionaries in such intense abhorrence! We proclaimed, more than three years' since, the real character of the agitation against Bible teaching, that it had no basis in the national opinion, and now a frank admission of its hollowness is made to the world. The disgusted Hindoo is a myth, but his place is occupied by a disgusted European, who, sick of all creeds, and disliking all races of mankind, must needs take refuge in the "Eremite's cell," and become the Timon of the 19th century.

The "Crescent" may complain, with Kossuth, that he has been deserted by those whom he trusted, but we are unwilling that he should arrogate to himself the credit of conducting "the only paper," through whom the alleviation of their (*i. e.* the Hindus) trodden-down condition has found an advocacy in Madras.

If attempts to promote the material prosperity of the country, and to urge the Government to carry out plans of useful reform, have any thing to do with the labour in question, we think the honour may be divided at least with a couple of his cotemporaries.

From the Madras "Spectator," 17 December 1851.

We are glad to see that the "Crescent," resting on the preference shown for missionary schools, has abandoned his opposition to the use of the Bible as a class-book, for those who are disposed to use it.

From the Madras "Spectator," 24 December 1851.

The progress of the Scottish Free Church Schools, as evinced by the statistics brought forward at their examination last week, is exceedingly satisfactory. It proves how untenable are the fears of those who dread converting influences on the natives of the country, and how safely the Bible may be brought into contact with the rising generation of the heathen, as a book of religious instruction.

While the Government High School, with all its official recommendations and prospects, numbers a handful of scholars scarcely increasing, the Free Church Seminaries boast of a roll which includes 2,300, and this prosperity is unaffected, at least permanently, by the missionary successes of the teachers. In former years we have had the pleasure of recording the encouraging experience of those agents with reference to male converts, and can now speak as favourably of their endeavour on behalf of female pupils.

Before June last, when several baptisms took place, the number of these was 160.

After those events the withdrawals were so many that the attendance declined to 34, but the rise of scholars was so rapid that they now amount to 210. Indisputably, therefore, the missionary schools have grown in favour rather than diminished under the circumstances of conversion.

There are also other indications of the acceptance which they find among the heathen.

Appendix H.

We are told that natives come in to listen to the preaching in their own tongues, on the premises of the Free Church; that they show no repugnance to the instruction given, which is avowedly directed to their proselytism.

This is highly satisfactory. When scholars abound, notwithstanding that fact, it is clear that scriptural tuition creates no obstacle of moment, and that it may safely be introduced as a voluntary element into the Government school.

Extract from Report to the Agra Government, March 1844, by H. C. Tucker, Esq., C. S.

The Bible is read (in the Juonpore Free School) at certain hours by such boys as are willing. Those who have scruples as to reading it sit down. It is *not* compulsory.

This appears to me the turning point of the system, which brings it within the scope of Government patronage. In directly missionary schools, when the perusal of the Bible is compulsory upon all the pupils, it may admit of a doubt how far Government ought to interfere. But when this is not the case, where it is entirely optional with the boys to read the Scriptures, and where a good secular education is given, I do not see why Government should not give some support to those who are working out its object, in the moral and intellectual improvement of the people. The *principle* is conceded by para. 7 of the letter of the Court of Directors, No. 3, dated February 23d, 1842, in which they say: "The Court considers the circumstances of Assam eminently favourable to the introduction of civilization and *religion*," and "do not think that in encouraging efforts for its accomplishment to the extent proposed (' *a grant of land to the Moravian missionaries*') the Government in any degree violates its engagements, actual or implied, to any class of its subjects. As far, therefore, as regards the consideration of the most effective means for extending civilization in Assam, the views of Mr. Robertson and Captain Jenkins have our entire concurrence." "We shall be prepared to sanction a grant of land of the description proposed, as an experimental trial." Still stronger precedents are supplied by the Cawnpore Free School, and Jye Nurain's school at Benares, which are supported mainly by Government, and yet carried on by clergymen on a strictly Christian basis. With reference to the latter admirable institution, the orders of Government, dated March 6th, 1819, were to the following effect: "The Governor-general in Council, approving the laudable objects of the institution, and 'anticipating the beneficial consequences which it is likely to produce, has resolved to afford public encouragement to the undertaking, by authorizing you to apply, on the behalf of Government, a monthly donation of *Rs.* 252. 12. towards the expenses of your school.'"

I would, therefore, respectfully beg to propose that 100 rupees per mensem, with any other assistance in books, apparatus, &c. &c. &c. be granted by Government to the Juonpore Free School, on the following conditions:

1st.—That the study of the Bible, and direct Christian instruction, be limited to certain fixed hours.

2d.—That attendance upon such instruction be strictly voluntary, and dependent on the permission of the parent or guardian.

3d.—That Government have the power of inspection.

Hereafter, as the school improves in numbers, attainments and usefulness, the allowance may be increased.

The principle of AFFORDING CHRISTIAN INSTRUCTION DURING A FIXED PORTION OF EVERY DAY TO ALL WHO DO NOT OBJECT TO IT, involved in such a grant, is a deeply important one, and worthy of the most serious consideration. It appears to me just and equitable, and what a professedly Christian Government is bound to adopt. As bearing on the subject, I may mention, that Mr. Barron, M. P., states, that in the great model school at Frankfort-on-the-Maine, where both Protestants and Catholics are educated, the former are taught religion in the school at specified hours, and apart from the other children, who *go* to their own religious instructor three times a week.

Were the Bible admitted into all the Government Schools, but its perusal limited to the half hour previous to the general meeting of schools, and no boys admitted whose parents or guardians objected to their attendance, I do not think that either Hindoos or Mahomedans could reasonably object. Half an hour so spent every morning would give quite a different tone and character to our instructions, and obviate the reproach of irreligion to which they are now deservedly subject.

Such a Bible class should, perhaps, under present circumstances, be optional to the master, as well as to the scholars; as no good could be expected from Bible reading under a master whose heart was not in the work.

Opinion of J. Kerr, Esq., Principal of the Government College, Húgly, in his Account of Government Education, Bengal.

The question of introducing the Bible as a class-book appears to me to turn upon another question, viz., whether such a measure would be acceptable, or at least not positively unacceptable, to the natives.

All

All that I have observed from personal intercourse with the students leads me to believe that the introduction of the Bible, in a quiet and unostentatious manner, would in the present day create very little alarm. The more intelligent students would view it with satisfaction, and welcome it as a new means of improvement.

But would not the parents be alarmed and dissatisfied? The parents, if left to themselves, would look on with a feeling of indifference. Few of them would be aware of the change, or feel any interest in it, unless pains were taken to excite their prejudices.

By introducing religious instruction, two objects would be gained, to which the Government might lend its support, without being blamed for an undue desire to propagate the Gospel. First, the students would be supplied with the means of forming a correct estimate of the Christian religion, which has exercised such an undeniable influence upon the progress of society. Secondly, the introduction of religious instruction in a suitable manner might be expected to improve the moral character of the students.

Sir Emerson Tennent, in his recent work on Christianity in Ceylon, in bearing testimony to the Tamul schools and boarding institutions of the American missionaries in Jaffna, clearly shows how little prejudice there is in the native mind against the study of the Bible.

"These," (Tamul schools, &c.) says he, "were begun in 1830, and it is evidence sufficient of the influence which had been already attained by them, and of the appreciation in which their labours were held by the people, that they found themselves in a position not only to enforce the payment of an annual fee from the pupils in their English schools, but to maintain, with a firm hand, but without any discouragement or diminution of their numbers, a discipline which is essentially and avowedly Christian. No profession of Christianity is required as a preliminary to admission; but once enrolled as a scholar, the little Hindu must show such an outward respect for the religion to whose charities he is so deeply indebted, as to lay aside for the moment the distinguishing symbols of his own idolatry. He is not permitted to enter with the mark of ashes on his forehead; and every pupil, whether heathen or converted, is obliged not only to attend public worship on the Sabbath, but to join in the daily reading of the Scriptures, and the study of the first principles of Christianity.

"Strange as it may seem, their parents entertain no apprehensions of this course, and they urge no objection to the rule. And it is a fact suggestive of curious speculation as to the genius and character of this anomalous people, that in a heathen school, recently established by Brahmans, in the vicinity of Jaffna, the Hindu community actually compelled those who conducted it to introduce the reading of the Bible as an indispensable portion of the ordinary course of instruction."

From a Correspondent at Madras.

Madras, July 1852.

I am anxious that you should be fully apprised of all that is going on here in the question of education. I will tell you briefly how the question now stands. It is proposed, as right in principle, that the Government should aid private institutions, giving religious instruction or not. It is submitted further to the Court, that the Government should make grants in aid to missionary schools giving a superior secular education, such as the Government would give.

Further, the Board of Governors of the Madras University are prepared to establish an *optional* Bible class: Mr. ——— has retired on this ground, and the Government has accepted his resignation from the Presidency of the Board. This settles the question, so far as this Presidency is concerned, for he is the representative of the old opinions; and the Board by whom he is out-voted is the only one which could be found to act with him, and there is no "saint" upon it, but one, of the East India community among them.

Further, it is not so clear that the Government is prepared to support and apply its funds to education, though superior, where the little that is useful is mixed up with very much that is otherwise; *e. g.* the Nowaub proposed to establish, at his own expense, a school, to give a superior, but purely Mahomedan education, and asked the aid of Government: it is declined.

From this you will see we are here in advance of your proposals, and I would earnestly advise that you do not bring us down to the level of Bombay or Calcutta views. Sir Henry Pottinger has originated and proposed every point but the Bible class, and he will sanction *that*; and surely he is not chargeable with religious enthusiasm. The real point about him is, that he knows the native mind thoroughly; and knows well, therefore, that all the objections urged, and supposed to be against Bible instruction, are not native, but European prejudices and figments.

This progress with us is now in our records, which must be in England three or four months hence.

We stand chiefly in fear of prejudices reigning at the Board of Control, and it is to that quarter you should direct your attention, that we may not be thrown back by Anglo-Indians of a generation back; and ask the good folks to let us follow out, at Madras, our plans, though they may not be suited to the Calcutta baboos and the Parsee community.

I think you would do well to advert to Lord Hardinge's Order, of 10th October 1844, suppressed practically by the Council of Education in Calcutta; and do not overlook *schools*

Appendix H.

for the females, for which the Government make no provision, but private Christian schools do. For if the women of the country are left in Asiatic ignorance, do they think the country can advance in the social position? If the female mind is untouched, the country must remain semi-barbarous, as the rest of Asia; and can the woman of India be raised to her just, social position and elevation as woman, by science and Shakspeare, and the course of instruction followed in the Bengal Institutions? Assuredly not. What, then, is proposed to be done for them? Again, is caste and class-exclusiveness to be put down by scientific and literary attainments? They can only do so, as they tend to un-Hindooize, if I may use the term; and what is this but to strike at the religion of the people, and to leave them sceptics and heartless infidels? They must be this, or Hindoo caste remains in all its force; and whence can there be national and social progress if caste remain?

EXTRACT LETTER from a Gentleman high in the Madras Civil Service.

BUT now I come to another and the most important point. The present system of Government education shuts out the truths of the Bible, and practically proscribes the New Testament and the light of God's truth from ever penetrating a Government institution. By its instruction in Western learning, the present Government education uproots to the very core Hinduism and every faith from the human heart, and leaves the highly-educated man without one restraint of conscience, or a knowledge of true morality: it leaves him without a guide for his moral nature, and, in reality, he is as uninformed of, and as uninfluenced by, truth, as far as his moral duties and obligations are concerned, as the least educated and darkest amongst his countrymen. And what is this but to half educate a man, if his intellect alone is cultivated and his moral character uncultivated? What is the tendency of such an education? Blink at it as we will, its tendency is to make men, as the Duke of Wellington forcibly expressed it, "Clever devils."

But thus, whilst I entirely condemn a system which proscribes, as the only book not to be tolerated in a Government institution, the Bible, I do as fully and heartily condemn any coercion of the Hindu or Mahomedan conscience. My view is, that the Government should leave it perfectly optional with every scholar to read the Bible or not, as he chooses; but for a Christian Government to overthrow the faith of the Hindu and Mahomedan by Western science and literature, and then place its brand upon the Bible as a proscribed book, is, I think, at once a grievous error—a gross injustice to this people, as well as an opprobrium to Christianity.

Let the statements of Lord Tweeddale's minute on the subject be met one by one, and then overthrow it: it has been assailed through thick and thin; but that is a matter of course: no truth but must go through this, if it is to stand at all, and put down error and old prejudices, which, as you know, has upheld and patronized for years, polluting Hinduism with caste and all its debasing influences.

SIR HENRY POTTINGER'S Opinion respecting the value of the Bible in Native Education.

HIS Excellency the Governor, in January 1853, after distributing with great kindness the prizes to the deserving pupils of the Free Church Institution, in the various classes, spoke as follows:—

"Pupils and Boys,—From what I had formerly heard, I will not deny that I came here with somewhat high expectations; these, I am bound to add, have been more than exceeded. I am not only gratified, I am surprised, by what I have now heard. Such an education I was not prepared to meet with in any school of this land. I congratulate Mr. Anderson and his coadjutors on their success. I rejoice to learn from Mr. Anderson's communications about the branch schools, that the Bible and other good books are not only well but enthusiastically received in various parts of this Presidency. I rejoice that you have been taught the Bible; prize it above all other books: I trust you will continue to study it, for this is *the best book to show you the path of life.* I may not be present at another examination of this institution, but I hope that in future years the results of your labours will be as great as in years past. To yourself, Mr. Anderson, I must say I cannot go down stairs without expressing my high satisfaction with what I have seen and heard. Your pupils answered fairly every question put to them; there was no evasion of difficulties in any of the classes: in every department examined, they were perfect. I congratulate you, and all who have assisted you in this great work, on the results of your labours; I trust you will go on and prosper. Though in a short time I shall be far removed from you, yet I will always remember what I have heard this night, and will ever regard your efforts with deep interest. Be pleased to convey to the monitors and gentlemen who have assisted you my deep respect for them. I pray that God may bless you and your labours."

LORD WILLIAM BENTINCK'S Declaration in favour of Religious Education in India.

IN a letter addressed to me after his return from India, dated Frankfort, August 27, 1835, the ex-Governor-general of India thus expresses himself:—"I have always considered the Hindu College as one of the greatest engines of useful purpose that had been erected since our establishment in India; but that institution, in point of usefulness, can bear no comparison with yours, in which improved education of every kind is combined with religious instruction."

Appendix I.

(Referred to in the Evidence of Sir Charles Edward Trevelyan, Quest. 6625, page 152.)

EXTRACT from the Report of the General Committee of Public Instruction of the Presidency of Fort William in Bengal, for the Year 1835. Appendix I.

This year constitutes an epoch in the history of our Committee. In the early part of it, a well-defined principle of action was, for the first time, prescribed to us; and the remainder of it was occupied in bringing the system, with the superintendence of which we are entrusted, into gradual conformity with that principle. Our arrangements for this purpose are now nearly completed, and we propose to commence this Report by describing the Government system of Education as it is at present organized.

The General Committee consists at present of 17 members, one of whom (the Secretary to Government for this Department) is so *ex officio*; two are elected in rotation by the native managers of the Hindoo College, and the rest are appointed by Government indiscriminately from among the society of the capital: none of them are paid. The Secretary alone receives a salary of 500 rupees a month.

The General Committee seldom meets: its usual course of proceeding is for the Secretary to note points which require decision in a blank book, which is circulated among the members, and the majority decides.

The transaction of business is very much expedited by the appointment of Sub-committees chosen from among the members of the General Committee. There is a standing Sub-committee for the management of our finances, another for the selection of books and other instruments of instruction, another for the selection of schoolmasters, and one for each of the colleges at and in the immediate neighbourhood of Calcutta, besides others which are occasionally appointed for temporary purposes. The members of the Sub-committees are generally proposed by the President, and approved by the members of the General Committee. They usually transact their business by meeting in person, and they send up their recommendations to the General Committee, which adopts or rejects them as they think proper. The Sub-committees seldom consist of more than three members, who are selected with a particular reference to their own wishes and means of information. The President and Secretary are members of all the Sub-committees.

The following Seminaries were established previously to the year 1835:—

Calcutta - - - - - -	Hindu (Anglo-Indian) College. Mahomedan College. Sanskrit College
Maulmain.	
Hoogly.	
Moorshedabad.	
Bhaugulpore.	
Benares - - - - - -	English Seminary. Sanskrit College.
Saugor.	
Allahabad.	
Agra.	
Delhi - - - - - -	English College. Oriental College.

The following were established in the year 1835:—

Medical College, Calcutta.
Pooree.
Gawahati.
Dacca.
Patna.
Ghazeepore.
Meerut.

And the following are now in the course of being established, and will be reported on at the beginning of next year:—

Rajshahi.
Jubbulpoor.
Hoshungabad.
Furruckabad.
Bareilly.
Ajmere.

Being in all 27 institutions; and it has been resolved to establish another at Sehore, if the neighbouring

Appendix I.

neighbouring Native States will consent to bear half the expense. The positions of the different seminaries will be seen by a reference to the accompanying map, executed by Sree Nath Ghose, a student of the Hindu College.

Each of these institutions is under the charge of a Local Committee, selected from among the European and Native gentlemen of the place, who take the greatest interest in the cause of education. In all the recently-formed Local Committees, the duties of secretary, which are very light, are performed gratuitously, and we hope that this arrangement may soon be made general. The officers of the seminaries are in every respect under the orders of the Local Committees, and the Local Committees are in every respect under the orders of the General Committee. Copies of circular instructions will be found in the Appendix, which will give some idea of the kind of control which is exercised by us over the whole system. It will also be seen that, with the double view of stimulating exertion and providing ourselves with a certain test of the progress of the pupils, we have desired that the two best essays and translations may be regularly forwarded to us after the annual examination; and we assign to the authors such pecuniary rewards as they may seem to deserve. A Sub-committee will probably be appointed from among our number, for the purpose of accurately examining these exercises.

In extending our operations we endeavour to keep two objects simultaneously in view. We try to widen the foundations of the system, at the same time that we consolidate and improve it. It would be our aim, did the funds at our command admit of it, to carry the former process on, until an elementary school for instruction in the vernacular language should be established in every village in the country, and the latter, until a college for Western learning should be endowed at the principal town of every Commissionership, or circle of two or three zillahs, and ultimately in every zillah.

When a school at any principal station has been established for a sufficient time, it will become our object to engraft a College upon it; for this purpose, when circumstances admit of our effecting it, a qualified person is appointed on a handsome salary, who holds the united office of "Principal and Professor." In the former capacity he is charged with the entire control of the institution, subject to the authority of the Local Committee, and in the latter he gives personal instruction to the more advanced pupils in some branch of knowledge. As the necessity arises, and means are found available, more professors are appointed. We consider it of importance that both masters and professors should reside in the immediate neighbourhood of the institution, and for this purpose we are always ready, when we have funds at command, to build houses for them, which they occupy rent-free.

The first lectureship which we shall always wish to see established, as the studies of the youths in our institutions become more advanced, is one on "English Composition and Literature." The object of this is not merely to enable the young men in the senior classes to acquire a good style of English composition, but also to give them a general acquaintance, before they leave college, with the extent and nature of the existing English literature. We expect by these means to increase their taste for reading, at the same time that we enable them to select proper subjects for study in after-life. In order to serve as a class-book for these lectures, we have induced the School Book Society, by offering to take half the impression, to undertake the publication of a Book of Selections from the English Poets, from Chaucer downwards, in the order of their dates, and we shall shortly commence the preparation of a corresponding volume in prose.

As another means of enabling the pupils to cultivate and indulge a taste for reading, we have resolved to annex a good library to each institution. A supply of entertaining and instructive juvenile books has been ordered by us from the United States of America, part of which has already arrived; and we have prepared with great care a list of standard works, which will form the staple of these libraries. Raja Bejai Govind Sing's donation of 20,000 rupees has been appropriated to this object; and a bookseller at this place has contracted to supply us with from 6 to 14 copies of each book included in the list, at about the London cost price. A copy of the list and of the circular which we have issued to the Local Committees, prescribing rules for the management of the libraries, will be found in the Appendix. We are in great hopes that the libraries will receive many accessions from donations of books by persons anxious to promote the spread of knowledge in this country.

Next in order to a Professorship of Literature, we conceive it to be desirable to proceed to establish at each of our institutions a Professorship of Mathematics and Natural Philosophy. Law would occupy the third place; but at present this branch of instruction is attended with many difficulties, arising from the number of conflicting systems of law which prevail in this country, and the various languages in which they are embodied. The labours of the Law Commission will, we hope, soon supply a condensed body of Anglo-Indian law in the English and vernacular languages, and it will then be proper to adopt measures to procure qualified legal instructors for each of our more important seminaries. We conceive that great advantages must result to the judicial administration from encouraging the best educated, who are also, we hope, the most moral and upright of the native youth, to seek employment in it.

We are anxious to give a liberal degree of encouragement to the study of surveying. Practical surveyors of respectable character and attainments are much required, both in the Judicial and Revenue Departments, particularly in the Lower Provinces. The experience of some of our members leads us to believe that every Zilla and City Judge's Court should possess one, if not two, such surveyors, capable of making a field survey, and of furnishing an intelligent and scientific exposition of any points dependent upon personal inquiry. In the Revenue Department, also, we are informed that there is not a greater

desideratum

desideratum than a set of Surveyors of scientific acquirements, respectable character, and unconnected with the Native Amla, to conduct the very extensive field operations which are continually in progress, and to secure the interests of Government in resumed and purchased estates. As yet, surveying is taught only at two of our institutions, the Hindu and Mahomedan Colleges at Calcutta; but we are very desirous that the study should be commenced at some of the others. Until this takes place, it will be impossible to raise up an adequate supply of Surveyors, who will be content with moderate rates of remuneration. The exertions of Mr. Rowe, the Teacher at Calcutta, have been very successful, of which the Map which accompanies this Report is one proof.

The Sub-Committee for the selection of books is now employed in revising the class-books used in our different institutions. It is not intended to impose strict limits on the discretion of the Local Committees in this respect. Our object is to bring to their notice the best works on each branch of education, and to prevent the loss of time which often arises from the use of inferior books and methods at places far removed from the sources of information.

As yet no uniform system of elementary instruction has been prescribed to our schoolmasters. We thought that there was danger in insisting upon uniformity at so early a period in a matter which is only beginning to be understood in this country. Had we done so, inferior modes might have been enjoined by us, and many improvements, which have arisen out of the comparative freedom with which our schoolmasters have been left to pursue their own plans, would never have been suggested. We intend shortly, after full communication with the Local Committees and the professors and masters of the different seminaries, to draw up a plan for general guidance.

As we have often had reason to complain that prizes have been given with a degree of profusion which in a great measure counteracted their object, we issued a circular, of which a copy will be found in the Appendix, directing that only one prize be given in each department of study in each class. As the annual prizes consist for the most part of books, they offer an attractive mode of communicating a great deal of valuable information to the most intelligent portion of the rising generation, and it is therefore a great object to select for the purpose the most entertaining and instructive books procurable. We should be glad if the Local Committees would undertake this duty themselves, and the expense of the books might be defrayed out of the produce of an annual subscription to be opened for the purpose on the spot. We have neither the necessary leisure nor information to enable us from time to time to select appropriate prize books for all the 27 institutions under our charge; and this is also one of those fluctuating expenses which it is very desirable should be defrayed, to as great an extent as possible, from local resources.

We are deeply sensible of the importance of encouraging the cultivation of the vernacular languages. We do not conceive that the order of the 7th of March precludes us from doing this, and we have constantly acted on this construction. In the discussions which preceded that order, the claims of the vernacular languages were broadly and prominently admitted by all parties, and the question submitted for the decision of Government only concerned the relative advantage of teaching English on the one side, and the learned Eastern languages on the other. We therefore conceive that the phrases "European literature and science," "English education alone," and "imparting to the native population a knowledge of English literature and science, through the medium of the English language," are intended merely to secure the preference to European learning, taught through the medium of the English language, over Oriental learning, taught through the medium of the Sanskrit and Arabic languages, as regards the instruction of those natives who receive a learned education at our seminaries. These expressions have, as we understand them, no reference to the question through what ulterior medium such instruction as the mass of the people is capable of receiving is to be conveyed. If English had been rejected, and the learned Eastern tongues adopted, the people must equally have received their knowledge through the vernacular dialects. It was, therefore, quite unnecessary for the Government, in deciding the question between the rival languages, to take any notice of the vernacular tongues; and, consequently, we have thought that nothing could reasonably be inferred from its omission to take such notice.

We conceive the formation of a vernacular literature to be the ultimate object to which all our efforts must be directed. At present, the extensive cultivation of some foreign language, which is always very improving to the mind, is rendered indispensable by the almost total abstinence of a vernacular literature, and the consequent impossibility of obtaining a tolerable education from that source only. The study of English, to which many circumstances induce the Natives to give the preference, and with it the knowledge of the learning of the West, is therefore daily spreading. This, as it appears to us, is the first stage in the process by which India is to be enlightened. The Natives must learn before they can teach. The best educated among them must be placed in possession of our knowledge before they can transfer it into their own language. We trust that the number of such translations will now multiply every year. As the superiority of European learning becomes more generally appreciated, the demand for them will no doubt increase, and we shall be able to encourage any good books which may be brought out in the native languages by adopting them extensively in our seminaries.

A teacher of the vernacular language of the province is already attached to several of our institutions, and we look to this plan soon becoming general. We have also endeavoured to secure the means of judging for ourselves of the degree of attention which is paid to this important branch of instruction, by requiring that the best translations from English into the

Appendix I.

the vernacular language, and *vice versâ*, should be sent to us after each annual examination, and if they seem to deserve it, a pecuniary prize is awarded by us to the authors of them.

The improvement of the vernacular literature, however, is most intimately connected with the measure of establishing a system of really national education, which shall in time embrace every village in the country. Should the series of reports on which Mr. Adam is now engaged lead to such a plan being even partially acted upon, the demand for improved school-books in the vernacular languages will then be such as to call for our utmost exertions to supply them. We have already received propositions from Delhi, Agra and Saugor, for establishing village schools; but we considered the agitation of the subject at present premature. Before we can successfully adopt any plan for this purpose, much larger means must be placed at our disposal, and a much larger number of qualified schoolmasters and translators must be raised up. The first of these desiderata does not depend upon us; but the last is every day approaching nearer to attainment. Our existing institutions form the nucleus of a much more general system of education, and they will ere long become capable of being extended to any degree that may be desired, by the formation of district schools in connexion with them.

The superior education imparted at the Government seminaries ought to be made available to the fullest practicable extent for the improvement of the Revenue and Judicial administration, and it is obvious that the patronage of Government would re-act upon the seminaries, and stimulate the students to increased exertions. What is at present most required is, the establishment of some regular channel through which the most distinguished students could obtain admission into the public service, without having to go through the ordeal of a long attendance at the Courts of Justice and the Revenue Offices, which may oblige them to court the favour of the ministerial officers, and often to become dependent on them. The plan adopted at the Mahomedan College at Calcutta, and more lately at the Agra College, appears to us well calculated to answer the purpose, and we hope it will be generally had recourse to. It is to circulate among the neighbouring functionaries, after each annual examination, a list of the students whom the Committee can recommend for appointments, with the necessary explanations on the character and qualifications of each, in order that those who have the disposal of the public patronage may have an opportunity of providing for deserving students.

Some information will be expected from us regarding the manner in which the abolition of stipends has worked, the simplest way of furnishing which will be to show the increase and decrease of pupils at each institution at which stipends are allowed since the new rule took effect. The following statements, therefore, include all, both stipendiary and non-stipendiary.

The most complete return on this subject has been received from Delhi. The following is the average monthly attendance of the pupils in each department of study at that place, for eight months before and after the order of the 7th March 1835:—

From September 1834 to April 1835:	
English	198
Arabic	45
Persian	132
Sanskrit	66
From May to December 1835:	
English	197
Arabic	47
Persian	111
Sanskrit	60

In the Agra College, the students in the different departments stood as follows, at the two last annual examinations:—

On the 31st December 1834:	
English	36
Arabic	26
Persian	205
Sanskrit	113
On the 31st December 1835:	
English	75
Arabic	25
Persian	192
Sanskrit	113

In the Sanskrit College at Benares, there were 281 students at the end of 1834, and 282 at the end of 1835.

At the Benares Seminary, in which English is principally studied, the students have increased from 89 to 136.

At the Sanskrit College at Calcutta, they have fallen off from 181 to 135.

At the Mahomedan College, the number of stipendiary students in the Oriental Department has diminished, by the lapse of stipends, from 85 to 62; but the number of those who do not receive stipends, of whom from 60 to 70 are generally in attendance, remains much the same as before. Although stipends have been prospectively abolished, the students of this college still possess some advantages which the others do not, such as

as free quarters and a certificate on leaving college, which enables many of them to obtain employment in the Judicial Establishment. In the English department of the college, the students have increased from 31 to 134. Appendix I.

At the Hindu College, where only 10 stipends are given, the number of pupils has increased from 346 to 407.

Stipends are also allowed at the Medical College and the Bhaugulpore School; but as it is done in these instances with a view to particular objects, we do not consider it necessary to do more than advert to the fact.

Stipends are not allowed at any of our other institutions; while at the Hindu College, with the exception of the 10 stipends above mentioned, an exactly opposite practice is followed, money being there demanded from the students for their education, instead of their being paid to accept of it. We conceive this to be the correct principle; and we shall keep the general establishment of it in view. As a preliminary step, we hope, with the assistance of the Local Committees, to be able soon to require that every boy must pay for the books used by him. We are satisfied that after these changes shall have been effected, the advantages of our seminaries will be more highly appreciated, more regular attendance will be secured, and the means at our disposal for improving and extending our operations will be greatly augmented. Justice also seems to require that each individual who avails himself of the benefits afforded by the public seminaries for the education of his children should contribute as much as he is able to their support; and that what cannot be supplied from this source should alone be paid out of the general revenue.

Persons of all ages, religious opinions and castes, are admitted as pupils in all our institutions, except the Hindu, Mahomedan and Sanskrit Colleges at Calcutta, and the Sanskrit College at Benares. No inconvenience of any kind has been found to result from this rule; while the contrary one has encouraged the prejudices which it was meant to conciliate.

Appendix K.

(Referred to in the Evidence of Sir Charles Edward Trevelyan, Quest. 6794, p. 187.)

EXTRACT from a Work on the Education of the People of India, by Charles E. Trevelyan, Esquire, of the Bengal Civil Service. London, 1838. Appendix K.

THE PEOPLE OF INDIA.

Chap. VII.

The Political Tendency of the different Systems of Education in use in India.

There can be no dispute as to what our duty as the rulers of India requires us to do. But it has been said, and may be said again, that whatever our duty may be, it is not our policy to enlighten the natives of India; that the sooner they grow to man's estate, the sooner they will be able to do without us; and that by giving them knowledge, we are giving them power, of which they will make the first use against ourselves.

If our interest and our duty were really opposed to each other, every good man, every honest Englishman, would know which to prefer. Our national experience has given us too deep a sense of the true ends of Government, to allow us to think of carrying on the administration of India except for the benefit of the people of India. A nation which made so great a sacrifice to redeem a few hundred thousand negroes from slavery, would shudder at the idea of keeping a hundred millions of Indians in the bondage of ignorance, with all its frightful consequences, by means of a political system supported by the revenue taken from the Indians themselves. Whether we govern India ten or a thousand years, we will do our duty by it: we will look, not to the probable duration of our trust, but to the satisfactory discharge of it, so long as it shall please God to continue it to us. Happily, however, we are not on this occasion called upon to make any effort of disinterested magnanimity. Interest and duty are never really separated in the affairs of nations, any more than they are in those of individuals; and in this case they are indissolubly united, as a very slight examination will suffice to show.

The Arabian or Mahommedan system is based on the exercise of power and the indulgence of passion. Pride, ambition, the love of rule, and of sensual enjoyment, are called in to the aid of religion. The earth is the inheritance of the Faithful: all besides are infidel usurpers, with whom no measures are to be kept, except what policy may require. Universal dominion belongs to the Mahommedans by Divine right. Their religion obliges them to establish their predominance by the sword; and those who refuse to conform are to be kept in a state of slavish subjection. The Hindu system, although less fierce and aggressive than the Mahommedan, is still more exclusive: all who are not Hindus are impure outcasts, fit only for the most degraded employments; and, of course, utterly disqualified for the duties of government, which are reserved for the military, under the

Appendix K.

guidance of the priestly caste. Such is the political tendency of the Arabic and Sanskrit systems of learning. Happily for us, these principles exist in their full force only in books written in difficult languages, and in the minds of a few learned men; and they are very faintly reflected in the feelings and opinions of the body of the people. But what will be thought of that plan of national education which would revive them and make them popular; would be perpetually reminding the Mahommedans that we are infidel usurpers of some of the fairest realms of the Faithful, and the Hindus, that we are unclean beasts, with whom it is a sin and a shame to have any friendly intercourse. Our bitterest enemies could not desire more than that we should propagate systems of learning which excite the strongest feelings of human nature against ourselves.

The spirit of English literature, on the other hand, cannot but be favourable to the English connection. Familiarly acquainted with us by means of our literature, the Indian youth almost cease to regard us as foreigners. They speak of our great men with the same enthusiasm as we do. Educated in the same way, interested in the same objects, engaged in the same pursuits with ourselves, they become more English than Hindus, just as the Roman provincials became more Romans than Gauls or Italians. What is it that makes us what we are, except living and conversing with English people, and imbibing English thoughts and habits of mind? They do so too: they daily converse with the best and wisest Englishmen through the medium of their works; and form, perhaps, a higher idea of our nation than if their intercourse with it were of a more personal kind. Admitted behind the scenes, they become acquainted with the principles which guide our proceedings; they see how sincerely we study the benefit of India in the measures of our administration; and from violent opponents, or sullen conformists, they are converted into zealous and intelligent co-operators with us. They learn to make a proper use of the freedom of discussion which exists under our government, by observing how we use it ourselves; and they cease to think of violent remedies, because they are convinced that there is no indisposition on our part to satisfy every real want of the country. Dishonest and bad rulers alone derive any advantage from the ignorance of their subjects. As long as we study the benefit of India in our measures, the confidence and affection of the people will increase in proportion to their knowledge of us.

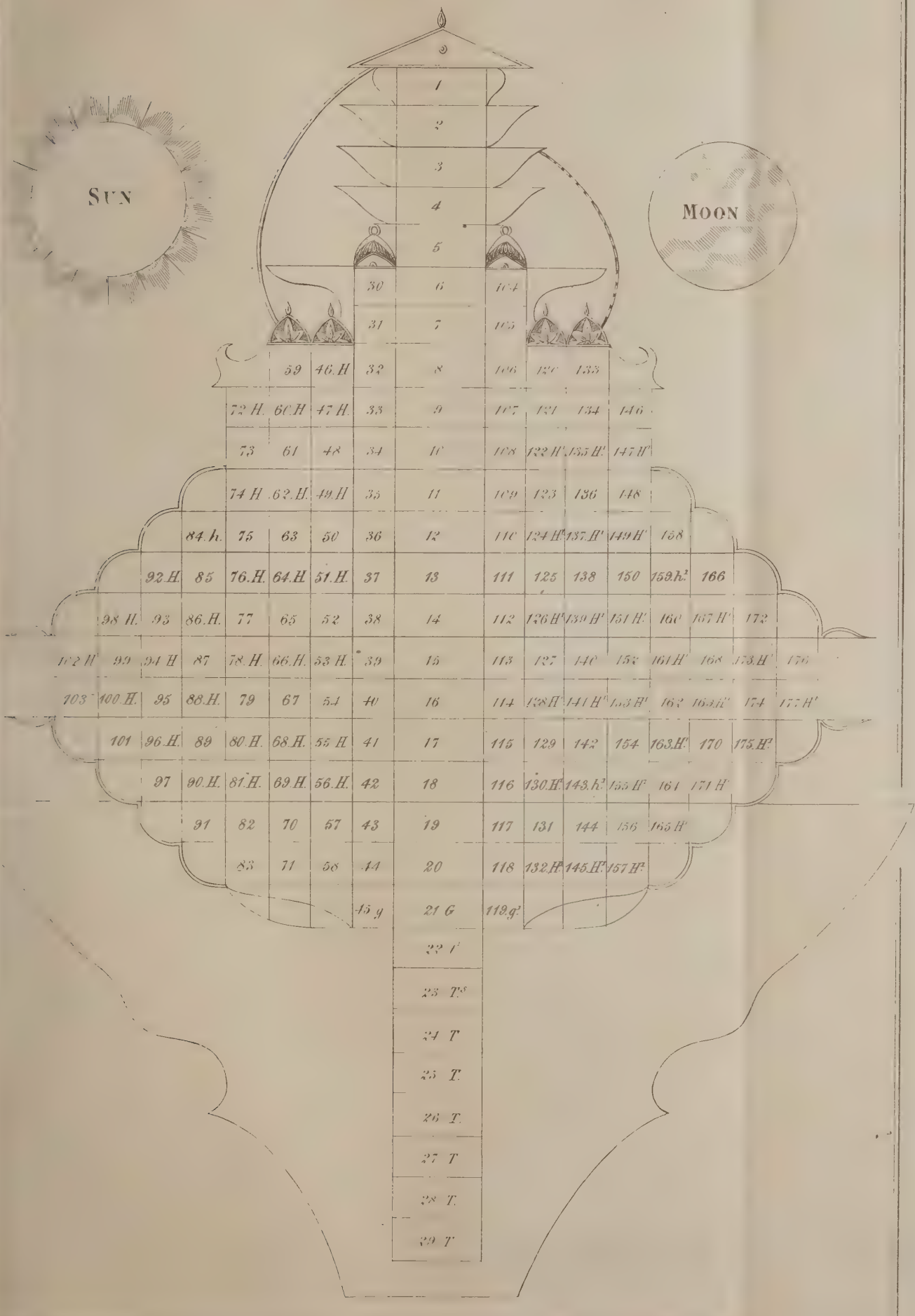
But this is not all. There is a principle in human nature which impels all mankind to aim at improving their condition; every individual has his plan of happiness; every community has its ideas of securing the national honour and prosperity. This powerful and universal principle, in some shape or other, is in a state of constant activity; and if it be not enlisted on our side, it must be arrayed against us. As long as the natives are left to brood over their former independence, their sole specific for improving their condition is, the immediate and total expulsion of the English. A native patriot of the old school has no notion of anything beyond this; his attention has never been called to any other mode of restoring the dignity and prosperity of his country. It is only by the infusion of European ideas, that a new direction can be given to the national views. The young men, brought up at our seminaries, turn with contempt from the barbarous despotisms under which their ancestors groaned, to the prospect of improving their national institutions on the English model. Instead of regarding us with dislike, they court our society, and look upon us as their natural protectors and benefactors: the summit of their ambition is, to resemble us; and, under our auspices, they hope to elevate the character of their countrymen, and to prepare them by gradual steps for the enjoyment of a well-regulated and therefore a secure and a happy independence. So far from having the idea of driving the English into the sea uppermost in their minds, they have no notion of any improvement but such as rivets their connection with the English, and makes them dependent on English protection and instruction. In the re-establishment of the old native governments they see only the destruction of their most cherished hopes, and a state of great personal insecurity for themselves.

The existing connection between two such distant countries as England and India, cannot, in the nature of things, be permanent; no effort of policy can prevent the natives from ultimately regaining their independence. But there are two ways of arriving at this point. One of these is, through the medium of revolution; the other, through that of reform. In one, the forward movement is sudden and violent; in the other, it is gradual and peaceable. One must end in a comp ete alienation of mind and separation of interests between ourselves and the natives; the other in a permanent alliance, founded on mutual benefit and good-will.

The only means at our disposal for preventing the one and securing the other class of results is, to set the natives on a process of European improvement, to which they are already sufficiently inclined. They will then cease to desire and aim at independence on the old Indian footing. A sudden change will then be impossible; and a long continuance of our present connection with India will even be assured to us. A Mahratta or Mahommedan despotism might be re-established in a month; but a century would scarcely suffice to prepare the people for self-government on the European model. The political education of a nation must be a work of time; and while it is in progress, we shall be as safe as it will be possible for us to be. The natives will not rise against us, because we shall stoop to raise them; there will be no re-action, because there will be no pressure; the national activity will be fully and harmlessly employed in acquiring and diffusing European knowledge, and in naturalising European institutions. The educated classes, knowing that the elevation of their country on these principles can only be worked out under our protection, will naturally cling to us. They even now do so. There is no class of our subjects to whom we are so thoroughly necessary as those whose opinions have been cast in the English mould; they are spoiled for a purely native regime; they have everything to fear from the premature establishment of a native government; their education would mark them out for persecution; the

[To face page 184.]

Plate I.



Nº 627—I. Ordered, by The House of Commons, to be printed, 16th June 1853.
Henry Hansard, Printer

the feelings of independence, the literary and scientific pursuits, the plans of improvement in which they indulged under our government, must be exchanged for the servility and prostration of mind which characterise an Asiatic court. This class is at present a small minority, but it is continually receiving accessions from the youth who are brought up at the different English seminaries. It will in time become the majority; and it will then be necessary to modify the political institutions to suit the increased intelligence of the people, and their capacity for self-government.

The change will thus be peaceably and gradually effected; there will be no struggle, no mutual exasperation; the natives will have independence, after first learning how to make a good use of it; we shall exchange profitable subjects for still more profitable allies. The present administrative connection benefits families, but a strict commercial union between the first manufacturing and the first producing country in the world, would be a solid foundation of strength and prosperity to our whole nation. If this course be adopted, there will, properly speaking, be no separation. A precarious and temporary relation will almost imperceptibly pass into another far more durable and beneficial. Trained by us to happiness and independence, and endowed with our learning and our political institutions, India will remain the proudest monument of British benevolence; and we shall long continue to reap, in the affectionate attachment of the people, and in a great commercial intercourse with their splendid country,* the fruit of that liberal and enlightened policy which suggested to us this line of conduct.

In following this course we should be trying no new experiment. The Romans at once civilised the nations of Europe, and attached them to their rule by Romanising them; or, in other words, by educating them in the Roman literature and arts, and teaching them to emulate their conquerors instead of opposing them. Acquisitions made by superiority in war, were consolidated by superiority in the arts of peace; and the remembrance of the original violence was lost in that of the benefits which resulted from it. The provincials of Italy, Spain, Africa and Gaul, having no ambition except to imitate the Romans, and to share their privileges with them, remained to the last faithful subjects of the empire; and the union was at last dissolved, not by internal revolt, but by the shock of external violence, which involved conquerors and conquered in one common overthrow. The Indians will, I hope, soon stand in the same position towards us in which we once stood towards the Romans. Tacitus informs us, that it was the policy of Julius Agricola to instruct the sons of the leading men among the Britons in the literature and science of Rome, and to give them a taste for the refinements of Roman civilization. † We all know how well this plan answered. From being obstinate enemies, the Britons soon became attached and confiding friends; and they made more strenuous efforts to retain the Romans, than their ancestors had done to resist their invasion. It will be a shame to us if, with our greatly superior advantages, we also do not make our premature departure be dreaded as a calamity. It must not be said in after ages, that "the groans of the Britons" were elicited by the breaking up of the Roman empire; and the groans of the Indians by the continued existence of the British.

We may also take a lesson from the Mahommedans, whose conquests have been so extensive and so permanent. From the Indian Archipelago to Portugal, Arabic was established as the language of religion, of literature and of law; the vernacular tongues were saturated with it; and the youth of the conquered countries soon began to vie with their first instructors in every branch of Mahommedan learning. A polite education was understood to mean a Mahommedan education; and the most cultivated and active minds were everywhere engaged on the side of the Mahommedan system. The Emperor Akbar followed up this policy in India. Arabicised Persian was adopted as the language of his dynasty; and the direction thereby given to the national sympathies and ideas greatly contributed to produce that feeling of veneration for the family which has long survived the loss of its power. This feeling, which in Europe would be called loyalty, is common to those who have been brought up in the old learning, but is very rarely found in connection with an English education. The policy of our predecessors, although seldom worthy of imitation, was both very sound and very successful in this respect. If we adopt the same policy, it will be more beneficial to the natives in proportion as English contains a greater fund of true knowledge than Arabic and Persian; and it will be more beneficial to us in proportion as the natives will study English more zealously and extensively than they did Arabic and Persian, and will be more completely changed by it in feeling and opinion.

These views were not worked out by reflection, but were forced on me by actual observation and experience. I passed some years in parts of India, where, owing to the comparative novelty of our rule and to the absence of any attempt to alter the current of native feeling,

* The present trade with India can give no idea of what it is capable of becoming; the productive powers of the country are immense; the population of British India alone, without including the native States, is more than three times that of all the rest of the British Empire. By governing well, and promoting to the utmost of our power the growth of wealth, intelligence, and enterprise in its vast population, we shall be able to make India a source of wealth and strength to our nation in time to come, with which nothing in our past history furnishes any parallel.

† The words of Tacitus are, "Jam vero principum filios liberalibus artibus erudire, et ingenia Britannorum studiis Gallorum anteferre, ut qui modo linguam Romanam abnuebant, eloquentiam concupiscerent. Inde etiam habitus nostri honor et frequens toga. Paulatimque discessum ad delinimenta vitiorum, porticus et balnea et conviviorum elegantiam; idque apud imperitos humanitas vocabatur cum pars servitutis esset."

Appendix K.

feeling, the national habits of thinking remained unchanged. There, high and low, rich and poor, had only one idea of improving their political condition. The upper classes lived upon the prospect of regaining their former pre-eminence; and the lower, upon that of having the avenues to wealth and distinction re-opened to them by the re-establishment of a native government. Even sensible and comparatively well affected natives had no notion that there was any remedy for the existing depressed state of their nation except the sudden and absolute expulsion of the English. After that, I resided for some years in Bengal, and there I found quite another set of ideas prevalent among the educated natives. Instead of thinking of cutting the throats of the English, they were aspiring to sit with them on the grand jury or on the bench of magistrates. Instead of speculating on Punjab or Nepaulese politics, they were discussing the advantages of printing and free discussion, in oratorical English speeches, at debating societies which they had established among themselves. The most sanguine dimly looked forward in the distant future to the establishment of a national representative assembly as the consummation of their hopes—all of them being fully sensible that these plans of improvement could only be worked out with the aid and protection of the British Government by the gradual improvement of their countrymen in knowledge and morality; and that the re-establishment of a Mahommedan or any other native regime would at once render all such views impracticable and ridiculous. No doubt, both these schemes of national improvement suppose the termination of the English rule; but while that event is the beginning of one, it is only the conclusion of the other. In one, the sudden and violent overthrow of our government is a necessary preliminary; in the other, a long continuance of our administration, and the gradual withdrawal of it as the people become fit to govern themselves, are equally indispensable.

Our native army is justly regarded as the pillar of our Indian empire; and no plan of benefiting either the natives or ourselves can be worth anything which does not rest on the supposition that this pillar will remain unbroken. It is therefore of importance to inquire how this essential element of power is likely to be affected by the course of policy which has been described. The Indian army is made up of two entirely distinct parts; the English officers, and the native officers and men. The former will, under any circumstances, stand firm to their national interests; the latter will be animated by the feelings of the class of society from which they are drawn, except so far as those feelings may be modified by professional interests and habits. The native officers rise from the ranks; and the ranks are recruited from the labouring class, which is the last that will be affected by any system of national education. Not one in five hundred of the boys who are instructed in the Zillah seminaries will enlist in the army. If the sepoys are educated anywhere, it must be in the village schools; and the organisation of those schools will be the concluding measure of the series. The instruction given to the labouring class can never be more than merely elementary. They have not leisure for more. But, such as it is, they will be indebted for it to us; and as it will form part of a system established and superintended by ourselves, we shall take care that it is of a kind calculated to inspire feelings of attachment to the British connection. After this the young men who enlist in the army will become imbued with the military spirit, and moulded by the habits of military obedience. I leave to others to judge whether this training is calculated to make better and more attached, or worse and more disaffected, soldiers than the state of entire neglect, as regards their moral and intellectual improvement, in which the whole class are at present left. I never heard that the education given in the national schools unfitted the common people of England for the ranks of the army; although the inducements to honourable and faithful service, which are open to them after they enter the army, are much inferior to those which are held out to our sepoys.

Religious instruction forms no part of the object of the Government seminaries. It would be impossible for the State to interfere at all with native education on any other condition; and this is now so well understood, that religious jealousy offers no obstruction to our success. The general favour with which English education is regarded, and the multitudes who flock to our schools, prove this to be the case. The Brahmins, it is true, ruled supreme over the old system. It was moulded for the express purpose of enabling them to hold the minds of men in thraldom; and ages had fixed the stamp of solidity upon it. Upon this ground they were unassailable. But popular education, through the medium of the English language, is an entirely new element, with which they are incapable of dealing. It did not enter into the calculation of the founders of their system; and they have no machinery to oppose to it. Although they have been priest-ridden for ages, the people of India are, for all purposes of improvement, a new, and more than a new, people. Their appetite for knowledge has been whetted by their long-compelled fast; and aware of the superiority of the new learning, they devour it more greedily than they ever would have done Sanskrit lore, even if that lore had not been withheld from them: they bring to the task, vacant minds and excited curiosity, absence of prejudice, and an inextinguishable thirst for information. They cannot return under the dominion of the Brahmins. The spell has been for ever broken. Hinduism is not a religion which will bear examination. It is so entirely destitute of any thing like evidence, and is identified with so many gross immoralities and physical absurdities, that it gives way at once before the light of European science. Mahommedanism is made of tougher materials; yet, even a Mahommedan youth who has received an English education is a very different person from one who has been taught according to the perfect manner of the law of his fathers. As this change advances, India will become quite another country: nothing more will be heard of excitable religious feelings: priestcraft will no longer be able to work by ignorance: knowledge and power will

will pass from a dominant caste to the people themselves; the whole nation will co-operate with us in reforming institutions, the possibility of altering which could never have been contemplated if events had taken any other course; and many causes will concur to introduce a more wholesome state of morals, which, of all the changes that can take place, is the one in which the public welfare is most concerned.

There has been a time at which each of the other branches of the public service has particularly commanded attention. The commercial, the political, the judicial, the revenue departments, have in turn been the subject of special consideration; and decisive steps have been taken to put them on a satisfactory footing. My object will be sufficiently attained if I succeed in producing a conviction that the time has arrived for taking up the question of public instruction in the same spirit, and with the same determination to employ whatever means may be requisite for accomplishing the object in view. The absence of any sensible proof that increased taxation is attended with any proportionate benefit to India, has long been extremely disheartening both to the natives and to the European public officers serving in that country.* The entire abolition of the transit duties, and the establishment of an adequate system of public instruction, would furnish this proof, and would excite the warmest gratitude of everybody who from any cause feels interested in the welfare of India. The interest of a single million sterling,† in addition to what is already expended, would be sufficient to answer every present purpose as far as education is concerned. Even on the narrowest view of national interest, a million could not be better invested. It would ensure the moral and intellectual emancipation of the people of India, and would render them at once attached to our rule and worthy of our alliance.

Appendix L.

Referred to in the Evidence of Sir Charles Edward Trevelyan, Quest. 6794, p. 187.

EXTRACT from the Sixteenth Annual Report of the Calcutta Bible Association.

The Scriptures obtained from the Depository during the past year have been in the English, Bengali, Hindustani, Hindui, Orissa, Italian, French, Portuguese, and Hebrew languages; but by far the greater proportions have been in English and Bengali. The increased demand of the natives for the Scriptures in English has doubtless been in a great measure caused by the advancement of education in that language—the pupils of the various colleges and schools can take home a copy of the Bible or Testament in English, without exciting those fears on the part of their relatives which the same books in the native languages would be likely to excite. The English schools and colleges may be instrumental in preparing the mind of the natives for the appreciation of truth, and so far may prepare for the reception of the Gospel; the Committee therefore conceive it to be their duty to embrace the opportunities now afforded for supplying the New Testament in English to those institutions in which that book is customarily read, and of furnishing the same to the pupils of other schools wherein the New Testament is not admitted, who manifest a desire to search the Scripture for themselves.

* A large proportion of the land in the Bengal and Agra Presidencies is held tax-free; but although nothing can be more unreasonable than that persons who benefit by the protection of the Government should contribute nothing to its support, and throw the whole burden on the rest, it is impossible at present to induce the natives to view the subject in this light. Their invariable answer is, that while it is certain that some will be worse off, they see no reason to suppose that they will themselves be better off if the exempted lands are brought under contribution.

† The Parliamentary assignment of ten thousand pounds a year still remains to be accounted for to the Committee of Public Instruction, from July 1813 to May 1821, with compound interest up to the date of payment.

Appendix M.

Appendix M.

PAPERS given in by Sir C. Trevelyan, relating to the Testimonial to the late Mr. Donnelly, from the Young Men selected by him from the Dacca College for Employment in the Abkarree Department.

The following copy of a letter from Brojo Soonder Mitter, the Dacca Abkarree Superintendent, to Mrs. Donnelly, widow of the late Abkarree Commissioner, is worthy of being placed on record, in justice to the Hindoos, and as an encouragement to persons in authority who may be disposed to be of service to them. Mr. Donnelly was remarkable for his patronage of the young men educated at our seminaries, whom he almost exclusively employed under him in the management of the business of his Commissionership; and this letter affords interesting proof of the honourable and grateful feeling which this conduct has produced on the part of those benefited by him.

My dear Madam, Dacca, 23 February 1853.

I have much pleasure to inform you that, to commemorate the name of our late lamented patron and your beloved husband, Mr. A. F. Donnelly, Abkarree Commissioner, Dacca Division, we, his native subordinates, have entrusted to Dr. Mouat, Secretary to the Council of Education of the Bengal Presidency, a sum of 500 Company's Rupees, for the purpose of awarding, by the interest that would accrue thereon, an annual prize, to be called "The Donnelly Prize," to the best student of the College at Dacca, the scene of his actions.

I beg also to add, that we, the Native subordinates, intend to erect a tablet to your late lamented husband's memory, at a conspicuous part of the above college.

Extracts from the Reports of the Council of Education for 1849-50 and 1850-51, as also from the speech delivered by the Honourable the late Mr. J. E. D. Bethune, President of the Council of Education, at the Dacca College, on the 30th December 1849, on the occasion of awarding scholarships and prizes to the meritorious students, are herewith transmitted for your ladyship's information.

I remain, Madam,
Your most obedient servant,

(signed) Brojo Soonder Mitter,
Dacca Abkarree Superintendent.

EXTRACT from a Speech delivered by the Honourable the late Mr. J. E. D. Bethune President of the Council of Education, at the Dacca College, on the 30th of December 1849, on the occasion of awarding Scholarships and Prizes to the meritorious Students of that College.

The other element of success, of which I have spoken as being pre-eminently found in this college, is the great encouragement given to merit by the manner in which effect has been given, far more completely, as it seems to me, in this district than in any other, to Lord Hardinge's promise in favour of the educated natives. An impulse has been given in the right direction by one who has been a great benefactor to this college, whose premature death we had to lament last year, and shall have to record in our forthcoming Report. I need hardly add that I refer to the late Mr. Donnelly, whose generous exertions in favour of the educated young men of Bengal ought never to be forgotten by them, or thought on without feelings of the deepest gratitude. He openly avowed and acted on the principle of coming to this college for every situation in his power to bestow or to influence the disposal of; and the success of his experiment, if it may be so called, was so remarkable, that I must detain you while I read a few passages from his correspondence with the Council of Education. I have often been met, when endeavouring to exert my influence in favour of our young students in Calcutta, by the remark that what is wanted is not one who is conversant with Milton and Shakespeare, but one who understands business. Such men do not seem to comprehend how rapidly the same intellect, which is able to master the difficulties of a foreign

foreign literature, can become familiar with the easy details and routine of that which they term business; they undervalue the higher tone of feeling and greater grasp of comprehension which is possessed by those whose minds have been refined and opened by a liberal education. Now it is precisely to this question that Mr. Donnelly's experience bears ample and valuable testimony.

Mr. Donnelly says, in a letter to the Secretary to the Council of Education, 31st July 1846:—

"I had the honour to forward a statement, showing the number of candidates said to "have received an English education in India, who up to that date had held appointments in "this office. In the year preceding the date of the letter, the yearly emoluments of the "offices of this Commissionership, filled up by young men born and educated in this country, "was 31,620 rupees. I have great pleasure in stating that I have reason to be satisfied "with the conduct of the students generally; they have done their work well, and I am "glad I have made the experiment of employing them. It must be borne in mind that I "have not, from my position here at a distance from Calcutta, been enabled in every case to "train up the best young men in my office. The students of the Hindoo and Hooghly "Colleges prefer a far smaller amount of salary in Calcutta, and do not appear inclined to "commence on a low salary in the hope of future promotion."

This remark corresponds with what I have sometimes myself observed. You young men are eager to begin at the top instead of the bottom, and do not show sufficient alacrity and readiness to prove yourselves worthy of employment in higher situations, by faithful and zealous service in lower ones. This must in fairness be stated as one obstacle to your receiving appointments; it is a great mistake on your part, and you will do well to profit by this notice of it. Mr. Donnelly continues:—

"I returned last year from circuit, after an absence of two months. My return was not "expected, for a letter, which I had sent from Pubna to announce it, did not reach this "station till after my return. I came to office at 12 o'clock, and immediately requested "the Principal to come over and judge for himself how the young men had acted during my "absence. I forward a copy of Dr. Wise's letter:—

"Dr. Wise says:—'It must have been very satisfactory to you, on your unexpected "'return from your circuit after an absence of more than two months, to find that the work "'of your office had been proceeding with as much despatch and efficiency as when you are "'present, and it was highly gratifying to me to find young men, only a few months ago "'students of the Dacca College, carrying on the duties of a complicated office with the "'correctness and punctuality of an English banking establishment. I was equally grati-"'fied and surprised at so remarkable an example of the advantage the natives of this "'country derive from the system of training pursued in the Government colleges, when "'assisted by such an excellent system of forming business habits as is followed in your office.'
"The annual saving of 6,240 rupees has been solely caused by the employment and train-"ing of educated young men in my office, for, had I not always two or more officers qualified "to take charge of a district, I should be forced to employ two Superintendents instead of "one in each district, to guard against the chance of injury to the public service, by the "indisposition of the officer in charge, and the appointment of an inexperienced person, who "might cause great loss while he was learning his duty. At present I can from my office "despatch at a few hours' notice a man fully qualified to carry on the business of any dis-"trict subordinate to me. The Council will not, I hope, suppose that I am an advocate for "restricting the amount of pay; I think, on the contrary, that each man ought to be paid "in proportion to his work, and I take every opportunity of recommending an increase, when "I can do so with propriety; but I also think that, if the employment of young men edu-"cated in the country enable a public officer to decrease expenditure till they shall have "fairly earned an increase by good service, he has an additional reason for employing them. "A saving in establishments would be prejudicial instead of useful, had their efficiency been "impaired. My Report to the Board and the Government will show that, tested in this "manner, the new system has not anything to fear."

You see that Mr. Donnelly very properly did not look on the pecuniary saving which he effected as his primary object; at the same time he very reasonably refers to it as an additional recommendation of his system. Now I make this public protestation, that it is not my fault if Mr. Donnelly's noble example is not followed every where with equal zeal I lose no opportunity, of which I can avail myself, of holding it up for imitation.

In the conclusion, Mr. Bethune announced the special prizes offered for the ensuing year, among which he said that he felt particular pleasure in announcing that the native officers employed in the Abkarree Department had requested permission to offer a prize of 100 rupees, to be called "The Donnelly Prize," in token of their gratitude for that lamented gentleman's services to the cause of education.

Appendix M.

EXTRACT from the REPORT of the COUNCIL of EDUCATION of 1849-50.

A MUNIFICENT present of 300 rupees from the native Abkarree officers in the Dacca Division. The terms on which this handsome donation was made are recorded in the letter from Baboo Issur Chunder Mitter, noted in the margin,* and were considered so creditable to the parties concerned as to have been brought to the special notice of the Government. The Honourable the Deputy Governor of Bengal directed the Council to inform Baboo Issur Chunder Mitter and the native officers of the Abkarree Department, that his Honor had perused with interest the account of the liberality and public spirit manifested by them on the occasion. The prize will be awarded in accordance with the wishes of the donors.

* "At the last distribution of prizes and scholarships in the Dacca College, I offered, on the part of the officers of the Abkarree Department, a prize of 100 rupees, under the name of 'The Donnelly Prize,' to be awarded, at the close of the present session, to the first student in any of the subjects of the senior scholarship examinations which the Principal might determine upon. With a view to this object, I now have the honour to send, through the Principal of the College, the sum of rupees (300) three hundred, being the amount of the subscriptions made to do honour to the memory of the lamented Mr. A. F. Donnelly, realized up to this date.

"But since there is still hope that an equal amount may be collected within the next academical year, my brother officers have requested me to suggest, for the consideration and orders of the Council, that the value of the promised prize for the present year may be reduced to 50 rupees, converted to a silver medal, to be called 'The Donnelly Medal,' with a view to the application of the balance to the purchase of a Government promissory note, in case the expected contributions shall have been realized before another year passes away. A permanent annual prize of the value of not less than 25 rupees may then, it is expected, be founded, to perpetuate the name of one who was so devoted a friend in the cause of native education. Should these hopes be frustrated, the balance of rupees (250) two hundred and fifty, may, after the expiry of the year in question, be subjected to annual deductions, not exceeding 50 rupees, for the value of a silver medal, till the whole is expended.

"I am further requested to suggest that 'The Donnelly Prize' or medal may be awarded to the best native student in history or Bengali (of the senior or junior scholarship examinations, according as the value of the prize may be 50 or 25 rupees), the award being withheld should the candidate fail to obtain 80 or at least 75 per cent. of the number of marks attached to the subject of examination."

EXTRACT from the REPORT of the COUNCIL of EDUCATION of 1850-51.

"THE DONNELLY MEDAL."

IN the last annual Report of this College, it was stated that "the officers employed in the "Abkarree Department of Dacca subscribed 300 rupees, which they hope to increase to "500, that the interest may give a perpetual prize of 25 rupees, to be entitled 'The Don-"nelly Prize.'" This hope, the Principal is now happy to state, the officers of the Abkarree Department of Dacca have been able to realise. A Donnelly prize of 50 rupees having been promised to the College for the last distribution by these officers, the Honourable Mr. Bethune, as soon as he was informed that they were endeavouring to raise a fund for a perpetual prize, presented this 50 rupees from his own purse.

(True Extracts.)

(signed) BROJO SOONDER MITTER.

Appendix N.

PAPER delivered in by William Wilberforce Bird, Esq.

GENERAL REPORT on Public Instruction in the Lower Provinces of the Bengal Presidency for 1843–44.

Appendix N.

CONTENTS.

	PAGE
Transfer of Educational Institutions in the North-Western Provinces to the Agra Government, and the separation of Accounts between the two Divisions of the Presidency of Fort William	492
Vernacular Class Books	492
Inspection of Schools	493
Report of the Council of Education:	
Introduction	493
Advocate-general's Law Lectures	493
Scholarship Examinations	495
Apparatus—Normal School	497
Conduct of Principals—Governor of Azerbeejan	497
Books from Egypt	497
Boutros' Principles of Legislation	497
Employment of Scholarship Holders	497
Hooghly College Visitation	498
New Scholarship Rules	499
Vernacular Studies—Patshalla	500
Report on ditto	500
Calcutta Mudrussa	501
Rules for leave of absence	501
Messrs. R. N. Cust and Seton Karr	501
Special Reports:	
Hindoo College	501
Pautshala	506
School Society's School	506
Sanscrit College	507
Calcutta Madrissa	510
Medical College	513
Hooghly College, and its subordinate Institutions	525
Reports on the Colleges and Schools under the Government of Bengal:	
Dacca College	537
Jessore School	539
Chittagong School	541
Commillah School	543
Bauleah School	545
Cuttack School	547
Midnapore School	548
Gowahatty School	549
Sibsaugur School	552
Assam Schools	552
Ramree School	553
Moorshedabad Nizamut College	554
Patna School	554
Bhagulpore School	557
Ditto Hill School	558
Moulmein School	561
Cheybassa and Chota Nagpoor Schools	561
Sylhet School	562
Burrisaul Probational School	564
Bancoorah School	565
Russapagla School	566

APPENDICES to the Report of the Council of Education.

	PAGE
Appendix (A.)—Law Examination Questions, and Answers by Issurchunder Mitter, of the Hindoo College	567
Appendix (B.)—Examination Questions of the Senior and Junior Scholarships in the English and Oriental Dapartments	573
Appendix (C.)—Answers of Anundkissen Bose, Rajnarain Bose and Jogeschunder Ghose, Students of the Hindoo College, to the Scholarship Questions—also Prize Essay of Pearychurn Sircar, upon the Effect of Steam Communication	585
Appendix (D.)—Questions of Examination for proficiency in Adam Smith's Moral Sentiments, and Answers of Anundkissen Bose and Rainarain Bose, of the Hindoo College. Essay on Steam Communication by Nobinchunder Dass, and Replies to Scholarship Questions by Students of the Hooghly College	590
Appendix (E.)—Annual Returns of Diseases treated in the Male and Female Hospital—Table of Admissions and Deaths—Returns of Surgical Operations performed by the Professor of Surgery, and of Diseases treated in the Out-door Dispensary of the Medical College	598
Appendix (F.)—Half-yearly Returns of Sub-Assistant Surgeons educated at the Medical College, and of Native Doctors instructed at the Secondary Class from July to December 1843	602

APPENDICES to the Report of the Mofussil Institutions.

Appendix No. 1.—Circulars issued from the Education Department from the 30th April 1843 to the 30th April 1844	604
Appendix No. 2.—Statement of Number, Caste, &c. of the Students of the Colleges and Schools in the Bengal Presidency, on the 30th April 1844	611
Appendix No. 3.—Balance of Scholarships in the last Report and those gained in the year 1843–44, also the Scholarships available for 1844–45	612
Appendix No. 4.—Statement of Receipts and Disbursements on account of Book Allowance, as per Circular No. 23 of 1842	613
Appendix No. 5.—Letter from the Under-Secretary to the Government of Bengal to the Commissioner of Assam, regarding the Appointment of an Inspector of Schools in that Province	614
Appendix No. 6.—Abstract Statement of the Receipts and Disbursements of the Education Department, from 30th April 1843 to 30th April 1844	616

Appendix N.

GENERAL REPORT, &c. &c.

The control of the educational institutions in the North-Western Provinces having, in pursuance of the Resolution of the Government of India, dated 29th April 1843, been transferred to the Agra Government, it became necessary to assign for the support of those institutions a fixed annual payment out of the General Education Funds, which, together with the separate funds belonging to the Agra, Delhie and Benares Colleges, and all local resources, should be at the exclusive disposal of the Lieutenant-governor; and also to effect a separation between the accounts of the Education Department in the two Divisions of the Presidency of Fort William. With this view, the allotment proposed by the late General Committee in 1840, on the occasion of applying for further assistance from the Government of India, was assumed as the basis of a calculation, by which the annual sum of *Rs.* 1,23,991. 10. is now set apart out of the general funds in favour of the North-Western Provinces, in addition to the separate and local funds specially available for the purposes for which they were originally assigned. The resources of the department in the Lower Provinces are now as follows:—

	Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*
Interest of General Fund - - - -	24,155	1	–			
Parliamentary Grant - - - - -	1,06,666	10	8			
New Grant - - - - - - -	1,49,740	12	–			
	2,80,552	7	8			
Deduct in favour of N. W. P. - - -	1,23,991	10	–			
				1,56,560	13	8
Separate Grants - - - - - -	-	-	-	88,885	5	–
Interest of Local Funds - - - - -	-	-	-	49,107	9	–
Schooling (estimated) - - - - -	-	-	-	38,000	–	–
Miscellaneous Receipts (ditto) - - -	-	-	-	10,000	–	–
TOTAL - - - *Rs.*				3,42,553	11	8

exclusive of the expenses of the Medical College, which are not provided for by any assignment of the Education Funds, but form an item of the general expenditure of the State.

An application for assistance towards establishing a school at Mymunsingh was submitted by a Committee of the Public Officers at that station, who had associated themselves for the purpose. It was stated that donations to the amount of 1,818 rupees had been promised, and a monthly sum of 179 rupees for the first year, and 78 rupees for subsequent years, had been subscribed, but the Government was unable to appropriate any funds in support of the undertaking. A similar application was made by the native inhabitants of Rugonathpore in Manbhoom for the establishment of a vernacular school at that place; and on the 20th July the Judge of Rajshahie forwarded a petition from some native youths at Pubna, praying that the Government would establish a school in that district; but the state of the Education Funds precluded compliance with either of these requests. The magistrate of Nuddea reported that 3,600 rupees had been collected towards the establishment of an English school at Kishnagur, and requested that as that sum was insufficient for the purpose, a special grant might be made from the Education Fund. The magistrate stated that there was already an English school at the station, conducted by a clergyman in the employ of the Church Mission Society, containing 60 or 70 pupils, which would suffer by the establishment of another; and that a majority of the subscribers had consented to a transfer of the funds to the missionary, should Government decline to interfere: under these circumstances the request was not complied with.

The want of a definite set of rules, prescribing the terms on which leave of absence would be granted to masters, and regulating their acting and travelling allowances, having been much felt, a draft of the same was laid before the Council of Education; and the rules, as approved by them, and passed by the Government on the 28th February 1844, will be found in the Appendix.

Some modification has been made in the manner of conducting Scholarship Examinations at the colleges and schools in the interior, and the award of Scholarships is now entrusted to the several local Committees, subject to the approval of Government.

On the 4th September 1843, the Council of Education were called upon to report the success which had attended the adoption of the plan recommended by the late General Committee, and sanctioned by Government on the 2d February 1842, for the preparation of vernacular class-books. In reply, the Council entered into a detailed account of their proceedings since that date, the most important of which are adverted to in their Report for 1842–43. The duty of providing for the preparation of a series of vernacular class-books has now devolved upon the Government, and measures have been taken in communication with the Government of Agra to promote this most important object. Translations into Oordoo and Hindee will, in future, be prepared under the superintendence of the Agra Government, and into Bengali, Oorya and Burmese under that of Bengal.

The Oordoo translation of Marshman's History of India, by Mr. J. Muir, alluded to at page 28 of the General Report for 1843–44, has been approved, and is now introduced as a class-book into the institutions in those districts of which that language is the vernacular.

Mr.

Mr. Marshman, on being called upon to state what progress had been made in the preparation of the English and Bengalee works which he had agreed to provide, expressed much regret that other engagements, apparently of more urgent necessity, had interfered with the accomplishment of the charge entrusted to him by the late General Committee; he had, however, been gradually collecting the materials, and would now allow as little time as possible to elapse before their completion. The translation of the History of Bengal into Bengalee is nearly finished, and the other works will be furnished in the following order—1st, the History of India; 2d, the History of England; 3d, the Wonders of Art and Nature in India. Dr. Yates has completed the Bengalee Reader which he undertook to prepare, and the book has been introduced into several of the schools under the Government. On the 11th March a circular was issued to the different institutions, authorizing the admission of boys for instruction in the vernacular language alone.

The Principals of the several Colleges were directed to inspect and report upon some of the Zillah schools, according to the following distribution:

Mr. Seddon, Principal of the Nizamut College—Patna, Bhagulpore and Bauleah.

Mr. Ireland, Principal of the Dacca College—Burrisaul, Commillah and Chittagong.

Mr. Sutherland, Principal of the Hooghly College—Midnapore.

Mr. Kerr, Principal of the Hindoo College—Jessore.

The result of the inspection of each of the above-mentioned schools will be found in the Special Reports. The other institutions, by reason of their great distance, could not be conveniently inspected.

The Council of Education, on the 30th April 1844, was composed as follows:

MEMBERS:

President, the Honourable C. H. Cameron.

The Honourable F. Millett.	Baboo Russomoy Dutt.
F. J. Halliday, Esq.	Rajah Radhakant Deb.
J. Edwardes Lyall, Esq.	F. J. Mouat, Esq., M.D., Sec.
C. C. Egerton, Esq.	

The Report of their proceedings during the year is subjoined at length:—

The Honourable W. W. Bird, Governor of Bengal.

Honourable Sir,

Our last Report contained a narrative of our proceedings for 1842-43.

2. Our present Report will comprise the matters which have occupied our attention from the 1st May 1843 to the 30th of April 1844; and consist of general introductory remarks, the Special Reports of the Hindu, Sanscrit, Medical and Hooghly Colleges, with that of the Calcutta Madrussa, and such documents, in an Appendix, as may be necessary to illustrate the state and condition of the institutions referred to during the past year.

3. The changes in the constitution of the Council, with the removal of the office to the Medical College, and alterations in the system of business referred to in paras. 4, 5, 6, 7, 8, 9, 10 and 11 of our last Report, have all been duly carried into effect.

4. During the past year we have to regret the loss, by death, of Mr. J. C. C. Sutherland, whose long and valuable services in the Education Department, combined with his profound acquirements as an Oriental scholar and intimate acquaintance with the manners, habits and prejudices of the native community, rendered him an able and efficient member of our body.

The departure for Europe of Major J. W. J. Ouseley, likewise an eminent and talented Oriental scholar, has deprived us of his services as Secretary to the Calcutta Madrussa, and Examiner of our Oriental Scholarship papers, in both of which capacities his assistance has always been of great value to us. Our Secretary has been directed to officiate in the former capacity, pending the appointment by Government of a permanent Secretary.

Mr. J. E. Lyall, Advocate-general, has been added to our body, and from his ability and advice we hope to derive much valuable aid in the discharge of our duties.

5. With reference to paras. 41, 42, 43, 44 and 45 of our last Report, respecting the advantages of affording legal instruction to the more advanced pupils of our institutions, we have the sincere gratification of reporting that such instruction has not only been given, but has been attended with the best and most satisfactory results, as we shall presently proceed to show.

Mr. J. Edwardes Lyall, Advocate-general, having offered his services to Government to deliver Lectures upon Jurisprudence in the various forms in which it is administered * in the Courts

* Extract from a Letter addressed to his Honor the Deputy Governor, by Mr. Lyall, dated 4th August 1843:

"I believe it has been for some time past the anxious wish of the Government and the Council of Education that a professional chair should be established at the Hindoo College, for the purpose of instituting a regular course of lectures on the law in the various forms on which it is administered in this country.

"I understood, however, that some obstacles had arisen to the immediate adoption of any particular plan, and I resolved, after some consideration, to volunteer such services as it might be in my power to render in furtherance of this object. I have been induced to make this offer from the interest I take in the promotion of

Appendix N.

Courts of this country, commenced his course on the 12th of October 1843, by a general introductory discourse, which was attended by his Honor the Deputy Governor of Bengal, the Council of Education, Sir Henry Seton, and a large number of gentlemen of the Civil and other services. The course was continued subsequently once a week, and attended by the pupils of the senior classes of the Hindu and Hooghly Colleges, as well as by some of the students of the College of Fort William.

The Deputy Governor having entrusted to the judgment and intimate knowledge of the subject possessed by the Advocate-general the entire arrangement of a plan of instruction, practical in its nature, and suited to the attainments of the pupils as well as the circumstances of the country to which their knowledge is hereafter to be applied, that gentleman forwarded to us, on the 27th of March 1844, the following Report upon his first course of lectures, which we are anxious to present without curtailment, as a document of much interest upon a subject of considerable importance :—

" On the 12th of October 1843 these lectures were commenced, and they have been continued in a regular course until February last.

" The students of the Hindu and Hooghly Colleges assembled at the College of Fort William every Saturday at 11 A. M., and the lectures generally occupied from one to two hours in the delivery.

" Although the object was from the first to render them as practical as possible, it was absolutely necessary, before entering on a detailed consideration of any particular branch of the subject, to begin with some outline of the Law of Nature and Nations, of the general history of Jurisprudence, and of the different systems prevailing in British India.

" After a few mornings had been devoted to this introductory view, the subsequent lectures were mainly concerned with the English law of personal property, and more especially with that part of it relating to Commerce and Navigation. A knowledge of this branch was well calculated to attract the attention of the native students, as it is not only most interesting in itself, but exercises a powerful influence over the pursuits of the native community in Calcutta.

" A connected view of the Mercantile Law, which is derived from so many sources, and by which property is so variously affected, naturally embraced rather a wide field of investigation, including the leading principles of the Law of Partnership, of Principal and Agent of Shipping and Insurance, as well as the law relating to negociable instruments and other contracts, which the custom and convenience of merchants has rendered familiar to the tribunals of most civilized nations.

" In England it is deemed the best plan to commence a legal education with the study of the law of real property; but in India it appeared to me that this order should be inverted, at all events with regard to the *English* law of real property, which is peculiarly local in its character, and based on reasons which can only be deduced from a close research into the early history of the country. The commercial law is, on the contrary, for the most part, founded on reasons of utility, which are more readily perceived and appreciated by the mind; and it may also be said that, so far from being of merely local influence, its principles are generally recognized among all nations.

" The punctual attendance of the students at the lectures, their manifest attention, and the interest they appeared to take in them, has afforded me the greatest satisfaction, and led me to believe that, notwithstanding the novelty and difficulty of the subject, and the want of a proper supply of books, they would be found, at the termination of the course, to have made as much progress as could have been anticipated under the circumstances.

" On the 20th and 21st of February last, an examination took place, and the result has fully answered these expectations. The papers were, at my request, submitted by the Council of Education to Sir Henry Seton, who kindly favoured them with his opinion of the knowledge and ability displayed by the students who had undergone examination.

" The three following students of each College were selected as having acquitted themselves with the greatest credit :—

HINDU COLLEGE.

Isserchunder Mitter; Anundkissen Bose; Jogeschunder Ghose.

HOOGHLY COLLEGE.

Nowrutton Mullick; Hurrymohun Chatterjee; Gooroo Churn Doss.

" The most distinguished was Isserchunder Mitter, to whom the Council of Education propose to award a gold medal. Several other students appear to me deserving of great praise, and the examination generally has fully satisfied me with the success of this experiment;

---

of a sound and systematic education among the natives of this country, and from my earnest desire, during my residence in India, to devote to the public service all the time and attention I can bestow, consistently with my official and professional duties. It has been a great gratification to me to find this offer has been welcomed by yourself and by others in the spirit in which I intended to make it, and hoped it might be considered. It only remains for me to express my readiness to enter upon a course of lectures with all convenient expedition, and to request that I may be made acquainted with any views the Government may entertain in connexion with this subject, as I cannot but feel anxious on every account to see the proposed objects carried out in the most efficient manner."

ment; and I feel persuaded that the students of the Hindu and Hooghly Colleges only require due encouragement, to attain hereafter to a very considerable proficiency in these studies.

"It was the express wish of the Government that the students of Fort William College should also attend the lectures, and, considering the necessity of some acquaintance with law to those members of the Civil service whose principal duties are of a legal and judicial character, I could not hesitate to further an object of such paramount importance by any means in my power. As, however, the attendance was at my request made *optional*, and as the students of Fort William have only a limited time allowed them for those studies which are *obligatory*, few, if any, could reasonably have been expected to attend. A very strong sense of its importance could alone induce them to undertake so difficult a pursuit, in addition to their other labours. Messrs. Cust and Saunders have, however, attended regularly, as well as Messrs. Mactier and Strachey, during the time they were in Calcutta. With reference, however, to the wishes of the Government, so strongly expressed on this point, I submit that a knowledge of law being admitted to be of such consequence to a large portion of the Civil servants, it is for the Government to consider whether more decided measures should not be entertained, with a view to the continuance here of those legal studies which are so properly commenced at Hayleybury College.

"Many other persons have expressed a desire at different times to be present at the lectures, but it has been thought prudent to confine them entirely to the students, in order that their benefit might be alone regarded, both as to the selection of the matter, and the best method of treating it; I have not, therefore, allowed myself to be diverted from the original purpose of the lectures by any desire to make them popular to other persons, or by any object of an incompatible description.

"What the students chiefly require, is a good Law Library for reference, and adequate text books for their private use; and, from the well-known liberality of many leading members of the native community, I should hope these are wants which will not long continue to be felt. I mention the *native* community, because it is on their account alone that these lectures have been instituted; and, judging from the conversation I have had with several of them, there is no reason to doubt their cordial assistance and co-operation in this undertaking. They seem aware of the great value and importance of such pursuits to the rising generation, and to feel that they are deserving of encouragement, not merely as an intellectual exercise and accomplishment, but as opening a new and profitable field for their energies and abilities. It cannot, indeed, be objected to legal studies, that they have no other tendency than to puff up those who follow them with ridiculous aspirations, or exaggerated notions of their own superiority; in my opinion, such an objection never can be with justice alleged against any well-directed system of education, which, although it may have nothing for its object beyond the improvement of the mind, is nevertheless of inestimable value. The acquisition of knowlege, for its own sake, is a positive good of the most unequivocal description. That kind of self-respect, which has been called the main-spring of all virtue, it may engender; but it must be a strangely-perverted system, indeed, which should produce only vain philosophers, discontented politicians, and conceited men of letters. But even if this objection were tenable in some cases, it is wholly inapplicable here. Jurisprudence is a study which calls forth the highest powers of the mind, the judgment and the moral sense, as well as the memory and inventive faculties; it is, moreover, of great practical utility. There is no reason why it should not be pursued as a profession by the native community with the same advantage as the science of medicine, which has proved in every respect so great a blessing to this country. They are variously employed, as Deputy Collectors, Moonsiffs, Sudder Ameens, Pundits and Vakeels, in the Native Courts, and could not fail to execute their functions more efficiently, if they had some acquaintance with the principles of law. They might also fairly expect to participate in the practice of the Supreme Court itself, which is quite as frequently employed in adjudicating on their rights and properties, as on those of any other class of Her Majesty's subjects."

At the request of Mr. Lyall, the Honourable Sir H. Seaton, one of the Judges of the Supreme Court, kindly undertook to examine the answers of the candidates as mentioned above, and reported to us, that "the result of the examination, particularly with reference to the novelty of the subject, and the necessarily limited means possessed by the students of acquiring information respecting it, was highly creditable to them, and that the examination of *Isserchunder Mitter*, of the Hindu College, appeared to be of the greatest merit."

In consequence of the above, a gold medal has been awarded to Isserchunder Mitter, and a certificate of creditable proficiency to Nowrutton Mullick, of the College of Mahomed Mohsin, at Hooghly.

The lectures are now delivered at the Hindu College, and we have already brought to your notice our opinion respecting the attendance of the students of the College of Fort William, which we respectfully deemed likely to be attended with great advantage to those gentlemen, as nothing is more absolutely necessary for the proper and efficient administration of justice to the natives of this country than an extended knowledge of the general principles of jurisprudence, with their special applications to the regulations, and the Acts of the Supreme Government of India, as well as the Hindu and Mohamudan laws.

The law examination questions, and the answers of Isserchunder Mitter, to whom the Gold Medal was awarded, will be found in Appendix (A.)

Scholarship Examinations.

6. In August 1843, our Secretary was directed to draw up a special report respecting the system of conducting and reporting upon examinations which had obtained up to that time, as

Appendix N.

as the diminished number of the Council rendered it inconvenient for the members of that body to devote the amount of time required, for the due and efficient discharge of one of the most important duties connected with education.

The following extract from the report referred to will exhibit the changes proposed, which were approved by Government, and carried into effect.

" During the early years of the existence of the late General Committee of Public Instruction, the duty of conducting the public examinations of the schools and colleges under the immediate control and superintendence of that body, devolved upon the Secretary, and the results were detailed in special reports furnished by that officer. This continued in force until July 1856, when Mr. J. C. C. Sutherland, the Secretary for the time being, proposed a change in the system, from the increasing and heavy amount of his duties preventing his performing that of Examiner with the degree of efficiency required. He submitted two propositions to the Committee, that a paid examiner should be appointed, or that the duty should be distributed among the members composing the Committee. The latter plan was adopted and approved by Messrs. T. B. Macaulay, Trevelyan, Young, Cameron, Shakspear, Sir Ed. Ryan, Sir Benjamin Malkin, and Captain R. J. H. Birch.

" The only modification since introduced has been in the preparation of written questions for scholarship examinations, which are transmitted to every college to be opened and answered on a fixed day, in order to prevent the possibility of intercommunication or collusion.

" The Council now beg to propose that the examinations for Junior Scholarships shall be conducted, and the papers entirely examined and reported on by Messrs. Sutherland and Kerr, Principals of the College of Mahomed Mohsin and the Hindu College; and that, while the students at the Hindu and Sanscrit Colleges, as well as the Calcutta Madrussa, are answering the questions, a member of the Council shall assist with his presence, the duty devolving upon the members in rotation; and that the same duty shall be performed at the Hooghly College by the Secretary to the Council.

" With respect to the Senior Scholarship students, the Council determined that the papers should be examined and classified by Messrs. Sutherland and Kerr, and the results reported to the Council, and that they should, in addition, select the most advanced and proficient candidates for further examination before the Council, specially convened for that purpose. That, with a view to determine the amount of ready information possessed by each of the superior and selected pupils, a fixed number of *vivâ voce* questions should be asked upon the subjects of the written examinations, and replied to by each pupil separately; the results being duly registered, for the purpose of enabling the Council to determine to whom the Scholarships should be awarded.

" The general examination of the classes in the English departments, and the special examinations of holders of Scholarships to test that they have made the reasonable progress required to entitle them to retain the same, are to be conducted by the appointed Examiners, and the results reported to the Council."

Scholarships.

7. In other respects the examination for Scholarships was conducted upon the plan mentioned in para. 74 of the Report for 1840-41 and 1841-42, with the exception of the questions being printed, with every precaution to prevent their publicity, instead of being lithographed in the Secretary's office, as obtained upon the occasion referred to.

The questions will be found in Appendix (B.), and were drawn up by the following gentlemen, some of them not connected with the Council, who kindly undertook the task at their request.

SENIOR SCHOLARSHIPS.

Literature - - - - -	The Honourable C. H. Cameron.
History - - - - -	The Honourable Sir H. Seton.
Mathematics - - - -	Rev. J. M'Queen.
Natural Philosophy - - -	Dr. Mouat.

JUNIOR SCHOLARSHIPS.

Grammar - - - - -	The Honourable F. Millett.
History - - - - -	Dr. Mouat.
Geography - - - - -	Ditto.
Oriental Translations - - -	J. C. C. Sutherland.

ORIENTAL DEPARTMENTS.

Major J. W. J. Ouseley; Captain G. T. Mershall; J. C. C. Sutherland, Esq.

Special Scholarship Examination.

8. The special examination of selected candidates was held in the Hindu College on Friday the 22d of December, by the Honourable President, the Honourable F. Millett, and Dr. Mouat, and of this as well as the general results of the other scholarship ordeals, the details will be found in the special report of each college. We will only observe here, that there was a very satisfactory agreement between the results of the *vivâ voce* and of the written examinations.

9. With

9. With respect to the preparation of vernacular class-books, no steps have been taken by us since the publication of our last annual Report, as the matter has been removed from our control and superintendence, by your Honor, and transferred to the Government of Bengal. Vernacular Class-books.

10. We have received private information from the Right honourable Sir Edward Ryan, that the apparatus referred to in para. 30 of our last Report will be selected by himself, in communication with Sir John Herschell and Professor Babbage, and transmitted for the use o our colleges with the least possible delay. Apparatus.

11. The building adjoining the Hindu College, designed for a Normal School, is nearly completed, but we regret that we have not yet been able to furnish the scheme referred to in para. 23 of our last report, quoted in the margin * for readier reference. Normal School.

Our Secretary is now engaged in drawing up a plan upon the subject; but much inconvenience has been experienced from the absence of the published European works of reference mentioned in para. 77 of the same Report; viz.

Reports of the Select Committee of the House of Commons on the state of Education in England and Wales, from 1834 to 1838:

Cousin's Report to the French Government on Education in Prussia.
Ditto ditto in Holland.
Hudson's Account of Dutch and German Schools.
Quarterly Journal of Education.

12. With the Principals of the College of Mahomed Mohsin and the Hindu College we have every reason to be satisfied, and have much pleasure in recording our high sense of the valuable services of Messrs. Sutherland and Kerr, whose ability and zeal in the discharge of their responsible duties and eminent acquirements, have been of continued service to the institutions under their control and management. Conduct of Principals, &c.

From the Hindu College management, the Council of the Medical College and the Secretary to the Mudrissa, we continue to receive every assistance in the discharge of our duties; and during our periodical, as well as unexpected visitations, the state of those Institutions, with the exception of the English department of the Calcutta Madrussa, has been found to be generally satisfactory, and reflecting much credit upon the officers immediately in charge. All details respecting each of them will be found in their special reports.

13. The books referred to in para. 78 of our last Report, have been forwarded to His Royal Highness the Prince Governor of Azerbeejan, through the Government of India. For their selection we were indebted to the kindness of our late colleague Mr. J. C. C. Sutherland, Major J. W. J. Ouseley, and Captain G. T. Marshall. Prince Governor of Azerbeejan.

14. In para. 79 of our last Report, it was mentioned that certain Arabic works printed at Cairo, were shortly expected for the use of the Oriental Colleges under our control. These reached us in July last, and consisted of the following works: Books from Egypt.

Pathology, by Mahomed Herawee. Treatise on Descriptive Geometry, by Mahomed Bagumi. Geography, by Leich Ruffeah Bedmoe. Biography of Celebrated Philosophers. Physio, Abrégé de l'Histoire Ancienne, Physical Geography, Traité d'Agriculture, Tables des Logarithmes, Geométrie de Legendre, Legigne de Darmarsais, Hygiene, Algebra.

The late Mr. Sutherland undertook to examine and report upon them for our information and guidance; but his death having prevented the execution of this design, the task has been kindly undertaken by Dr. Aloys Sprenger, an Arabic scholar of some repute in Europe, who has recently arrived in this country in the medical service of the Honourable East India Company.

15. Mr. Boutros, Principal of the Delhie College, having compiled from the works of Bentham and Dumont, an elementary treatise on the Principles of Legislation, forwarded it to us, for introduction as a class-book into our colleges, should it be approved of. It was accordingly carefully examined by the Honourable Mr. Cameron, who recommended it for the purpose, and copies have been supplied for the use of the senior classes in the Hindu and Hooghly Colleges, and English Department of the Madrussa. Boutros' Principles of Legislation.

16. In January last the Government directed us to take into our consideration, and report our opinion as to whether any objections existed to such a modification of the present system, as would allow senior scholars in the Government Institutions to hold their Scholarships simultaneously with other employment, subject to the prescribed annual examination. Employment of Scholarship Students.

The following extract from the Government letter exhibits the reasons assigned for, as well as the cause of the reference:

" It is not clear that any precise orders on this subject have ever been passed either by the

---

* "We are not at present, however, in possession of sufficiently detailed and specific information as to the exact method in which it would be most advisable to organize and conduct a Normal School of the nature and for the objects required; but as the subject is one of great interest and importance, it shall receive our earliest and best attention, when furnished with the necessary documents from Europe regarding the systems of primary instruction adopted in Prussia and Switzerland, with the modification of them that has been more recently introduced and followed in England. By means of these, we hope to be able to suggest a plan especially adapted to the peculiar state and wants of education in this country."

Appendix N.

the Government or the late General Committee of Public Instruction; and though the acceptance of employment has been commonly held to vacate a scholarship, yet the expediency of this practice in regard to senior scholarships appears to his Honor deserving of careful deliberation, and whatever be the result arrived at, it may be at all events advisable to lay down a definite rule for the future."

"By the rules in force Senior Scholarships are tenable for six years, subject to an annual examination, for the purpose of testing whether the incumbents have or have not made during the preceding year a reasonal progress in their studies. What the requisite degree of comparative proficiency may be, has never been, and perhaps could not easily be defined, and is properly left to the discretion of the examiners; but it may be a subject of reasonable question how far it is advantageous to the scholar or to the public, that he should be obliged to acquire that proficiency by a constant attendance at the school or college, rather than by a partial attendance, or even by prosecuting his studies whenever it may be most convenient for him to do so.

"So long as a senior scholar is enabled to prove at the annual examination that his studies have not been neglected, and that he has made during the year sufficient progress to enable him to retain his scholarship, it would appear to be of at least equal advantage, that the rest of his time should be devoted to active employment without, rather than to inaction within, the walls of the college; and if he fails to evince the necessary progress, the argument would still more forcibly apply, for the rules prescribe no intermediate test; and as they contain nothing to prevent a scholar from spending a whole year after the examination in doing nothing, why, it might be asked, should they be held to prevent him from spending the same interval in useful and profitable pursuits? The result at the ensuing examination would probably not be less favourable in the latter case.

"It frequently happens, as the Council must be aware, that the junior masters of the Government schools are obliged, by sickness or other causes, to be temporarily absent on leave from their duties. Their places could on these occasions be most readily and fitly supplied from among the most successful students of the colleges, who would, while so employed, be acquiring experience most useful to them and to the public in the profession of teaching, to which they are, in many cases, eventually to belong. But no scholar will give up a stipend which he knows he can, with ordinary exertion, retain for a certain number of years, for a salary of slightly greater amount, which in all probability he will not be able to retain for as many months. It is, therefore, necessary to look to an inferior class of students for filling up temporary vacancies, as well as those permanent teacherships, of which the salaries are not higher than the stipends of senior scholars.

"A case of this description has very recently occurred, and has given rise to the present reference."

We reported, that as Scholarships were instituted for the express purpose of enabling students to devote themselves entirely to literary pursuits, and thereby attaining a higher standard of acquirement than they could or would otherwise do, it was feared that the application of scholars to other subjects would tend in a great measure to defeat the object for which their Scholarships were bestowed. At the same time we were of opinion, that the rule might be relaxed without injury, in the case of Scholarship holders performing the duties of junior masters in the institutions to which they belonged; the more especially as these would always be only acting appointments, and for a limited period. In all other respects, it was deemed desirable to adhere strictly to the regulations now in force.

Hooghly College Visitation.

17. In August our Secretary was directed specially to visit and report upon the state of the College of Mahomed Mohsin at Hooghly, and its branch institution. An abstract of the Visitor's remarks will be found in the Special Report of the college to which they refer. In consequence of the state in which the Oriental Department was found, it was deemed advisable to introduce a plan for greater regularity and duration of attendance, as well as a graduated system of study. Upon the recommendation of the head Mouluvees, the following scheme was adopted experimentally by the Council, and the Principal of the college has been directed to forward a Special Report of the results of its introduction, when it shall have been in force a sufficient length of time to enable him to judge of its effects.

Specification of Books for the classes in regular gradation.

1st Grade, Soonnee Law.

Hidayah, Touzeeh, Tulmeeh, Moosullum and Dair.

1st Grade, Shia Law.

Mafateeh Shurhi Loom Sharaya, Zubdatool-Usool Maalunooloosool.

Books.

1st Grade, common to both Soonnee and Shia Head Mouluvees.

Sudea, Shumsbazgah, Shurah Chughuminee, Mootnubbee, Qazee Moobaruck, Mootoul, Hindoollah, Tareekh Tymooree, Mybizee Qoothee, Zahidya.

2nd Grade, Books common to two Mouluvees.

Ashbah, Soolum, Mookhtasaremanee Qootbee Narool Anwar, Sharh Viqaya Tuhreer, Ooqlidis, Kholasatoolhisab, Tymooree Traez.

Books

Appendix N.

Books to be taught by the two Mouluvees of the 3d Grade.

Qualuqool Shurhi, Tuhzeeb, Shurhi, Waqaya Nooroolanwar, Nafatoolyaman, Nimut Khan Ali, Zoohooree, Qusayied, Oarfier.

Books to be taught by the four Mouluvees of the 4th Grade.

Ajaeb ul oojab, Mirzan, Munteg, Shurah Moolla, Hidayetul noho, Hafiqa Toosool Akbary, Nufhutool yaman, Bidaya, Clami Abassee, Hydayet ul Suruf, Akhowan ul Suffa Allamee, Asool Joomool, Tutimma Shurh Imal, Anwar Soheilee.

Books to be taught by the three Assistant Teachers.

Muzan, Moonshaub, Tusrief, Kholosutool-towareekh, Dastoorool, Sikunder Namah, Yewsufzelukha, Ghulistan, Boastan, Akhlay Mohsinee, Roushun Ali Nami Hag Pundnamah. The Alphabet.

Second visitation in April.

18. In April last a second visitation took place, partly in consequence of a riot which had occurred in the Oriental Department, when the Council directed the following address to be read to the students in Hindoostanee, for the purpose of expelling those who were mentioned, and deterring others from banding together to interrupt the harmony and discipline of the institution. Dr. Mouat reported that he assembled the Mouluvees and scholars, and thus addressed them :—

" The Council of Education have heard with much regret and unqualified disapprobation, that a disgraceful riot has occurred in the Oriental Department of this college, produced by direct and wilful disobedience of their orders, on the part of certain evil-disposed and unworthy students. It appears from the ample evidence which has been afforded to the Council, that several students attempted to pass out of the college gates before the proper time for doing so had arrived, and on being prevented by the Durwan, they afterwards united with others in considerable numbers, and assaulted the man in a cowardly, unmanly, and highly insubordinate manner, being neither checked by the active remonstrances of Mouluvee Akber Sha, nor the passive presence of the other Mouluvees, for whose position no proper respect or deference was exhibited.

" The Council cannot deprecate in too strong terms such improper proceedings, and, to show their firm determination to check and crush all insubordination and disobedience of their orders, have authorized me publicly to expel those who have been convicted of taking part in this transaction; viz.

Ghoolam Mahboob,	Syud Aman Ullah,
Faizelut Hossen,	Mahomed Hossein Kermani,
Athar Ali,	Ahmedhi,
Syud Abdoollah,	Hyder Alee,
Sheik Abdoollah,	

as utterly unworthy to remain longer within the walls of this college, which they would disgrace by their presence. A similar punishment will be hereafter inflicted upon any others who may be convicted of being implicated in this, or any similar riotous and unscholar-like proceeding. To Mouluvee Akber Sha I am directed by the Council to return their best thanks, and to express their high approbation of his proper and spirited interposition in favour of the Durwan, who was illegally assaulted in the faithful discharge of the duties entrusted to him. With respect to Meer Mohomed and the remaining Mouluvees, the Council regret that they cannot approve of their conduct upon the occasion, in having passively witnessed so discreditable a proceeding, without exerting at once their authority in repressing it, and assisting Mouluvee Akber Sha. The duty of the teachers in every institution, is not only to instruct the classes entrusted to their care, but to exercise a moral control over the pupils, and assist the heads of the establishment in maintaining strict order and discipline. The Council trust they will never again have to complain of any hesitation or want of proper spirit, in the due and efficient discharge of *all* their duties on the part of the Mouluvees in this Madrussa.

" In conclusion, I am ordered by the Council distinctly to declare, that they will never hesitate to punish every dereliction from duty, and support the authority of the Mouluvees and Principal in maintaining good order and discipline, and that they will use every means in their power to procure the punishment of all who are found to encourage the students of this Madrussa in resisting their authority and control."

New Scholarship Regulations.

19. The Scholarship rules heretofore in operation, and contained in pp. 206 to 211 of the Report of the late General Committee of Public Instruction for 1839–40, having been found in many respects unsuited to the present state of our institutions, and generally too indefinite, we have drawn up, in communication with Mr. Beadon, Under Secretary to the Government of Bengal, and Messrs. Sutherland, Ireland and Kerr, a complete and new code of regulations upon the subject, applicable to the Mofussil institutions, as well as to those under our immediate control, which is at present under consideration, and will be submitted at an early period for your Honor's approval. Our best attention has been directed to the framing of such rules as shall provide against many of the difficulties inseparable from every system of examination, as well as raise gradually the standard of knowledge acquired by the pupils in our colleges.

In connexion with this subject, we directed the Principals of our colleges to introduce into their senior classes the systematic writing of themes and essays as a distinct branch of

Appendix N.

study for all pupils who are candidates for senior scholarships, upon the following plan; viz. that a fixed period for writing and presenting essays be adopted, so as to interfere as little as possible with the other studies of the students, that the subjects selected be such as will tend to exercise the mind of the students in reasoning generally, as well as enable them to acquire a pure style of composition, and that a few of the best essays be occasionally forwarded to the Council for their perusal, and to enable them to judge of the degree of attention bestowed upon the subject, as well as the progress of the pupils. The themes are intended to be prepared at their own houses by the students, with free reference to all acces sible authorities, so that when called upon to compose an essay in the Scholarship examination, they may be prepared to do so, with a knowledge of the best mode of treating any subject generally, with order, method and perspicuity.

Vernacular Studies.

20. Our attention has been specially directed during the past year to the state of vernacular studies in our schools, particularly as respects the causes of the decline of the Patshala. These were found to arise from the daily decreasing demand for vernacular information in Calcutta and its vicinity, the raising of the fees for studying in the Patshala, and the withholding of admissions to the Hindoo College at a more advanced age than our rules permit of, to the most proficient pupils of the Bengalee school. With a view to obviate some of these difficulties, and at the same time give the greatest possible amount of encouragement to vernacular studies consistent with the present general system of education pursued in our institutions, we called for reports from the Hindoo College management, and the Principal of the College of Mahomed Mohsin.

The primary objects contemplated in the establishment of the Patshala were to "provide a system of national education, and to instruct Hindoo youths in literature, and in the sciences of India and of Europe, through the medium of the Bengalee language." To carry out these objects, the school was placed under the control and direction of the Hindoo College management. When the school began to decline, with a view to raise its importance in the estimation of the native community, an application was addressed by the management to the Council of Education to relax the 37th rule (quoted in the margin * for readier reference), but the Council would not sancion the proposal, as it was never contemplated that the Patshala should form a stepping-stone to the college, with exclusive privileges contrary to general rules; besides which, the very different designs of the two institutions rendered such a proceeding incompatible with the professed objects of either.

The management reiterated their proposal, on the grounds that the system of vernacular tuition pursued in the Patshala required at least five years to make tolerable progress; *that no native of Calcutta would consent to give his children Vernacular to the detriment of English education*; that under the operation of the 37th rule, a boy educated in the Patshala, allowing time to make reasonable progress, was not admissible to any of the Government Englsh schools; that the middle and lower classes of native society were hardly sensible of the importance of a superior system of vernacular education at a higher rate than that charged in the indigenous village schools, and that consequently, unless specific inducements were held out, they would not send their children to the Patshala. The inducement proposed, was the modification of the rule above quoted, substituting ten years for eight, and the bestowal of five free admissions to the Hindoo College as prizes to the most successful students. Unless this were done, it was reported that the institution would cease to exist.

Our opinions upon the matter remained unchanged; but, to encourage the acquisition of a good vernacular education, we called for information as to the actual amount of vernacular knwledge now generally possessed by candidates for admission to the English departments of the Hindoo and Hooghly Colleges, for the purpose of elevating, if necessary, the standard of Bengalee acquirement, at the limitations of age at which applicants are now admitted, in conformity with our regulations. Our late colleague, Mr. J. C. C. Sutherland, together with Baboo Prosoono Coomar Tagore, reported as follows:—

"In pursuance of the resolutions of the managing Committee, we attended at the college to investigate the attainments of the younger elèves of the institution in their vernacular tongue.

"We examined six boys of the lower school, all of whom, except one, had been recently admitted, and with the exception of that one, their ages are those of seven or eight years. The age of the other boy alluded to is eight years, and he belonged to the 1st division of the 4th class.

"We also examined three pupils of the Patshala, the age of each of whom is eight years; some of them had been two years attached to the institution.

"The attainments of the examined boys of the Hindoo College in Bengalee were very indifferent. The younger read with much difficulty passages from Æsop's Fables in Bengalee, composed in an easy style. The lad aged 12 years was also an indifferent Bengalee scholar. On the other hand, the examined boys of the Patshala read with fluency and explained with accuracy, and appeared to be well grounded in grammar as far as they had read.

"It thus appears that the Bengalee instructions received by children in the houses of their fathers is very limited and indifferent.

"We are of opinion also, that the system of Bengalee instruction in the Hindoo College is imperfect. The teachers complain of want of class-books, a complaint which ought to have been before made and remedied.

"We

* No boy, whose age exceeds eight years, shall be admitted, unless he can read correctly, and with a good pronunciation, the Second Number of the English Reader of the School-book Society.

"We recommend that, in the junior department, the time devoted to writing and reading Bengalee be increased.

"With the exception of a Bengalee Dictionary, we believe class-books can be procured, and it only wants the encouragement of the Council of Education to supply the want of a dictionary. We understand that such a work has been compiled by Gopal-loll Mittre, and that competent native judges have approved of it.

"We also recommend that the Bengalee teachers whose classes are ill taught, after warning, be removed. The diligent teacher may be encouraged by increase of salary.

"We recommend that no candidate, whose age is that of eight years or more, be admitted in the college unless he can fluently read the Nithi Kotha or Æsop's Fables, and write from a copy."

This report was not adopted by us, because the standard already fixed by the rules of the Hindoo College is higher than that recommended. We, however, increased the time allowed for studying Bengalee, directed the necessary text-books to be supplied, and a more strict surveillance to be exercised over the Pundits, in order that any found guilty of inattention or neglect of duty should be at once dismissed. In addition to this, to compel our pupils not only to keep up their Bengalee studies, but to advance to a higher stage than they have yet attained, we have in our new rules determined that every candidate for a Senior Scholarship shall write an essay in Bengalee, upon some subject which will oblige him to convey European information through a vernacular medium. These measures will, we trust, prove adequate to arrest the growing neglect in this city of vernacular studies.

In the college of Mohamed Mohsin, the state of the Bengalee classes was found to be perfectly satisfactory, and no change of standard required.

Calcutta Madrussa.

21. In the English department of the Calcutta Madrussa we have, under the orders of Government, effected several important changes, the details of which will be found in the special report of that institution.

The dismissal of Mr. G. W. Bagley, the late Second Master, for inefficiency and gross neglect of duty, together with the other means adopted for stimulating the Mohamedan pupils to the acquisition of a sound English education, will, it is hoped, meet with a greater degree of success than we have heretofore succeeded in obtaining. We have not yet been able to overcome the prejudices of the higher classes of Mussulmans to European knowledge, the causes of their opposition to which are too well known to need repetition here. One of the chief drawbacks to their entering our English class, is the rule which precludes their admission after the age of eight years, unless they possess a certain amount of information, which none of them acquire at that early period. The children of the higher classes of Moslems seldom leave the parental roof before the age of 10 years, and their parents are unwilling to allow them, in public institutions, to associate in the same classes with those of inferior rank. These circumstances have been represented to us by Hafiz Ahmed Kubeer, and their accuracy is coincided in by the other Mouluvees of the Madrussa. We shall, therefore, direct our best attention to the subject upon the appointment of a permanent successor to Major Ouseley.

Rules for leave, &c.

22. A new code of regulations for leave of absence, and travelling and acting allowances to Principals and others employed in the education service, have been forwarded by Government to us, and adopted in the institutions under our charge.

Messrs. R. N. Cust and Seton Karr.

23. During the past year, Messrs. R. N. Cust and Seton Karr, of the Bengal Civil Service, presented certain sums of money to be bestowed as prizes to the students of the Sanscrit and Hindoo Colleges, in the manner detailed in the special reports of those institutions. Our best thanks were returned to those gentlemen for their liberal encouragement of education, and we were directed in addition to communicate to them the satisfaction with which your Honor witnessed, on the part of two of the most distinguished students in the College of Fort William, a disposition to advance the cause of native education, which reflected the highest credit on themselves, and afforded the most gratifying evidence that their minds were already imbued with a just sense of the obligation imposed upon them, of promoting to the utmost of their power the happiness and welfare of the people.

Having thus concluded our general introductory remarks, we proceed to lay before your Honor the Special Reports of the various institutions under our management, arranged as on previous occasions, and exhibiting an abstract of the proceedings of the year.

---

24. HINDOO COLLEGE.—28th Year.

Managing Committee on the 30th April 1844.

The Honourable C. H. Cameron - - -	President.
Maharaja Mahatab Chunder, Bahadoor -	Member and Hereditary Governor.
Baboo Prosonno Coomar Tagore - - -	Ditto - - ditto.
The Honourable F. Millett - - - -	Member.
F. J. Mouat, Esq. - - - - -	Ditto.
Baboo Radhamadub Banerjee - - -	Ditto.
Rajah Radhakant Behadoor - - -	Ditto.
Baboo Ram Comul Sen - - - -	Ditto.
„ Sree Kissen Singh - - - -	Ditto.
„ Dwarkanath Tagore - - -	Ditto.
„ Russomoy Dutt - - - -	Ditto and Secretary.

Appendix N.

Establishment on the 30th April 1844.

Mr. J. Kerr, M.A.	Principal.
Mr. V. L. Rees	Professor of Mathematics.
Mr. J. Rowe	Professor of Surveying.

Senior Department.

Mr. G. Lewis (Mr. Halford acting)	Head Master.
Mr. R. H. Halford (Mr. Brennan acting)	2d ditto.
Mr. R. Hand, jun.	3d ditto.
Baboo Ram Chunder Mitter	4th ditto.
Pitumber Bhuttacharjea	1st Pundit.
Ramnarayen ditto	2d ditto.

Junior Department.

Mr. R. Jones	Head Master.
Mr. T. Sturgeon	2d ditto.
Baboo Iswer Chunder Saha	3d ditto.
„ Ram Tonoo Lahory	4th ditto.
„ Horo Chunder Dutt	5th ditto.
„ Gopee Kissen Mitter	6th ditto.
„ Bissonath Sing	7th ditto.
„ Coylas Chunder Bose	8th ditto.
Mr. A. Guise	9th ditto.
Brij Joy Gopal Set	10th ditto.
„ Sreenath Bose	11th ditto.
„ Horo Sunker Doss	12th ditto.
Juggomohun Bhattacharjea	1st Pundit.
Callydoss Bhattacharjea	2d ditto.
Gouri Churn ditto	3d ditto.
Luckhinarayen ditto	4th ditto.
Bacharam Goopto	5th ditto.

Establishment of the Patshala on the 30th April 1844.

Baboo Khetromohun Dutt	Superintendent.
Rommanath Surmono	1st Teacher.
Horonath Nyarutton	2d ditto.
Nemy Churn Dey	3d ditto.
Bissonath Goopto	4th ditto.
Soojokanth Surmono	5th ditto.
Treporaro Goopto	6th ditto.
Benymadub Dass	7th ditto.

Establishment of the School Society's School, on the 30th April 1844.

Baboo Radamadub Dey	Head Master.
„ Greesh Chunder Dey	2d ditto.
„ Saroda Persad Biswas	3d ditto.
„ Tarac Chundro Ghose	4th ditto.
„ Benylall Mittro	5th ditto.
„ Mudhusudon Mullic	6th ditto.
„ Sreenath Ghose	7th ditto.
„ Brejolall Mittro	8th ditto.
„ Khetro Chunder Sicdar	9th ditto.
„ Radhicapersad Goopto	10th ditto.
„ Sreenath Dutt	11th ditto.
„ Muttellall Mittro	12th ditto.
„ Oma Churn Banerjea	13th ditto.
„ Khetro Chundro Dhara	14th ditto.
„ Gopal Chundro Ghose	Supernumerary Master.
„ Gopal Chunder Ghose	Librarian.

25. Since the publication of the last Annual Report, the following changes have taken place in the instructive establishment of the College; viz.

Captain D. L. Richardson, the Principal, resigned on the 19th April 1843, and has proceeded to Europe.

Mr. J. Kerr, M.A., the late Head Master of the Senior Department, was promoted to the situation of the Principal on the same date.

Mr.

Mr. G. Lewis, late Head Master of the Allahabad School, was appointed Head Master of he Senior Department on the 1st September last.

Mr. E. Lodge, the Professor of Political Economy, having been appointed Principal of the Agra College, his place in this institution remains vacant, and with the last-mentioned exception, the instructive establishment is complete and efficient.

26. The construction of the two new buildings, or lecture rooms, is in a state of forwardness.

		Co.'s Rs.
The estimate of the cost sanctioned by Government amounts to		19,597 15 10
Funds on hand, and advance to the Civil Architect, amount to -		18,700 14 10
Unprovided for - - - *Co.'s Rs.*		897 1 -
Exclusive of the additional estimates for erecting two covered passages for easier communication between the old and the new buildings - *Co.'s Rs.*	491 - 8	
And for digging the foundation deeper, in consequence of the very bad ground on the eastern range of the buildings - - - - - -	65 - -	
		556 - 8
TOTAL unprovided for - - - *Co.'s Rs.*		1,453 1 8

27. The report of the Principal as to the regularity, cleanliness and general conduct of the students of the Senior Department, is as follows:—

"The boys in general behave well. In the book kept for the purpose of recording serious instances of misconduct, only 10 names have been entered during the year; and of these, the greater part are entered for faults arising more from thoughtlessness than deliberate insubordination, or wilful neglect of duty. Some of the cases occurred during the absence of the Head Master. It rarely happens, as far as I have observed, that the students, when in the class-room, under the eye of their teacher, are otherwise than most obedient and attentive."

28. In the Junior Department the Head Master reports, "The boys are in general clean, and neatly attired. The general conduct of the students during the past year has been very good."

It may be observed, that no decrease has taken place in the annual amount of collection for tuition; on the contrary, the present year has a slight advantage over the past; the amount realized being in 1842–43, *Rs.* 27,354. 13. 9.; and in 1843–44, *Rs.* 28,872. 8. 6.

In all the classes the interrogative system is followed. In no other way, the Principal thinks, can the attention of the students, more particularly of the younger classes, be effectually kept alive day after day, or so much knowledge be acquired in an equally short time. It is not, however, followed without deviation, so as to exclude every other method. As the students advance to the higher classes, they become more capable of deriving benefit from instruction conveyed in the form of lectures; and this method is in fact adopted to a considerable extent in the fisst class, in the subjects of law, political economy, general literature and mental philosophy. The Principal is at present engaged in delivering a course of lectures on the last of these subjects, treating it under the following heads:—

1. Origin of our ideas.
2. Of Memory.
3. Imagination.
4. Reason.
5. Association of ideas.
6. The distinction between the affections and the intellectual faculties.

Up to this time he has gone over the first three heads, each requiring for its full exposition three or four lectures, exclusive of revision by question and answer, which occupies several hours more.

29. On the last-mentioned subject the Principal remarks, "During the absence of Principal Richardson, on leave for four months, and the subsequent vacancy, for about the same period in the office of Head Master, Messrs. Halford and Giblin, in particular, exerted themselves strenuously to support the efficiency of the institution. I feel it to be due to Mr. Halford to take this opportunity of stating, that his abilities, long service, and enthusiastic attachment to his profession, point him out as peculiarly deserving of promotion when a suitable vacancy shall occur."

30. There is every reason to believe that the institution continues to be held in the highest estimation by the native community.

31. The conduct of the Scholarship holders is reported by the Principal to have been perfectly satisfactory.

Appendix N.

32. The Scholarship and Annual General Examinations of the Senior Department took place under the immediate superintendence of the under-mentioned gentlemen :—

For Senior Scholarships.

Literature, superintended by	- -	The Honourable C. H. Cameron.
History - - - -	ditto - - -	J. C. C. Sutherland, Esq.
Geometry - - - Algebra - - - - Trigonometry - -	ditto - - -	C. C. Egerton, Esq.
Natural Philosophy,	ditto - - -	J. Kerr, Esq.
Essay - - - -	ditto - - -	The Honourable C. H. Cameron.

For Junior Scholarships.

Grammar, superintended by	- -	C. C. Egerton, Esq.
History - -	ditto - - - -	F. J. Halliday, Esq.
Geography -	ditto - - - -	Baboo Russomoy Dutt.
Arithmetic -	ditto - - - -	G. Lewis, Esq.
Translation -	ditto - - - -	J. C. C. Sutherland, Esq.

33. The Junior Department was examined by Messrs. J. Kerr and G. Lewis, the Principal and Head Master of this institution.

The Scholarship Examination Papers were examined by Mr. J. Kerr, Principal of this institution, and Mr. J. Sutherland, Principal of the Hooghly College, and they reported as follows :—

" In this college there were 61 candidates for Senior Scholarships, including the gainers of those awarded last year. Two have left the college, and the rest are entitled, on the principle then recognised, to a renewal of their tenure, having attained considerably above a third of the highest aggregate number assigned to the set of papers ; so that, according to that rule, none are forfeited. Chundichurn Singh and Chundronath Moitree, as will be seen by reference to the numbers attained by them, have acquitted themselves least creditably of the holders of Senior Scholarships : this is owing, probably, to their not having regularly attended ; one has been absent 67 days of the past year, when the college was open to study, or exclusive of all holidays, an absence for which he pleads sickness ; Chundronath Moitree, 73 days, on leave obtained from the managing committee.

" Although no Senior Scholarships are forfeited unless the Council should otherwise decide, two have been vacated during the year ; one of 30 rupees a month, by Gobindchunder Dutt, who has left college, and one by Nobinchunder Ghose, ditto ditto, of 12 rupees a month.

" These, we would propose, subject to the decision of the Council, to award thus : To Juggodishnath Roy, that of 30 rupees ; to Issurchunder Mittre, that of 12 rupees. The superiority of Juggodishnath Roy is so marked, and under the circumstances so very creditable, that we feel bound to bring it prominently before the Council.

" This youth is the holder of a Junior Scholarship, and yet he has attained a number that places him next to, and very nearly on a par with Pearychurn Sirkar, who is first among the candidates for Senior Scholarships, and has held one for two years.

" Of the holders of the last year's Junior Scholarships, Bissumbhur Banerjea has not made the reasonable progress required, and therefore that assigned to him is forfeited. One Scholarship is vacant, and another will be vacated by Juggodishnath Roy's advancement to a Senior Scholarship, should the Council concur in our award ; so that three will have to be filled up of the value of eight rupees each ; these we propose to award to—1. Harogobind Sen ; 2. Kedarnath Sen ; 3. Callyprosunno Dutt, who have attained numbers considerably above the standard required."

* The Hon. C. H. Cameron.
F. Millett, Esquire.
F. J. Mouat, Esquire.

† 1. Juggodishnath Roy.
2. Issurchunder Mittro.
3. Kissubchunder Ghose.
4. Nobinchunder Paulit.
5. Nilmadub Mookerjea.
6. Shibchunder Dutt.
7. Shamachurn Bose.
8. Coylaschunder Mookerjea.

After a special examination on the 22d December 1843, by the Members of the Council of Education, named in the margin,* of eight pupils named in the margin,† who attained the highest number in the Scholarship Examination, the Council of Education has awarded the appropriation of the vacant Scholarships as follows :

SENIOR SCHOLARSHIPS.

1. Rajnarayen Bose, holder of Senior Scholarship of 30 rupees for two years, promoted to the one vacated by Pearychurn Sirkar, of rupees - - - - - - - - - - - -	40
2. Dinnobundoo Day, ditto, ditto, ditto, by Madubchunder Rooder, rupees - - - - - - - - - - -	40
3. Juggodishnath Roy, holder of a Junior Scholarship, promoted to Senior Scholarship, vacated by Gobinchunder Dutt, rupees	30
4. Issurchunder Mittro, *vice* Rajnarayen Bose, promoted, rupees -	30
5. Chundronath Moitree, holder of Senior Scholarship of 18 rupees, for two years, promoted, *vice* Dinnobundhoo Dey, rupees - - - - - - - - - - - -	30
Carried forward - - -	140

Brought forward - - -		140
6. Kessubchunder Ghose (Gopeemohun Deb's), *vice* Chundronath Moitree, promoted, rupees - - - - - - - -		18
7. Nobinchundro Paulit (Joykissen Sing's), vacated by Nobinchundro Ghose, rupees - - - - - - - -		12
	Rs.	200

JUNIOR SCHOLARSHIPS.

1. Horogobindo Sean, *vice* Juggodishnath Roy, promoted, rupees - - - - - - - - - - -	8	
2. Kiddernath Sen, vacated by Rajendernath Mittro, rupees -	8	
3. Callyprosunno Dutt, *vice* Bissumbhur Banerjea, failed to make reasonable progress, rupees - - - - -	8	24
	Co.'s Rs.	224

so that all the Scholarships allotted to the institution continue to be filled.

34. Certificates under the printed rules are to be given to the four Senior Scholarship holders, viz.—1. Pearychund Sircar; 2. Madhubchunder Rooder; 3. Govinchunder Dutt; 4. Nobinchunder Ghose, who have left the college.

35. On the examination of the Junior Department the Examiners report: first class Reading and Explanation, very good; Grammar, generally correct; Geography, rather retrograding; Arithmetic, good; and "on the whole in a highly efficient state, creditable alike to the industry and intelligence of its immediate teacher, Mr. Hand, and to the able superintendence of the Head Master, Mr. Jones."

Second class, first division, very creditable, and "great equality of attainment; a result which reflects great credit on the system pursued by its teacher, Baboo Ramchunder Mittre."

Second class, second division, also very creditable, and "has been systematically well taught." Third division, a marked difference as regards progress between this and the second division, and pronunciation defective.

Third class, first division, satisfactory. The exertions of its teacher, Issurchunder Saha, are spoken of favourably.

Second and third divisions, not systematically examined.

Fourth class, first, second, third, and the fourth divisions good, and in good training.

36. In vernacular, the students of the Junior Department were examined by Premchand Turkobagish and Ramgobindo Seeromony, Pundits of the Sanscrit College; and they report that the third and fourth classes have given more satisfaction than either the first or the second; that no Bengalee class-book is used in either of the two last, and the boys are made to learn only by means of translations from the English works they read, a system which the Examiners recommend to be avoided, and the reading of suitable class-books introduced. This has been remedied, and the first and second classes will receive, like the other classes, combined instruction in vernacular, by means of translations and reading of class-books.

37. The library has, during the year, been increased by the addition of several valuable works, among which are Whewell's History of the Inductive Sciences, and Sharon Turner's Sacred History of the World; the latter presented to the library by the Honourable the Deputy Governor of Bengal.

38. With reference to the 39th para. of the letter from the General Committee of Public Instruction, No. 1,035, dated 30th October 1840, to Government, noted in the margin,* 22 students, named in the margin,† offered themselves as candidates to be examined for the prize; but they have not been examined this year in consequence of the candidates having expressed their wish not to be examined until after the Scholarship examination had been concluded, when there was neither time to arrange the manner, or select the matter, required for such an ordeal.

39. Mr. Seton Karr, of the Civil Service, has forwarded a donation of 50 rupees, to be bestowed in a prize or prizes to one or more meritorious students of this institution, at the discretion of the Council of Education. The Council has resolved to let the appropriation stand over until next year.

40. The finance of the institution continues in a healthy condition, the collection of schooling enabling the Committee to meet the disbursements without drawing on Government to the full extent of the assignments allotted to the college.

* 39th. We propose to award to the most deserving student who has made the greatest advancement in general knowledge, during the year, from the use of the library books, a gold medal to each college, and a silver medal to each preparatory school at the annual examination.

First Class.

† 1. Samachurn Bose.
2. Kessubchundro Ghose.
3. Rajnarain Bose.
4. Isserchundro Doss.
5. Issurchunder Mittre.
6. Gopallall Roy.
7. Greshchunder Ghose.
8. Coylas Chunder Mokerjee.
9. Nobocoomar Singh.
10. Shibchundro Dutt.
11. Kessenchundro Ghose.
12. Chundronath Moitree.
13. Juggodishnath Roy.
14. Omeshchundro Bose.

Second Class.

15. Sreekissen Dutt.
16. Nundolall Day.
17. Hurrydass Dutt.
18. Obhoychurn Bose.
19. Greshchunder Bose.
20. Gungadhur Cornocar.
21. Dwarkanath Day.
22. Boikantnath Sen.

Appendix N.

PAUTSHALA.

41. The number of students on the roll in the month of September was 174, and on this day (30th December 1843), 185; average attendance from 1st October 1842 to 30th September 1843, 156. The establishment has been proportionably reduced.

42. The students were examined by the two Pundits of the Sanscrit College named above, and they remark that all the classes have acquitted themselves very satisfactorily, which indicates that the teachers have diligently performed their duties during the past year.

SCHOOL SOCIETY'S SCHOOL.

43. There were on the roll of the school in the month of September 1843, 459 students; pay 153, and free, 306; and on this date (30th December 1843), pay 182, free 283; total, 465. Average attendance from 1st October 1842 to 30th September 1843, 397.

44. This school was examined in General Literature, &c. by Mr. Halford and Mr. Giblin, second and third Masters, senior department of the Hindoo College; and in Mathematics by Mr. Rees, Professor of Mathematics, ditto.

45. Mr. Halford examined the 1st, 2d, 3d, 11th and 12th classes, and reports, "My examination of the 1st, 2d and 3d classes consisted of oral reading (for which I selected a passage from Irving's Sketch Book, and another from Thomson's Seasons), a set of dictated questions on the meaning and grammatical constructions of two other pieces, the one from Brougham's Miscellanies, and the other from Cowper's Poems, and a set of questions on history and geography.

"The result was quite satisfactory to me as respected the general intelligence of the pupils; but the oral reading of most of them was very defective, and their handwriting more slovenly than I expected to find it. A remarkable exception, however, to these defects requires particular comment. The papers given in by Sreenath Bose, a little boy of the 2d class, were models of neatness and correctness (especially when his standing is considered), both in regard to handwriting and mode of expression, while his manner of reading was excellent, though inanimate.

46. "In examining the two junior classes which fell to my share, I found their reading and spelling, apart from idiomatic faults of pronunciation, very fair, and was struck with the remarkable equality of the greater portion of boys in each of these classes."

47. Mr. Giblin examined the 4th, 5th, 6th, 7th, 8th, 9th, 10th, 13th and 14th classes, and reports, "I examined the boys in reading, with explanations in geography, English grammar and parsing, spelling, &c. as the enclosed papers show; and in general the replies were very satisfactory to myself, and creditable to both teachers and boys: much pains have evidently been taken with them. Their pronunciation in reading is somewhat deficient."

48. Mr. Rees examined the 1st, 2d and 3d classes in Mathematics, and reports, "I have much pleasure in reporting generally of the state of advancement in mathematics.

"Knowing Baboos Radhamadub Dey and Saradapersad Biswas to be superior scholars in mathematics, I proposed much more difficult questions than I should otherwise have done; but I was agreeably surprised when, on examining the papers, I found all the questions nearly and correctly answered not only by the first class, but by many of the second.

"I regret my inability to give expression in the language it deserves of the merits of the two above-named teachers."

49. With reference to the 94th para. of the Report for 1842–43, submitted to Government by the Council of Education (*vide* page 48 of the last Annual Report) on the subject of erecting a building for the school-house on the ground belonging to the Hindoo College, the Government has agreed to advance 3,000 rupees for the purpose, to be repaid by monthly instalments of 50 Company's rupees, provided private subscription to a similar amount could be raised. The private subscriptions up to this period amount to 1,720 Company's rupees, and the managers have no hope of obtaining much more, if any, so that it will be necessary to apply to Government for an increase of advance to the amount of of 4,000 or 4,500 rupees, repayable as conditioned, in which the managers anticipate no difficulty, out of the surplus schooling charges.

Law Lectures.

50. The senior students of the college have, during the past year, had the advantage of attending a course of lectures on law, delivered by the Advocate-general once a week, between the months of October 1843 and February 1844.

51. An examination of the students of this institution who attended these lectures took place on the 19th and 20th February last. The answers to the questions were examined by Sir H. Seton, who adjudged the prize of a gold medal to Issur Chunder Mittro.

Prize for proficiency in Adam Smith's Moral Sentiments.

52. The prizes for proficiency in Adam Smith's Moral Sentiments, given by the President of the Council of Education, were contended for at this institution on the 11th March.

53. The answers to the questions were all written in the presence of the President without reference to books or other assistance.

54. The

54. The answers were examined by the President, and he awarded the gold medal to Annundkissen Bose, and the silver medal to Rajnarain Bose, whose papers will be found in Appendix (C.) Appendix N.

---

55. SANSCRIT COLLEGE.—23d Year.

Conducted by the Council of Education.

Establishment on the 30th April 1844.

Russomoy Dutt	Secretary.
Ramchandar Bidyabageesh	Assistant ditto.
Haranath Tarkabhusen (Gangadhar Tarkabageesh Acting)	Professor 1st Grammar Class.
Gangadhar Tarkabageesh (Prancrishna Bidyasagar Acting)	Ditto, 2d ditto.
Ramgovind Gosye	Ditto 3d ditto.
Joy Gopal Tarkalankar	Ditto Sahitya ditto.
Premchandar Tarkabageesh	Ditto Alankar dito.
Yogadhan Misra	Ditto Jyotish ditto.
Joynarayan Tarkapanchanan	Ditto Nyaya ditto.
Bharetchandar Seromoni	Ditto Smrite ditto.

English Department.

Russiclall Sen	Head Master.
Syamacharn Sircar	Second ditto.

Office Establishment.

Ramdhone Gangooly	English Writer.
Madhu Rao	Librarian.
Narain Josee	Devnagree Writer.
Ramraton Chatterjee	Bengalli ditto.

56. The instructive establishment of the institution is complete and efficient, with the single exception of the class of Ancient Literature and History of the Hindoos, which was established last year on the abolition of the Vedant Class; but it not having succeeded so well as was expected, on the death of its Professor, Kumlakant, on the 8th October last, no successor to him has been yet appointed.

The number of students on the roll this year amounts to more than the last: at present (31st December) there are in the Grammar classes—

1st	23	
2d	25	
3d	33	
		81
Sahitya Class		24
Alankar Class		10
Nyaya Class		9
Smriti Class		19
Total		140

Total on the roll on 30th September	134
Average attendance between 1st October 1842 to 30th September 1843	89

In the English Department there are 75 students on the roll at present (31st December), and on the 30th September last there were 69. The average attendance during the period above-mentioned has been 55.

57. The three grammar classes were examined by the Assistant Secretary, Ramchunder Bidyabageesh, and the result is reported to be satisfactory. The Scholarship Examinations were conducted by Captain G. T. Marshall and the Assistant Secretary, and they report as follows:

"Of the candidates for Senior Scholarships, the first 14 in the tabular list submitted, are qualified; among these again, the acquirements of the first five on the list are of a distinguished character.

"Of the candidates for Junior Scholarships, the first 15 on the list have, in our opinion, established their claims.

"With reference to the general performances of the students examined by us on this occasion, we beg to state our opinion, that their acquirements are very satisfactory, and reflect credit on themselves and their teachers, and there is every reason to hope that this institution, if favoured with a share of attention and encouragement, will, by the joint

Appendix N.

operation of its two departments, Sanscrit and English, turn out men eminently fitted to become connecting links between the European and the Hindoo, and worthy channels of conveying a correct knowledge of the sciences, the literature, and the philosophy of the one to the other."

The Scholarships have been all taken up this year, with the exception of two of the Senior and one Junior Scholarship. One of the Junior Scholarships has been gained by an out-student. A list of the names of the Scholarship-holders is annexed.

58. The English Department was examined by Mr. George Lewis, the Head Master of the Hindoo College.

The 1st class was examined in History, Grammar and Geography, and the Examiner reports, " I think both master and pupils deserve credit for having effected so much as has been done in so short a space of time."

Of the 2d class the Examiner reports, " The studunts are grown-up young men, and have only recently commenced the study of English. They attempted to explain in English what they read to me, and succeeded but indifferently. Their parsing was also unsatisfactory; nevertheless, I am fully aware, that more could not have been effected by the master in the time, and under the circumstances referred to."

The circumstance alluded to by the Examiner is the difficulty of the class-books, both in this and the first class, which has been remedied.

Of the third class, the Examiner remarks, " I observed with pleasure, that these were nearly all younger than the pupils of the senior classes."

" They read more correctly, with reference to accent and pronunciation, than those youths, but they were unable to give answers in English to the questions I put to them."

The studies of the fourth, fifth and sixth classes being merely elementary, the Examiner says, " They explained in the Bengalli with facility what they read before me. These lads also pronounced what they read with considerable correctness."

And in conclusion, the Examiner remarks, " On the whole, I am of opinion, that as much has been achieved by both the teachers and pupils of the English Department of the Sanscrit College, considering the very brief period of its existence, as could reasonably have been expected."

59. Mr. Cust, of the Civil Service, having been present at the examination of the students of this institution, was much pleased with their performances, and generously placed 102 rupees in the hands of the Council of Education, to be distributed among the pupils according to the under-mentioned scheme, viz.:—

		Rs.	
English first class -	No. 1	16	
„ „	No. 2	12	
Second class,	No. 1	14	
„ „	No. 2	10	
			52
Best Sanscrit Essay -		30	
Best Bengalli Essay		20	
			50
		Rs.	102

Captain Marshall kindly offered to undertake the special examinations on the Sanscrit and Bengalli Essays, and it was Mr. Cust's wish, that the prizes for English should be awarded according to the result of the examination by Mr. Lewis.

Captain Marshall examined seven candidates on the 29th December 1843, in Sanscrit Essay, and 10 candidates, on the 2d January 1844, in Bengalli Essay; and awarded the Sanscrit prize to Neelmadhub, and the Bengalli prize to Srishchundur.

The English prizes are awarded in accordance with the result of Mr. Lewis' examination:—

		Rs.
First Class -	No. 1 to Dwarakanath	16
„	No. 2 to Joygopal -	12
Second Class,	No. 1 to Srischundur	14
„	No. 2 to Priyanath	10

60. On the 3d January 1844, Mr. J. C. C. Sutherland, Secretary to the Law Examination Committee, Sanscrit Department, held an examination of candidates for law diplomas, under Regulation XI. of 1826. Two students (Biswanath and Ramchunder) and two ex-students (Sumboonath and Kalidas) underwent the examination. They were tried by a scheme of 10 questions: the answers of Biswanath were adjudged to have entitled him to a diploma. There were 16 students on the Roll, of the Smriti Class, on the 31st December 1843; but the reading of Biswanath and Ramchundur only entitled them to challenge examinations for diplomas. In conclusion, the Examiner remarks, " It is expected, that next year the candidates will be more numerous."

Appendix N.

61. List of the Scholarships awarded to the Students of the Government Sanscrit College, 1844.

		Rs.	Rs.
1. Dinobundhu	(promoted)	20	
2. Srishchunder	„	20	
			40
3. Hurischunder	„	15	
4. Chundramohun	„	15	
5. Bholanath	(retains)	15	
6. Priyanath	(promoted)	15	
7. Mudhusudun	„	15	
8. Joygopal		15	
9. Kedurnath		15	
10. Kalicumar		15	
			120
11. Tarasunker	(retains)	8	
12. Judunath	„	8	
13. Brojomohun	„	8	
14. Kaliprusunna	„	8	
15. Janukeynath	„	8	
16. Hurinath	„	8	
17. Syamachurn		8	
18. Khetrolall		8	
19. Madhubchunder		8	
20. Jadubchunder		8	
21. Madhusudun		8	
22. Rambrama		8	
23. Ramgopal		8	
24. Ramcrishna		8	
25. Hullodhur (out student)		8	
			120
		Co.'s Rs.	280

62. The Honourable Mr. Bird was present at the distribution of prizes at the Hindoo and Sanscrit Colleges, and delivered the following speech:—

"Although there is nothing particularly calling for remark in the operations of the past year, yet I do not like to break up this assembly without expressing, generally, my satisfaction at the result of these operations, and my warm and sincere acknowledgments to the gentlemen under whose superintendence they have been conducted. I am quite sure that much good has been done, as much as under existing rules and regulations was practicable; and I am satisfied that, under the able direction of the President, Mr. Cameron, whose services in the cause of education, as well as government, I am happy to announce, has been secured for another lustrum, everything will be done to render the Hindoo College what it should be—an institution for promoting, in the utmost possible degree, the mental enlightenment and the moral regeneration of the native youth of Bengal.

"In one particular connected with the operations of the past year, I am, I confess, a little disappointed—I mean in regard to vernacular education. In the *Patsala*, which was established expressly for this purpose, the scholars, as appears from the Report, have fallen off from 252 to 158, without any reason assigned. But this is not all: the expectation entertained that the Sub-Committee would, before this time, have succeeded in compiling vernacular class-books, has been disappointed; I have, however, taken steps which I hope will accelerate this desirable object. You are all, of course, aware that the Supreme Government have transferred the superintendence of native education to the subordinate Governments of Bengal and Agra; and I have consequently made arrangements with the Lieutenant-governor for the preparation, under his superintendence, of vernacular class-books in Hindee and Oordoo, for the Provinces under his government, leaving only class-books in Bengallee to be compiled here. By these means, the object in view will, I hope, be speedily accomplished.

"I must now advert, on the other hand, to two circumstances which I think can only be viewed with gratification. The one mentioned in the report, namely, the lively interest taken in these institutions by two young gentlemen of the College of Fort William, Mr. Seton Karr and Mr. Cust. There is something peculiarly pleasing in the disposition thus evinced by the European students to promote the welfare of India, in the appropriation of a portion of the rewards earned by them for distinguished proficiency, to the encouragement of similar distinction amongst their native fellow-students: it may be said of this, as has been said of *mercy*, 'It is like the gentle rain from heaven falling on the place beneath.' The other circumstance, which is not alluded to in the report, is the offer of the Advocate-general, Mr. Lyall, to deliver lectures on law for the benefit of the Hindoo College. I am able to state on his authority, that the students are apparently profiting greatly by the lectures, and that their eagerness and application affords the learned Advocate the highest satisfaction. Such disinterested efforts to benefit our native fellow-subjects are highly creditable to the parties concerned, and are worthy of all commendation.

"I will now, gentlemen, detain you no longer. I will only add, that the deep interest I feel in the welfare of India will always incline me, wherever I may be, to hear with pleasure

Appendix N.

sure of your proceedings, calculated as they are to disseminate truth and eradicate error, and to direct the mind of the rising generation to those pursuits which can hardly fail, in process of time, to raise the character and promote the happiness of the population at large."

---

63. CALCUTTA MADRISSA.—20th Year.

Detailed Establishment of the Calcutta Madrissa on the 30th April 1844.

Arabic Department.

Dr. F. J. Mouat, M. D. - - -	Officiating Secretary.
Hafiz Ahamud Kubeer - - -	Native Assistant Secretary.
Molovy Mohommed Wujeeh - -	Principal.
Molovy Busheerooddeen - - -	2d Preceptor.
Molovy Noorool Huq - - -	3d Preceptor.
Molovy Mohommed Ibrahim - -	4th Preceptor.
Molovy Khadem Hossen - - -	1st Preceptor.
Molovy Mohumud Muzhur - -	2d Preceptor.
Molovy Ahmud Hossen - - -	3d Preceptor.
Molovy Hubeeboon Nubbee - -	4th Preceptor.
Molovy Abdoor Ruhem - - -	Professor of Regulations.
Loke Nath Roy - - - -	Writer.
Molovy Ajeeb Ahmud - - -	Librarian.
Hafiz Ahmud Kubeer - - -	Khuteeb.
Mohomed Qudir - - - -	Mouzzin.
Molovy Mohomed Saweed - -	Pensioner
Hajee Mohomed Mahmood - -	Ditto.

English Department.

Mr. A. Y. Martin - - - -	Head Master.
Mr. F. C. Vaughan - - - -	2d Master.
Mr. J. E. Clinger - - - -	3d Master.
Mooktaram, Pundit - - - -	Bengalee Master.
Juggut Chunder Roy - - -	Librarian.

64. The course of study for the past yeár in the Arabic Department of the Madrissa, has been the same as usual. Lectures have been daily delivered from 8 A. M. to 2 P. M. on the following subjects, viz., Law, Rhetoric, Logic, Mathematics, Algebra, Natural History, General Literature, Grammar, Arithmetic, and the Regulations of Government.

The Principal Molovy, Mohomed Wajeeh, gave lectures on Logic and on the higher Law Books; the Logic Class attached to the Professor consists of 32 students, and the Law Class of 16. The 2d Professor, Molovy Busheerooddeen, lectured daily in Rhetoric to 22 students, on the Initiatory Law Books to 10 students, and on General Literature to 14. The 3d Professor, Molovy Noorool Huq, lectured on Philosophy to 25 students, and on the Elementary Law Books to 13. The 4th Professor, Molovy Mohomed Ibrahim, gave lectures on Asool, or Principles of Law, to 41 students. Molovy Khadeem Hossen, 1st Assistant Professor, instructed 15 students in Geometry and in the Law of Inheritance. Molovy Mohummed Muzhur, 3d Assistant Professor, instructed 43 students in Arithmetic and Algebra. Molovy Hukeem Ahmed Hossen taught 30 students in General Literature, and 14 of the junior students in Logic. Molovy Hubeeboon Nubbee taught Arabic Grammar to 18 students, and the Law of Inheritance to seven more. Molovy Abdoor Ruheem lectured on the Regulations of Government to 20 students, and on General Literature to eight of the more advanced students in that department. The Assistant Secretary, Hafiz Ahmed Kubeer, occasionally gave lectures on General Literature, Law, &c.

65. The number of students attached to the Arabic Department of the Madrissa is 165: of this number 31 competed for Senior, and 20 for Junior Scholarships, at the late examination. Eleven succeeded in obtaining Junior Scholarships on that occasion.

Fourteen students having completed the period of study, obtained certificates, and have left the college.

The English Department consists of three divisions, containing 102 boys. The senior division, containing 17 boys, is instructed by Mr. Martin, the Head Master; the 2d, containing 27 boys, by Mr. Vaughan, the 2d Master; the 3d, containing 59 boys, by Mr. Clinger, the 3d Master.

In consequence of the reports of the Head Master and Dr. Mouat respecting the state of the 2d division, the Council of Education considered it necessary to dispense with the services of the 2d Master from the 30th September. His place has been supplied by Mr. Vaughan, late Head Master of the Chittagong School, and there is every reason to expect a speedy improvement in this division.

66. The

66. The examination for Scholarships in the English Department was held in September, and the following are extracts from the Examiner's report.—

"In this institution there are only three candidates, as per margin, for Senior Scholarships, not one of whom comes up to the required standard. Abdool Luteef and Wuheedoon Nubbee retain their Junior Scholarships." Abdool Luteef. Wuheedoon Nubbee. Nuzur Alee.

"In the Mudrissa there are only two candidates for Junior Scholarships, neither of whom comes up to the required standard." Rousheen Alee. MohomudMuhmood.

67. The general examination of all the students attached to the Mudrissa took place in July last. Examination of the Arabic Department was conducted by Hafiz Ahmud Kubeer, Mooftee Wares Alee, Molovy Mohomud Wujeeh, Molovy Busheerorddeen, Molovy Noorool Huq, Molovy Ajeeb, Molovy Wares Alee, Moulvee Hubeeboon Nubbee, Molovy Ghoolam Abed and the Secretary; that of the English Department by Dr. Mouat, assisted by Mr. Kerr.

68. The following is the report forwarded by Dr. Mouat upon the subject:—

"I have the honour to report that, pursuant to instructions from the Council of Education, I conducted the examination of the English Department of the Madrissa on Saturday the 22d, and Tuesday the 25th days of July, the examination in both instances extending over the greater part of the day. On the latter occasion I requested the assistance of Mr. J. Kerr, Principal of the Hindoo College, which was kindly afforded, as I did not consider my acquaintance with mathematics sufficiently extended to enable me to elicit the actual amount of information on those subjects possessed by the pupils of the first class."

The following is an abstract of Mr. Kerr's report to me:—

"The first class consists of the six students, whose names are given in the margin.* Only five, however, were examined, one of them, Roushan Alee, being absent.

Students.	*Subjects of Instruction.*
* Abdul Luteef.	History.
Waheedoon Nubee.	Geometry (3 Books of Euclid.)
Nuzur Alee.	Algebra (Simple and Quadratic Equations.)
Mohommed Hossen.	Arithmetic.
Mahamood.	Natural Philosophy.
Roushan Alee.	Geography.
	Grammar.

"The first two in the list, who are holders of Scholarships, are quite ahead of the rest of the class. Abdul Luteef in particular passed a most creditable examination. He demonstrated with great readiness two propositions of the Third Book of Euclid, and two deductions from Euclid of moderate difficulty, besides answering correctly several questions in simple equations of algebra, and in fractions and proportion of arithmetic. In these same subjects, geometry, algebra and arithmetic, Waheedoon Nubbee, though inferior to Abdool Luteef in quickness, and also, as far as I could judge, in real proficiency, is very much in advance of the other three. Indeed these three know very little of arithmetic, and scarcely anything of geometry and algebra.

"In history, geography and grammar, there is not the same irregularity among the students. In the first of these branches, Nuzzur Allee is at least equal to any of the others, and even Mohomed Hossen and Mahamood, though decidedly the most backward of the class, gave very intelligent answers in this branch, as well as in geography and grammar.

"In natural philosophy only a few questions were proposed on the general properties of matter, the mechanical powers, vision and the construction of the eye. The answers were for the most part correct.

"As the pupils of the above class are about to contend for Scholarships, none of them are eligible or recommended for prizes. Of the pupils of the second class, 12 in number, as per margin,*—of whom two were absent, Waris Alee and Iman Khan—I regret that I am unable to give so favourable a report as I could wish. Part of the deficiency exhibited by the pupils was doubtless due to the prolonged illness and absence of the Head Master, Mr. Martin.

	Subjects of Instruction.
* Mouzzum Hosen.	History of England.
Abdool Wahed.	Euclid, 16 Propositions.
Futtey Khan.	Arithmetic, Prop. and Practice.
Deen Mohomed.	Geography—Grammar.
Waris Alee.	Dictation.
Ameen Ooddeen.	Lessons on Objects.
Mohomed Jan.	
Man Khan.	
Abdool Hameed 1st.	
Abdool Hameed 2d.	
Edoo.	
Asalut Khan.	

"In the History of England none passed a particularly good examination, their knowledge being confused and defective, and their pronunciation generally bad. In Euclid, in which they had only learnt as far as the 16th Proposition of the First Book, Mohomed Jan was very perfect, Abdool Hamed second, and Mouzzum Hosen pretty good, the remainder being all more or less deficient. In arithmetic, *Abdool Hamed* first and second, and Edoo, were very fair—the rest indifferent. In geography, none were above mediocrity: in grammar, *Ameen Ooddeen* and *Abdool Hamed* first were the only good ones; in dictation, *Mouzzum Hosen* was the best, *Mahomed Jan, Abdool Hamed* first, *Edoo* and *Asalut Khan* good, and the rest bad.

"The Lessons on Objects were of too trifling a nature and extent to demand the record of any judgment. With respect to attendance, *Mohomed Jan* and *Ameen Ooddeen* had each obtained 12 tickets, or one for every month in the year, and I beg therefore to recommend them for prizes. *Deen Mohomed* had obtained 11 tickets, and is therefore deserving of being mentioned with praise; *Asalut Khan* had nine tickets. The attendance of the remainder of the class was most unsatisfactory. In Euclid, I consider *Mohomed Jan* entitled to a prize, and in dictation *Mouzzum Hosen*; the proficiency in other branches I do not deem sufficient to entitle any pupil to any distinction. *Abdool Waheed*, a pupil aged 17, who has been in the institution since 1838 without making any progress, and is reported to be dull, idle

Appendix N.

idle and inattentive, I consider unworthy of being retained, there being little chance, from failure after so long a trial of his turning out well.

" With the second division, composed of the third and fourth classes, and consisting of 27 boys, I was not at all satisfied; their pronunciation was defective, their information limited, even in the books which they had read, and their general progress by no means creditable to the master by whom they were taught. I cannot attribute this deficiency to the lads themselves, some of whom appeared to be naturally sharp, intelligent, and quite capable of retaining instruction had they been properly and efficiently taught. I can only therefore suppose it to be due to the carelessness and inefficient method pursued by their teacher.

* Bhoday Alee.
Dhunun.
Imdad Khan.
Nessar Ahmud.
Dooman Khan
Abdool Quasem.
Velayet Hosen.
Nowab Jan.
Noor Allee.
Mehur Alee.
Kurrum Alee.
Abdoollah.

Subjects of Instruction.
History of Bengal.
Lennie's Grammar.
Geography, Europe, Asia and Africa.
Lessons on Things.
Arithmetic—Rule of Three.
Dictation and Writing.

" Of the third class, as mentioned in the margin,* in the History of England, *Nasserahmud* alone passed a fair examination; in grammar, none were above mediocrity; in geography, *Nowab Jan* only was tolerably proficient; in arithmetic, none were deserving of favourable mention, nor did any excel in dictation and writing. The lessons on objects they were better acquainted with, but their progress was not sufficient to deserve any testimonial. The attendance of the class was irregular, only one lad, *Abdool Qusem*, possessing 12 tickets; to him, therefore, I recommend the attendance prize to be given. *Nassir Ahmed* and *Nowab Jan* alone deserve favourable mention, but I do not consider them entitled to a prize.

* 1. Goolam Wahed.
2. Abdoolleh.
3. Zumeeroodeen.
4. Sheer Alee.
5. Sunaoollah.
6. Sultan Alee.
7. Ghoolam Usajud.
8. Kyash Khan.
9. Abdool Hulleem.
10. Mohamed Saber.
11. Peer Mohomed.
12. Nasseeroodeen.
13. Nooroollah.
14. Dabeuooddeen.
15. Munur Khan.

Subjects of Instruction.
Reader, No. 3, 44 pages.
Lennie's Grammar.
Clift's Geography, Asia and Europe.
Spelling, No. 2, Four Syllables.
Arithmetic.
Single and Compound Rules.
Dictation and Writing.

" The fourth was somewhat better than its predecessor; it consisted of 15 boys, as noted in the margin,* of whom the last-named died of cholera during the past year.

" In reading, none were deserving of mention; in grammar, the progress of the class was only middling; in spelling, none were very perfect; in arithmetic, *Gholam Wahed* was very good, and deserving of a prize. *Suna Oollah* was very fair, and the rest good, with three exceptions, *Sheer Alee*, *Abdool Hallem* and *Nusser Ooddeen*. In dictation and writing, the result was only middling. *Abdool Kill* alone obtained 12 tickets of attendance, and is entitled to a prize for the same; three lads in the class, viz. *Sheer Alee*, *Abdool Hallem* and *Mooroollah*, appeared so deficient in industry and capacity, as to be unworthy of being retained in the college or class.

* Abdool Basef.
Nooroollah.
Fuzloor Ruhim.
Ryhanooddeen.
Wares Alee.
Nujeerloo Alah.
Jameer Khan.
Faiz Alee.
Ommore.
Dost Mohomed.
Abdool Ghoffoor.

Subjects of Instruction.
Geography, Asia and Europe.
Mapping.
Grammar.
Reader, No. 1, page 21.
Arithmetic.
Compound Addition.
Dictation.

" With the Junior Department I was well satisfied, the boys, with very few exceptions, being quick, intelligent and evidently well taught. The fifth and sixth classes, consisting of 11 boys, as noted in the margin,* were generally well acquainted with most of the subjects taught, but their studies were of too elementary a nature to need any particular detail. *Fuzloor Ruhim*, *Jamsheer Khan* and *Faizallee* are deserving of prizes, but none merit any such distinction for regularity of attendance; two only, *Dost Mohomed* and *Abdool Ghoffoor*, possessing 10 tickets.

" The last class, consisting of 47 boys, whose ages varied from 5 to 10, is a very promising collection of lads, almost all of whom I consider likely to turn out well. Their studies were so perfectly elementary as to admit of no special report, nor am I able to point to the best two or three as deserving of prizes. This, I think, from the result of the examination, had better be determined on the report of the master, as to whom he considers best entitled to it from general good conduct and promise, their amount of information, as far as they have been taught, being so nearly equal, as to make it difficult for me to decide."

69. The Bengalee classes consisted of 24 students; the Pundit instructs them from half-past 6 until half-past 10 A.M. daily. The general proficiency of this department is considered satisfactory by Captain Marshall, who examined it.

Major J. W. J. Ouseley having embarked for Europe on furlough, Dr. Fred. J. Mouat was authorized by Government to officiate as Secretary, pending the appointment of a permanent incumbent to the office.

By the demise of Sreenauth Roy, the Bengalee Master, on the 15th June 1843, the office became vacant, and was filled up on the 26th of the same month by the appointment of Mooktaram, a Pundit in the Junior Department of the Hindoo College.

Abdool Wuhud, the Mouzzin of the Madrissa, having absented himself without leave for three months from his duties, was dismissed by order of the Council of Education, and *Mahomed Quader*, a pupil in the Arabic Department, appointed to succeed him from the 1st of May.

70. His Honor the Deputy Governor of Bengal presided at the annual distribution of prizes and diplomas to the students of the Madrissa, and, in consequence of the unsatisfactory state of the English Department, directed a communication to be made by the Secretary to the Government of Bengal to the Council upon the subject, of which the following extract will exhibit the tenor and purport:—

" The

"The Oriental Department is in all respects very satisfactory, and highly creditable to Major Onseley, the Superintendent, to whom his Honor requests that the Council of Education will have the goodness to express in suitable terms the acknowledgments of Government for his zealous and successful exertions in the cause of Mahomedan education.

"The English Department is not so satisfactory. There are only five students in the college who attend both the Oriental and English Departments. There is only one pay student, and the majority of the boys appear to be the sons of petty shop-keepers, who scarcely allow them to remain long enough at the college to acquire any thing beyond a very elementary and imperfect knowledge of English. The remainder are the sons of moonsiffs, pleaders, moulvees and writers in public offices.

"Not one of the pupils, his Honor understands, is likely to turn out a superior English scholar, so that the object originally in view, namely, to afford a sound English education to the Mahomedan community, is in danger of being lost sight of, and the sum of 8,000 rupees per annum, which is laid out for the accomplishment of this object, is most unprofitably expended.

"His Honor directs me to draw the attention of the Council of Education to the Rule passed by the late Committee of Public Instruction on the 5th of October 1838, which prescribes that pupils whose object is merely to obtain a smattering of English, and whose views in life do not extend to the attainment of a sound English education, shall not be allowed to attend gratuitously at the English school, unless they belong to the Arabic Department of the Madrissa, and he hopes that this rule in future will be undeviatingly adhered to.

"His Honor would also wish the Council of Education to consider whether, in conjunction with a more rigid enforcement of the rule above cited, English instruction in the Madrissa might not be placed on a less expensive, as well as on a more efficient footing; at present the expenditure is very large, no proportionate good is effected by it, and his Honor is rather inclined to apprehend that the system, as hitherto carried on, is making but little progress in reconciling the higher orders of the Mahomedan people to the advantages of an English education."

71. Dr. Mouat was directed by the Council of Education to examine into the subject, and report the result to the Council for the information of Government, which was accordingly done on the 8th of April, the whole of the English Department of the Madrissa having been specially assembled and examined for the purpose.

The following is an abstract of the report referred to, which was adopted by the Council of Education, forwarded to Government for information and orders, approved of, and directed to be carried into effect without delay:—

"I found that in the Senior and Junior Departments there were five students exempt from payment from studying in both the Arabic and English Departments, and amongst them the only pay scholar in the institution. Thirty-nine were willing to pay, according to their circumstances, from 1 to 3 rupees each; and the remainder, 56 in number, were both unable to pay and unfit to remain in the institution, as their object was evidently only to acquire a sufficient knowledge of English to enable them to accept menial employment in European families; I therefore directed their names to be struck off the rolls.

"I have no doubt that this measure will be attended with much ultimate good to the school, although it has reduced the number by more than one-half already.

"I enclose, for the information of the Council, copies of the muster-rolls of the pupils, together with lists of those who are willing to pay, and the sums they can afford for the purpose. I fear that if a fixed scale of payment be adopted, the numbers in the school will be still more considerably reduced, and that a sliding scale of from 1 to 3 rupees each, according to the means of the parents or guardians, is the best adapted for this institution.

"In consequence of the present decrease in the number of pupils, I beg leave to propose that the school be divided into two divisions, and that the first consist of the 18 most advanced lads, and the second of the remaining 26, to be arranged in two classes each, according to their relative proficiency.

"This will enable the Council to dispense, for the present, with the services of one master, and thus materially reduce the expenditure of the department. As Mr. Martin, the Head Master, has, however, proceeded to sea on sick certificate for 12 months, it remains for the Council to decide in what manner the reduction can be best effected."

Mr. Martin, Head Master of the English Department, having again become unable to discharge his duties from illness, was granted leave of absence for 12 months on sick certificate, and Mr. Vaughan directed to take charge of his classes. No new master has been appointed, in consequence of the decrease in the number of scholars above mentioned.

The triennial repair of the buildings having become due, has been ordered by Government to be effected by the Civil Architect under the direction of the Military Board.

---

72. MEDICAL COLLEGE.—9th Year.

College Council on the 30th April 1844.

H. H. Goodeve, M. D.	Professor of Anatomy and Midwifery.
E. W. W. Raleigh	Ditto Surgery.
J. Jackson, M. B.	Ditto Medicine.
W. Griffith, F. L. S.	Officiating ditto Botany.
Fred. J. Mouat, M. D., Member, Secretary and Treasurer	Ditto, Chemistry and Materia Medica.

Appendix N.

Established on the 30th April 1844.

H. H. Goodeve	Professor of Anatomy, &c.
F. J. Mouat	Ditto - Chemistry and Materia Medica.
J. Jackson	Ditto - Medicine.
W. Raleigh	Ditto - Surgery.
W. Griffith	Ditto - Botany.
R. O'Shaughnessy	Demonstrator.
Allan Webb	Curator.
Mr. Robertson	Assistant Professor of Chemistry.
G. Daly	Apothecary and Surgeon.
J. Wood	Staff Serjeant.
Modoosooden Goopta	Superintendent of the 2d School.
Sib Chunder Kurmokar	Teacher - - - 2d ditto.
Prosunno Coomar Mitter	Resident Surgeon, &c.
Dwarkanath Bose	Assistant Curator.

Daily Average per Month of Attendance of Students, from 1st of May 1843 *to 30th of April* 1844.

May	1843,	Vacation	0
June	„	from 1st to 15th Vacation	60
July	„		59
August	„		52
September	„	Vacation	62
October	„		57
November	„		66
December	„		53
January	1844		52
February	„		56
March	„		57
April	„		67

73. Surgeon C. C. Egerton, Medical Member of the Council of Education, having been appointed by Government to succeed Dr. Grant as Examiner to the College, assisted by Surgeons Nicolson, Garden, Cameron, Forsyth, Thomson, Johnston, Stewart, Finch, and Chapman, as Assessors, conducted the annual general examination for certificates of qualification.

The following is a List of the Students who presented themselves for final examination, viz. :—

NAMES.	Age.	Caste.	Length of Time in the College.	Number of Days Absent during the last Year.	Character.	REMARKS.
Stipendiary Students :			*Yrs. Mths.*	*Days.*		
1. Kally Kisto Nundy	23	Telly	6 7		Dull, but well disposed	Gained certificate of honour.
2. Uzair Khan	19	Mahomed	4 0	3	Sharp, but inattentive	Clinical Clerk 2 months and Dresser 2 months; gained 2 prizes of 100 rupees and 32 rupees.
3. Dwarkanauth Chatterjee	20	Brahmin	4 0	None	Good	Ditto 2 ditto, ditto 2 months.
4. Purmesser Shaha	21	Banniah	4 0	Ditto	Unexceptionable	Ditto 6 ditto, ditto 4 ditto, Midwifery Hospital 4 months.
5. Dinnobundoo Day	21	Banker	3 11	Ditto	Ditto, a very superior lad.	Ditto 10 ditto, gained a prize of 150 rupees, and a circlet of merit.
6. Kally Churn Lahory	21	Brahmin	3 11	Ditto	Good and attentive	Ditto 2 ditto, and Dresser 2 months.
7. Russick Loll Dutt	21	Writer Caste	3 11	Ditto	Ditto	Ditto 2 ditto, ditto 2 ditto.
8. Dhurmodoss Bose	20	Ditto	3 11	4	Very good indeed	Ditto 2 ditto, ditto 2 ditto.
Free Students :						
9. L. D'Souza	20	Christian	4 5	4	Rather more attentive	Ditto 6 ditto, and Dresser 2 months.
10. E. Lazarus	19	Ditto	3 10	1	Very good	Ditto 9 ditto, ditto 5 ditto.
11. L. Weygesinghe	22	Ditto	2 5 and 3 years in Ceylon.	None	A steady, good student	Ditto 4 ditto, ditto 2 ditto.

74. The Examiner reported, that, "according to the established custom of the college, the first day was occupied by the candidates in writing a paper on two subjects submitted to them, the one to test their proficiency in medicine, and the other in surgery. From these papers it is satisfactory to observe, that they all appear to possess sufficient knowledge of the English language to express themselves neatly, readily and clearly; the only exception being Kally Kisto Nundy, whose paper is remarkably defective in construction and spelling. In the annexed sheet, the result of the several examinations from day to day is so completely given, that it needs but a few words to point out those candidates who were considered qualified to receive the letters testimonial of the college, and those who were rejected.

Of

Of the rejected, there are four, and of these *Kally Kisto Nundy, Uzair Khan* and *Dwarkanath Chatterjee* failed upon nearly all subjects; but when it is considered that they began their education at the college only four years ago, there is no reason to despair of their passing a very good examination next year. The disappointment they have experienced upon the present occasion will be a stimulus to greater exertion, and the advantage they will receive from a five years' education, instead of four, will very probably have the happiest effect upon their future career. The fourth rejected was Kaly Churn Lahory, who got on pretty well upon most subjects, but broke down in surgery: he has scarcely been four years at the college, and may resonably be expected to pass a very good examination next year.

75. "The following are those who are deemed qualified, and their names are given in the order of their respective merit:—

Purmessor Shaha.	L. De Souza.
Dinnobundoo Day.	Durmodoss Bose.
E. Lazarus.	Russickloll Dutt.
L. Weygesinghe.	

"The two first passed excellent examinations: it would be difficult to say which was the better of the two. The next four passed very good examinations; and the last, Russicklall Dutt, a very fair examination; and had he not been ill and nervous, would, no doubt, have passed a better.

"The excellent examinations passed by Purmessor Shaha and Dinnobundoo Day prove most satisfactorily that the means of acquiring knowledge are to be found at the college, and, therefore, that when students are deficient in their acquirements, it must arise from a want of application on their part, or from a want of capacity to learn, or from a want of sufficient time to acquire a requisite degree of knowledge, and the last is, probably, the true cause, four years being a very short time in which to acquire proficiency in the healing art.

"With regard to the last day's examination on practical anatomy and surgical operations performed on the dead body, it may be stated that several exceedingly neat dissections were made in a very short space of time, namely, of the neck, of the axilla, of the fore part of the thigh, of the parts of hernia, of the sacro-sciatic region, and Glissen's capsule; and with regard to the surgical operations, that the students appear to be gradually becoming more familiar with the mode of using surgical instruments. If there were but a hospital containing any tolerable number of surgical cases, so that the students might witness operations more frequently, there is no reason to doubt that they would acquire the usual facility of operating that students attain to in the hospitals of Europe."

76. Since the last annual report, no changes have occurred among the Professors. In the buildings, many alterations have been and are being carried into effect, which will add materially to the completeness and efficiency of the institution. The new operating theatre has been completed, and is in occupation, both for the special objects for which it was designed, and as a lecture-room. The building for the Ceylon pupils will be ready for occupation in a few weeks: that for the House Surgeon and Staff Serjeant is in the course of erection, and new dissecting-rooms have been commenced, as well as certain out-houses, which were much required for the comfort and convenience of the pupils.

The Secretary to the College now resides on the premises, and exercises (in conformity with the regulations sanctioned by Government), a general superintendence over the internal economy of all departments of the college, as well as the out-door dispensary, and has succeeded in putting a stop to most of the irregularities and mal-practices heretofore complained of. In the large central quadrangle a garden has been laid out, containing a considerable number of medicinal and other plants, which serve for the instruction of the pupils, as well as improve the appearance and neatness of the compound.

During the past session, the general good conduct and regularity of attendance of the great majority of the pupils have been satisfactory, many not having been absent once during the whole period of study. At the same time the College Council regret being compelled to report that, among a few of the idle and ill-disposed students—all junior in the institution—a spirit of quarreling, contention and neglect of their studies has occurred, which has been reported to and punished by the Council of Education. Two of these pupils, Nilcomul Mitter and Callychurn Doss, have left the institution, and their places have been supplied by others at the examination for the admission of candidates to fill up vacancies in the stipendiary class. The Council trust that they will not again have to report any misconduct or breaches of discipline on the part of the students, means having been taken to enforce proper obedience, put a stop to irregularities, and ensure regularity of attendance and diligent attention to their studies.

77. In the classes of Anatomy, Demonstrations and Dissections, Medicine, Surgery and Midwifery, no special record is required, the general condition of the classes being satisfactory, while the plan of instruction followed, and all other details, are in accordance with the reports already published.

In the classes of Chemistry and Materia Medica, the Professor has reported, that, in consequence of being unable, in the short time allowed, to complete the former course without neglecting the latter, he entrusted the second division of it to his assistant, Mr. Andrew Robertson, who cheerfully and willingly undertook this extra duty, and performed it with his accustomed zeal, ability and success, as ascertained by the results of the general examination.

Appendix N.

examination. The Professor is particularly anxious to place on record his high sense of the value of this excellent officer's services to the institution, by the aid of which the pupils have received, during the past academic session, an average of five lectures a week upon Chemistry and Materia Medica. The former course, in compliance with the instructions of the Council of Education, has been strictly confined to the relation which chemistry bears to medicine, with the occasional introduction, incidentally, of such subjects as are important in the arts and manufactures of this country. The second division of the course of Materia Medica was concluded, but in a more hurried manner than the Professor could have wished, from the limited number of lectures allowed, 16 instead of 12 per month being deemed the minimum in which justice can be done to so extended and complicated a subject.

78. The officiating Professor of Botany has forwarded a detailed report of the class, system of instruction pursued, and a general view of the subject, which the College Council are anxious to present without curtailment, as they deem it an important document upon a subject of much interest in this country.

78. Mr. Griffith states that, "In the class of Botany, the system of instruction followed was that published in the Rules and Regulations of the Medical College, section 2, in which the main object in view was to ascertain how far the students could profit by a course of philosophical botany, for it was presumed that general principles constantly and systematically presented to them would be of much greater interest and utility to them, than isolated, unarranged, and dry details of partial forms and partial properties.

"The course having been completed early in October, a few lectures on Physiology as applicable to Horticulture were given, and the course ended with a general view of the relations in sturcture and properties of the families which had been lectured upon.

"The system proposed in the rules was likewise followed up in the application of that part of the grant of money available for the class of Botany; and copies of Lindley's Elements, Introduction to Botany, Introduction to the Natural Orders, and the article Botany in the Library of Useful Knowledge, were placed in the Library.

"The attendance upon the whole was regular, that of the senior students especially so; so were likewise their weekly visits to the gardens, from which they returned with two or more specimens for examination and description in writing, which were submitted to my remarks on the ensuing visit.

"The result has been decidedly satisfactory. Two of the candidates* for diplomas have exhibited great proficiency; and three other students,† who will be candidates for diplomas at the end of the next session, promise then equal proficiency.

"Of the last-mentioned set of students, the oral were more satisfactory than the written examinations. This I attribute entirely to want of time to answer so many difficult questions on many subjects in one day, and to the students naturally preferring to answer those first and with most care which related to the more immediately necessary branches of their education. There was also remarked a general deficiency in knowledge of the character of the natural families, attributable to their not being able to visit regularly these gardens, the visits being confined, for want of sufficient conveyance allowance, to those who exhibited throughout the greatest proficiency, and who were candidates for diplomas. On this point I may express a hope that the students will soon begin to feel that kind of enthusiasm that will inspire them to overcome difficulties, and make the most of their means, however limited, by visiting the gardens in the most economical way of travelling, namely, in dinghies. Such sacrifices of comfort in pursuit of knowledge, I would take as an earnest of future eminence on the part of the students.

"The state of this class is nevertheless to be considered as very encouraging, and the number of proficients and of those who promise proficiency is not inconsiderable, when compared with the results of the sessions of even large botanical classes in England. It is the more encouraging to me because the duties were altogether novel to me, neither had I ever been accustomed to such a class of natives; more encouraging still, because the students had never before been able to attend a complete course, and because up to a late period of the course they had no books to consult,‡ nothing in fact to depend on but the lectures themselves.

"Moreover, the number of illustrative diagrams on my taking charge of the class was extremely limited, and the means of the class altogether insufficient. As a proof of this, I may state that, on the first visit of the students to the Botanic Gardens, I ascertained that no one, not even one of the passed students,§ knew the distinctive characters of monocotyledonous and dicotyledonous plants; not one of them had a definite idea of the fundamental parts of botanical science.

"Now, I have grounds for considering Denobundoo Day and Dhurmodoss Bhose as competent to explain any axiom in Lindley's Elements of Botany, to detect in most instances anomalous structures, and to reduce them to the ordinary type; and to refer in most instances

---

* Denobundhoo Day; Dhurmodoss Bose.

† Taruck Chunder Lahory; Hurronath Mitre; Bholanath Bose.

‡ Rather one, which they had, the Bengal Dispensatory, is, in the part relating to *Botany*, full of blunders and inaccuracies, besides being generally inefficient.

§ Of the passed students here alluded to, both have generally distinguished themselves, and one had gained the first botanical prizes. In justice to them, I must state, they exhibited proficiency equal to any of the rest, but circumstances prevented them from attending the whole of my course.

instances plants to their natural families, giving, at the same time, their probable medicinal or economical properties.

" My plans for the next session, from which I anticipate increased benefit, are—

" 1st. The organization of a botanical museum, for which the needful space has been allotted.

" 2d. The completion of an extensive set of diagrams, explanatory of structure.

" 3d. The weekly illustration of the lectures by the solar microscope, presented by Mr. J. W. Grant, Bengal Civil Service.

" 4th. The careful preparation of a manual, expressly adapted to Indian students by having all its illustrations taken from Indian plants; and by having general principles constantly brought to bear on practical points, such as medical and economical properties.

" 5th. The completion of a general systematic garden,* arranged according to the natural method in the Botanic Garden, to correspond with which there will be a natural medicinal and a natural economical garden. By the plan on which these gardens will be laid out, the three grand divisions of the vegetable kingdom will be seen at once, and their relative numbers and relative importance to the arts and sciences will be also exhibited. In contrast with these will be presented a Linnæan garden.

" My plans go further, for they embrace the laying out of a garden, in which the Flora of Bengal Proper will be arranged according to the natural method, on the same plan precisely as that of the natural gardens just enumerated; the whole numbered and referred to in a printed catalogue of the plants in the Botanic Gardens, to be supplied at the gardens to all who may visit them for the purpose of acquiring information.

" But they do not end here; for Government having wisely recognized the value of practical instruction, by insisting on the students visiting these gardens, and on their making botanical excursions, it becomes the duty of the superintendent not only to see that these gardens possess intrinsic means of instruction by possessing systematic gardens, which, since 1817, they have not had, but to provide for those botanical excursions by the preparation of a Flora of Lower Bengal, thereby placing in the hands of each student, as well as of those of the amateurs of Calcutta, independent means of determining any plant indigenous to this part of India, and consequently of determining its affinities and properties. Such means are acknowledged to be necessary to the complete organization of a botanical class. That great teacher, Dr. Lindley, prepared one expressly for his own class, because all the Floras of England were arranged by the artificial method. The same is the case with the Flora Indica of Dr. Roxburgh, which is, besides, by the progress of discovery now incomplete; and as the operations of the Medical College extended over India, it would equally become the duty of the superintendent of these gardens to prepare a more general Flora of India, therein keeping always in advance of the wants of his class, which would, if he managed properly, still consider itself as his class, though no longer confined within the walls of the college.

It is only by the completion of these things, which would entail pleasant duties, that the great desideratum of a set of men well grounded in botany diffused over India can be supplied; and considering the very deficient state of our knowledge of the vegetable products of India, even those which contribute largely to the revenue, and the acknowledged importance of a full investigation of the medicinal and economical plants of a country,† I can imagine few things more likely to be beneficial to the State at present than the dissemination of such a set. Each individual would become the investigator of a particular part: there would be laid the ground-work of so many Floras of so many districts; their medicinal and economical products would be explored, the plants that produced them identified, and doubts and difficulties that now encumber botany would cease. Moreover, from the diffusion of physiological knowledge of botany, its application to horticulture might lead to considerable improvement among the cultivators of each district.

To ensure so desirable an end, the students, however, require to be put in possession of the means of carrying on their observations after quitting college. It was with the view of supplying an essential part of these means that I took the liberty of addressing Dewan Ram Comul Sen, on the great advantage that would accrue from substituting microscopes for the gold medals he had so liberally presented for a period of three years. I have the pleasure of stating that Dewan Ram Comul Sen was only prevented from adopting this advice by the fact of the medals having all been struck off. I would venture to suggest that, on the part of Government, a microscope ‡ and several volumes of standard works § should be presented to the two best students among those who are to receive diplomas. So far as my own class goes, I have reason for believing that a microscope or books would be preferred to medals.

" On reviewing the whole business of the course, its popularity with the senior students, their evident aptitude to the acquisition of this kind of knowledge, and the philosophic spirit of some of their remarks, I am urged to express a hope that the Council of Education may

* Now in course of preparation.

† It is considered by the first authorities, that even in countries such as Great Britain, France, &c., the Floras of which are well explored, the application of those plants to the arts and sciences is, at the best, but imperfectly known. How much more necessary, then, must investigation be in India, a country of such great extent, whose climates are so varied, of whose Flora even so little is known.

‡ Excellent microscopes, sufficient for all the purposes in view, may be obtained from that very eminent optician, Mr. A. Ross, of Regent-street, London, for the sum of 5 *l.*

§ The books I would recommend are, Lindley's Elements of Botany, Introduction to Botany, Introduction to the Natural Families and Flora Medica, all purchaseable for 3 *l.* 10 *s.*

Appendix N.

may be pleased to recommend to Government the attaching of the best student of this year to these Botanic Gardens, principally for the purpose of opening a school of instruction in application to horticulture and arboriculture for the Malees and apprentices, and all natives anxious to acquire such knowledge. The importance of theoretical knowledge in leading directly to the best modes of practice, is now fully acknowledged in Europe; it still remains comparatively unacknowledged in India, and the plan suggested seems to me the best mode of supplying it. The amount of information among Malees is at its lowest ebb, more especially in these gardens, where they have not the same stimulus of pecuniary profit that many other Malees have; and so long as they possess only a most confined amount of empirical knowledge, it will be hopeless to expect to get them to adopt improved plans, hopeless to expect extensive propagation of any plants but those of the most hardy kind. The plan, if found successful, might then be extended to Seharunpore and Bombay, and, subsequently, to all the Government gardens in India, either alone or in conjunction with ordinary employment, as the Government might deem proper."

79. The lectures on minor surgery to first-class students have this year extended to four months, and were 32 in number. The increase of time allowed to the course, as compared with last year, has been occasioned by Mr. Webb's following up each demonstration by practical exercises on the part of the students themselves, in order to ensure the greatest accuracy and precision in their execution of the several operations and mechanical adaptations. Mr. Webb has reported his satisfaction with the manner in which these were performed by the students, and with the knowledge and manual dexterity displayed by them.

For the military class, a translation into Oordoo has been effected by Mr. Webb of such parts of his lectures as more especially concern them. This, it is hoped, will materially assist them in their studies, and in the practice of his instructions during the ensuing year.

80. At the recommendation of the College Council, the first annual general examination of all the students of the military class, was held in the month of May last. Seven were found qualified for admission to the service as native doctors, and the general progress and attainments of the remainder ascertained and placed on record.

Several applications have at various times been made to the college authorities for native doctors to take charge of emigrants to the Mauritius, which in three or four instances only they were enabled to comply with; but as the demand for this class of practitioners has greatly extended, and is likely to become of some importance to the State, the Council venture to recommend an extension of the school, sufficient to enable it to meet all the exigencies that may arise. It is also deemed worthy of suggestion as to whether a body of Bengalee Native Doctors, educated in their own vernacular, might not profitably, and with a large amount of benefit to their fellow-countrymen, be scattered over the provinces of Bengal and Orissa—in unhealthy districts, where the expense of a sub-assistant surgeon could not be afforded. They could be educated without much additional expense to the State, and would go far to produce confidence in European remedies, and prove of very great service in those periodical outbreaks of cholera, fever and other dangerous tropical diseases, which occasionally depopulate whole villages, and are always more or less destructive to human life.

81. The following extract from the Report of the College Council, will best exhibit the present state and future prospects of the school:—

"Although the state of the school was found on the whole to be satisfactory, the attendance of the pupils to be more regular than during any previous year, and their orderly deportment, regular habits, and the nearly total absence of riot and insubordination, deserving of the unqualified approbation of the Council, there are many points in which much room for improvement exists, and for which the College Council request the sanction of the Council of Education, to the remedial measures they beg to propose.

"The method of instruction adopted by the masters does not appear calculated to communicate the greatest amount of information to the pupils in the time allowed. Instead of *lecturing* upon the subject dwelt upon, it would be desirable that they should simply *teach* the various departments of medicine, with which a native doctor is expected, when in the service, to be acquainted; and for this purpose the school should be divided into classes, according to the relative standing of the pupils, gradually proceed from elementary to practical subjects, as in the Medical College.

"For example, the first-year pupils should be directed to confine their attention to anatomy, and such a simple elementary knowledge of chemistry as will be necessary for understanding the nature, properties and modes of preparing the various articles of the Materia Medica, which are found in the Pharmacopeia, or used in regimental and civil hospitals. In the second year, they should be taught physiology, Materia Medica, and more especially practical pharmacy and compounding, of which they are at present almost entirely ignorant, and which forms one of their most important and responsible duties as Native Doctors. During the third and fourth years, they should attend the practice of the hospitals, be taught medicine and surgery, embracing a general practical acquaintance with their various duties when in the service. At present, very few Native Doctors are sufficiently acquainted with these matters to be trusted on detached field duty to act as efficient field assistants to regimental surgeons, or to do any duty not under the immediate control and superintendence of an European medical officer, who is more often embarrassed by the ignorance and want of skill of his Native Doctor than assisted by him, a matter of very great consequence in Native Corps, where only one medical officer is allowed, whilst in action many urgent cases

may

may be brought in requiring immediate attention. The Native Doctor, instead of being a mere compounder, as at present, should be capable of affording such assistance; and it is to raise his qualifications to the required standard that the College Council venture to suggest the changes above mentioned in the method of teaching. From the instructions to be given in the various operations of minor surgery, by the Curator of the Museum, the Council anticipate that much practical good will result to the school, and are of opinion, as before specified, that it should be confined to the senior students, and perhaps a few of the junior lads, who may be considered sufficiently advanced to profit by such lessons.

"With respect to the masters, it is deemed advisable that they should be brought more immediately under the control and personal supervision of the college authorities—that the time and division of their duties should be more clearly defined than at present—that their attendance and mode of conducting their duties should be registered and reported—and that, in addition to the monthly visitation of the Council of Education, a member of the College Council, selected in rotation for the duty, should constantly visit, inspect, and, in communication with the Council, suggest any beneficial changes in the working of the system of instruction adopted, or report anything which he may consider worthy of observation.

"In the late examination, it was elicited that too much of the amount of information exhibited by the students was the result of mere learning by rote, and much too little acquired by practical information with the particular subject.

"This was apparent in many instances, of which the following may serve as examples:—One lad was able to describe with considerable accuracy almost any bone in the human body; but when the bone was placed in his hand, was quite unable to point out its different processes, articulating surfaces, prominent marks, or indicate to which side of the body it belonged. Very many were able to specify the properties, mode of preparation and action of various drugs, which they were unable to identify when presented to them. In this respect they were generally so utterly deficient as to call for the marked displeasure and disapprobation of the College Council; most of them pleaded in excuse that the objects had but once or twice been presented to them; and as the specimens of drugs in the college are only sufficient for the purposes of the students in the English department, it was proposed, if sanctioned by the Council of Education, to obtain an order from Government that the Medical Board be requested to furnish from the stores of the Honourable Company's Dispensary a small specimen of every article of the Materia Medica used in the civil and regimental hospitals of the Presidency, enclosed in a phial, sealed and labelled, and preserved in the college for the sole use of the students of the secondary school, to which they may at all times have access, for the purpose of becoming familiar with their appearance This has since been done.

"With respect to their knowledge of compounding medicines, and capability of reading prescriptions, the College Council regret to be compelled a third time to bring their extreme ignorance to the prominent notice of the Council of Education.

"The dispensary attached to the college is not sufficiently extensive to make them all practically acquainted with the subject; and with a view in some measure to supply the desideratum, it was proposed that Mr. George Daly, house surgeon and apothecary to the male hospital, should be directed to give in Hindoostanee, for which he is quite qualified, a short course of practical instruction to these pupils, illustrating his remarks by performing the various operations of pharmacy in their presence.

"This could not fail to be attended with beneficial results, although it is by no means intended that it should supersede the practice of compounding by each student in turn.

"With reference to their inability to read prescriptions, the Staff Serjeant, who has at present but little to occupy his time, might be profitably employed in instructing them for an hour, two or three times a week, in learning to read English letters and words, so that when acquainted with them they might pass on to a knowledge of the names of various drugs, and before their departure from the school, possess sufficient ability to read any prescription presented to them. For this purpose an extended knowledge of English would not be necessary, and the information would be hereafter of much use. During the late examination, one lad, named Bissessur Sing, was not only able to read prescriptions, but likewise to write them in a fair, legible hand, and as no one else in the whole school exhibited the same capacity, the College Council recommend that a reward of 10 rupees, or some small prize, be presented to him.

"In concluding this report, the College Council have only to remark, that the school has become so popular in the service, and the students so satisfied with the arrangements made for their comfort and convenience, that, notwithstanding the exercise of a very strict superintendence, on a recent occasion, 43 candidates, from various parts of India, some of them sons of native officers of high caste and rank, presented themselves as competitors for one supernumerary vacancy, of which the monthly stipend is *Rs.* 2. 8. Should the Government, therefore, at any time consider it advisable so to increase the school as to supply from it the whole establishment of Native Doctors required for the Bengal Army, there will be no difficulty in collecting almost any number of lads of good family and education."

Most of the suggestions contained in this report were approved by the Council of Education, sanctioned by Government, and are now being carried into effect. Baboo Modoosooden Goopta has been appointed Superintendent; the school is re-organised, divided into classes, inspected by a monthly visitor, taught practical surgery and pharmacy, and the pupils are affording good promise of realising the prospect of the improvement contemplated.

Appendix N.

The senior students now, for the first time, dissect, and take quite as much interest in so doing as the pupils of the Upper School.

82. In September last, the Honourable Mr. Bird, Deputy Governor of Bengal, placed at the disposal of the Council of Education, a handsome gold medal, to be given to the most proficient student in Materia Medica and Therapeutics. This subject was selected on account of its great difficulty, extent and importance in the practice of medicine, and with a view to encourage among the pupils of the college a scientific knowledge of the remedies used in combating diseases, as well as to induce them to seek from the indigenous riches of their own country efficient substitutes for the more costly and valuable drugs of Europe.

The examination was conducted in the usual manner, and in strict accordance with the wishes of the honourable donor, consisting of a written paper, and a practical trial of the power possessed by the students of identifying various chemical and medicinal substances, one hundred in number. Five candidates presented themselves,* four Native and one European free pupil, all of them known to be possessed of good characters, and to have been assiduous in their attendance upon the lectures.

The Examiner (Dr. Mouat) reported that he considered the result to have been satisfactory in every point of view, both as proving that the Native is capable of competing on equal terms with his European fellow-students, and as exhibiting the ultimate good that may reasonably be expected from their intimate knowledge of the nature, properties and uses of medicinal agents.

The medal was awarded, with some difficulty, to Dinnobundoo Dey; the paper of Dhurmodoss Bose being so nearly equal in merit as to have been placed in the second rank, merely on account of its being somewhat inferior in style and composition.

83. The examination for the Rustomjee medal was conducted by Professor Goodeve and Mr. O'Shaughnessy, and consisted of a written paper, with the dissection of an important surgical region of the body. No student was allowed to contend, who had not acquitted himself creditably at the general examination. The candidates were five in number,† and the palm borne off by *Doyal Chund Bysack*, a third-year student, who was superior in both trials; his written replies being the most ample, clear and correct, and in his dissection every part clearly displayed, evincing not only great facility in the use of the scalpel, but a thorough knowledge of the subject. Some of the other dissections were good, but all much inferior to Doyal Chund's.

84. The special Botanical examination for the *Wallich* medal, was conducted by Professor Griffith, who has reported that it consisted of " twelve written questions relating to structural, physiological and systematic botany, and the application of the natural system to medical botany; nine kinds of plants were presented to them for determination and description of their probable medical properties, and seven diagrams of theoretical botany had to be explained."

The candidates were three in number,‡ and the result stated to be decidedly satisfactory. Tarruck Chunder Lahoory, a third-year student, acquitted himself creditably, the answers of the two others being very successful. The medal was awarded to Dinnobundoo Dey; but the merit displayed by Dhurmodoss Bose was so great, and his whole course of study so promising, as to induce the Examiner to present him with the works of Dr. Lindley as a prize.

85. In the Museum important improvements have been made, equally conducive to its utility and security. Rules have been instituted for its regulation, having for their object to render it as efficient as possible for every purpose of practical instruction.

The additions during the last two years derived from the college and other hospitals in and around Calcutta, have doubled the number of specimens it contains; those chiefly relate to morbid anatomy, of which alone 150 specimens have been added during the last year.

The Museum is therefore rapidly becoming a most important institution, illustrating, in an especial manner, the medical and surgical pathology of India. In order that it may become more universally known as a central depôt for whatever is rare or instructive in this department of science, a catalogue raisonné is now in progress of publication by Mr. Webb, illustrated by original cases. His descriptive account of the greater number of those specimens, which have reference to the medical pathology of the Museum, has been submitted to the Council of Education, and forwarded by them to the Medical Board, with a view to obtain morbid or other specimens from the civil and military hospitals under the control of the Board. In the account of this portion of the Museum, the different preparations are compared together and made mutually to illustrate each other; whilst the whole of them, as well as the cases, are connected together and commented on in a familiar and practical manner. The work, when completed, will form a useful manual of practical pathology for the student, and has been conducted by Mr. Webb without any expense to Government.

86. During the past year, the Library has been much frequented by the students, and received an addition of nearly 600 volumes, chiefly from the allowance of 70 rupees per mensem,

---

* Dinnobundo Dey; Dhurmodoss Bose; E. W. Lazarus; Hurronauth Mitter; Purmessur Saha.

† Doyalchund Bysack; Obhoychurn Neugee; Hurronath Mittre; Bholanath Bose; Taruckchunder Lahory.

‡ Dinnobundoo Dey; Dhurmodoss Bose; Taruckchunder Lahory.

sem, which has been spent in procuring the most recent and esteemed works in every department of medical science; and in part from the Medical Board, the Medical and Physical Society, and Baboo Ramgopaul Ghose, to all of whom the college has been indebted for valuable donations of books.

In December last, Dewan Ram Comul Sen addressed a communication to the Council of Education, offering a sum of 1,000 Company's rupees, to be bestowed as a prize or prizes for the best translations from standard English works into Bengallee, upon the subjects of Anatomy, Materia Medica, and a populur account of the chief diseases to which natives of this country are liable, together with directions for treating them. The communication is at present under consideration.

The following is a list of the students to whom prizes were awarded :—

List of Prizemen, Session 1843–44.

NAMES.	PRIZES.	SUBJECTS.
Purmessur Shaha - -	Gold Medal - - -	General proficiency.
Dinnobundoo Dey - -	Hon. Mr. Bird's Gold Medal	Proficiency in Materia Medica and Therapeutics.
Ditto - - - -	Ramcomul Sen's Gold Medal	Botany.
Dhurmodoss Bose - -	Professors' Prizes - -	Botany and Materia Medica.
Doyalchund Bysack - -	Rustomjee Medal - -	Anatomy.
Hurronauth Mitter - -	120 Co.'s Rs., from Dwarkanauth Fund.	General proficiency.
Doyalchund Bysack -	90 Co.'s Rs., from ditto -	- - ditto.
Tarruck Chunder Lahory -	60 Co.'s Rs., from ditto -	- - ditto.
Bholanath Bose - -	50 Co.'s Rs., from ditto -	- - ditto.
Hurronoth Mittre - -	1st Gold Circlet of Merit -	General good conduct, and regularity of attendance.
Tameez Khan - - -	2d - ditto - - -	- - ditto.
Mr. Keane - - -	1st Ceylon Prize Silver Medal	General proficiency.
Mr. Vos - - - -	2d Ceylon - ditto - -	- - ditto.
Mr. Andree - - -	Clinical Prize - - -	Best Clinical Clerk,
Mr. E. Lazarus - -	Dresser's Prize - - -	Best Surgeon's Dresser.

87. In January last, an examination was held by the Secretary to the Council of Education, of candidates for admission to the stipendiary and free classes of the Medical College, for the purpose of filling up all vacancies in the former, and of affording the benefits of a complete medical education to as many of the latter as chose to avail themselves of the privilege.

Forty candidates presented themselves, and of these ten only were found qualified and recommended for admission. In consequence of this, and on account of the standard of age heretofore fixed being considered too limited to procure candidates possessed of the requisite qualifications, the Council of Education resolved that, in future, applicants for admission shall be received from the ages of 16—20, instead of 15—18 as before.

A second examination was then held by Dr. Mouat, occupying two days, at which 17 competitors attended, of whom five were selected, and the remainder rejected as incompetent.

From the North-West Provinces two pupils have been sent down to study in the college as Robertson Scholars, upon the stipend fixed in the regulations upon the subject; one of them, named Khyratee Khan, from Futtygurh, a Mahomedan, 19 years of age, whose qualifications being considerably below the standard, has been allowed to study for one year in Dr. Duff's school to qualify himself, and should he at the end of that time be still found deficient, he will forfeit the Scholarship, and be returned to the place from which he came.

Another lad from Loodeanah, a native of Hyderabad, aged 17, has also been admitted, and permitted to study for the same length of time in Dr. Duff's school; he is an active, intelligent, industrious lad, and very nearly qualified for admission at present.

The two remaining vacancies will, it is anticipated, be filled up by pupils of the Agra College.

88. The Honourable Mr. Cameron, President of the Council of Education, has announced his intention of presenting, during his stay in India, an annual prize of a capital case of Instruments to the most proficient pupil from Ceylon in each general examination; the same to be decided and specially reported by the College Council.

Four new pupils from Ceylon, arrived on the 18th of April 1844 for the purpose of studying in the college, and have been accommodated with quarters in the building specially designed for them within the college compound.

The period of four years heretofore allowed for all pupils to qualify themselves for admission to the service of Government as Sub-Assistant Surgeons, or for obtaining the college certificate of qualification, having been deemed too limited to admit of their acquiring the requisite amount of practical knowledge for independent practice, it was recommended by the

Appendix N.

Council of Education to be increased to five complete sessions, which has been ordered by Government to be carried into effect from the next annual examination.

During the latter part of the past session, on account of the prevalence and fatality of small pox, temporary hospitals were established by Government, in which the duties were performed by passed students of the college, under the superintendence of European medical officers.

89. In Appendix (E.) to this Report are contained the annual returns of the cases treated in the various hospitals attached to the college, exhibiting the practical means of instructions afforded to the pupils, which the College Council regret are not sufficiently extended for the growing wants of the institution, clinical instruction on an extended scale being an object of the greatest importance in every school of medicine, and more so in this country, if possible, than in Europe. A correspondence has taken place with the President of the Fever Hospital committee upon the subject of expending their funds in establishing a central Fever Hospital in connection with the college, which it is hoped may terminate in the attainment of so very desirable an object, as it will not only be of the greatest service to the native community in epidemic outbreaks of diseases, but afford a valuable extension of the clinical means at the disposal of the professors for the instruction of their pupils.

90. The following Reports of the Government Dispensaries have been received from the Medical Board, and contain an abstract of the cases treated in those institutions during the last six months of 1843. Detailed Reports have already been published by Government in a separate form.

BOWANIPORE.

Dr. Strong - - - - - - Superintendent.
Callachund Day - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, none; admitted since, 11; cured, 11.

Out Patients.—Remained, 111; since treated, 2,828; cured, 2,084; relieved, 548; no better, and incurable, 5; ceased to attend, 196; died, 2; remaining, 104. Several surgical operations, mostly of a simple nature, were all successfully performed by the native medical officer, amounting in all to 33 in number; these were cataracts, excision of tumours, &c.

MOORSHEDABAD.

Dr. Kean - - - - - - Superintendent.
Punchannun Sreemony - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 2; admitted, 73; cured, 26; relieved, 1; absconded, 9; died, 37; remaining, 2.

Out Patients.—Remained, 74; since treated, 3099; cured, 1,975; relieved, 729; ceased to attend, 437; died, 1; remaining, 31. A branch dispensary, situated in a popular part of the town, has been temporarily set on foot by the Superintendent, and it remains to be seen whether it will prove useful. The plan and estimate of a permanent subsidiary dispensary will shortly be laid before the Government.

POOREE.

Dr. Cumberland - - - - - - Superintendent.
Neel Money Dutt - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 49; admitted, 159; cured, 69; absconded, 19; died, 73; remaining, 47.

Out Patients.—Remained, 45; treated since, 493; cured, 351; ceased to attend, 144; died, one: nothing more of sufficient interest deserving of remark in the report of this Dispensary. The deaths were chiefly from bowel complaints of long standing.

CHITTAGONG.

Dr. Duncan - - - - - - Superintendent.
Rajkristo Chatterjee - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 6; admitted, 33; cured, 21; relieved, 5; absconded, 2; died, 6; remaining, 5.

Out Patients.—Remained, 138; treated, 2,509; cured, 1,116; relieved, 1,000; incurable, and no better, 37; ceased to attend, 403; died, 3; remained, 88.

DACCA.

Dr. Taylor - - - - - - Superintendent.
Nobinchunder Paul - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 9; admitted, 54; cured, 26; relieved, 24; died, 13; remaining, none.

Out Patients.—Remained, 46; admitted, 2,869; cured, 2,435; relieved, 141; no better, and incurable, 41; absconded, 245; died, 28; remaining, 25.

A good number of surgical operations were neatly and successfully performed by the Sub-Assistant Surgeon.

PATNA

PATNA.

Dr. Davis - - - - - - Superintendent.
Ramessor Awastie - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 8; admitted, 22; cured, 21; died, 1; remaining, 8.

Out Patients.—Remained, 243; treated since, 3,892; cured, 3,472; relieved, 201; incurable, and no better, 14; ceased to attend, 146; died, 24; remaining, 278.

A goodly number of surgical operations had been performed; those of the eye have induced a better class of people to throw aside their prejudices, and they are now found to resort pretty generally, and with confidence, to the dispensary. The new building to be occupied by this charity is reported to be in a great state of forwardness, and will, in all probability, be ready for occupation very shortly; it is placed in a convenient and commanding situation.

BENARES.

Dr. Butter - - - - - - Superintendent.
Issurchunder Gungoolee - - - Sub-Assistant Surgeon.

House Patients.—Remained, 14; admitted, 134; cured, 121; incurable, 2; died, 5.

Out Patients.—Remained, 57; admitted, 8,155; cured, 5,375; relieved, 354; incurable, and no better, 183; absconded, 2,174; died, 35; remaining, 91.

A few minor surgical operations, one or two of an important character, were undertaken by the Sub-Assistant Surgeon, and cleverly performed. The surgical cases generally were very similar at the several dispensaries, varying only in numbers.

ALLAHABAD.

Dr. Marshall - - - - - - Superintendent.
Jadub Chunder Dharah - - - - Sub-Assistant Surgeon.

Remained, 113; admitted, 3,319; cured, 2,357; relieved, 719; incurable, and no better, 47; absconded, 228; died, 25; remaining, 26; of the whole number treated, 96 were house patients. The same remarks apply to this dispensary. The limit but to eight beds, or that number of cases as house patients, is considered prejudicial to the welfare of the natives, and ought to be increased to double that number; not only for the resident sick poor, but for the benefit of pilgrims, who resort for religious purposes from every quarter of Hindoostan to Allahabad.

CAWNPORE.

Dr. Wood - - - - - - Superintendent.
Ramnarain Doss - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 16; admitted, 150; cured, 90; relieved, 9; absconded, 12; died, 41; remaining, 14.

Out Patients.—Remained, 46; admitted, 2,151; cured, 2,008; relieved, 19; absconded, 124; remaining, 46; surgical operations as at other dispensaries.

A case of stone in the bladder was operated on by the Sub-Assistant Surgeon successfully. The stone was made over to the College Museum.

FURRUCKABAD.

Dr. Hunter - - - - - - Superintendent.
Sadoochurn Mullick - - - - Sub-Assistant Surgeon.

Remained, 85; treated since, 1,678; cured, 1,104; relieved, 384; absconded, 212; remaining, 63. In a short time a building will be erected for the reception of in-door patients.

AGRA.

Dr. Shaw - - - - - - Superintendent.
Samachurn Sett - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 4; admitted, 29; cured, 18; relieved, 3; incurable, and no better, 3; died, 7; remaining, 2.

Out Patients.—Remained, 64; admitted, 2,851; relieved, 2,861; remaining, 54. Amputation of a limb by the Sub-Assistant Surgeon; other minor operations likewise by him. This dispensary, as others, continues to work satisfactorily; there is also a branch dispensary which has not worked so favourably as in former half years.

Appendix N.

MUTHRA.

Dr. M'Rae - - - - - - Superintendent.
Moheschunder Nun - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 8; admitted, 79; cured, 55; relieved, 5; no better, 1; absconded, 9; died, 13; remaining, 4.

Out Patients.—Remained, 44; admitted, 2,325; cured, 2,028; relieved, 260; no better, 3; absconded, 9; died, 4; remaining, 65.

Surgical operations; three cases of lithotomy by Sub-Assistant Surgeon; calculi made over to the College Museum.

BARIELLY.

Dr. Balfour - - - - - - Superintendent.
Joydub Chunder - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 6; admitted, 48; cured, 31; relieved, 5; absconded, 6; died, 5; remaining, 7.

Out Patients.—Remained, 153; admitted, 5,799; cured, 3,405; relieved, 1,189; incurable, 1; absconded, 1,180; died, 32; remaining, 145; lithotomy, cataracts, &c., in the surgical way.

DELHI.

Dr. Ross - - - - - - Superintendent.
Chimun Loll - - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 4; admitted, 77; cured, 66; relieved, 1; absconded, 6; died, 4.

Out Patients.—Remained, 62; since treated, 2,917; cured, 2,525; relieved, 372; ceased to attend, 45; no death.

A considerable number of sick above that in the previous half year have received relief. Ten operations for the removal of stone in the bladder performed by the Sub-Assistant Surgeon successfully, who is likely, from the number of such cases that yearly present themselves at the dispensary, to become in time a very expert lithotomist. An apprentice educated at this institution has lately been raised to the grade of native doctor, a further proof of the usefulness of these institutions.

MORADABAD.

Dr. Thomson - - - - - - Superintendent.
Tarra Chund Pyne - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 14; admitted, 104; cured, 86; relieved, 12; absconded, 11; died, 9; remaining, 12.

Out Patients.—Remained, 73; admitted, 2,653; cured, 2,579; relieved, 62; absconded, 85. Nothing of further importance worthy remark. The arrival of a Sub-Assistant Surgeon at Moradabad has caused an increase of applicants for relief; he is reported to be an able and industrious servant of the Government.

JUBBULPORE.

Dr. Griffith - - - - - - Superintendent.
Sama Churn Dutt - - - - - Sub-Assistant Surgeon.

House Patients.—Remained, 6; admitted, 78; cured, 53; relieved, 4; incurable, and no better, 3; absconded, 2; died, 14.

Out Patients.—Remained, 86; treated since, 2,360; cured, 1,594; relieved, 307; no better, and incurable, 19; ceased to attend, 16; died, 9. Certain minor and other important surgical operations have been performed by the Sub-Assistant Surgeon. Nothing of further interest in this report: the Sub-Assistant Surgeon is an active and careful man, and his abilities are of first-rate order, which remark applies equally to the rest.

In Appendix (F.) are contained statements of the conduct and character of the various pupils educated in both departments of the college, who have been transferred to the public service. To these documents the Council have much pleasure in referring, as exhibiting so very satisfactory and indisputable a proof of the good characters and superior qualifications of the pupils brought up in the Calcutta Medical College.

91. The Honourable W. W. Bird was present at the distribution of diplomas and prizes, and delivered the following speech:—

"It was my earnest hope that the Governor-general would have presided at this meeting. Knowing as I do the deep interest which he takes in the institution, and his desire to see its beneficial effects extended to the utmost degree throughout the country, I deeply regret that he is not here publicly to declare the same, and to infuse into our proceedings that vigour which characterizes all his undertakings. Matters, however, of the highest importance have rendered his absence unavoidable; but you may depend upon it, that, whether present or absent, the Medical College will always find in his Lordship one of its most effectual supporters, so long as it holds out the promise of continuing, what it has now become, a blessing to the country at large.

"In

"In his Lordship's absence, it has once more fallen to my lot to have to preside at these anniversaries, and to remark upon the peculiar circumstances by which the operations of the preceding year have been distinguished. On the present occasion the results are very satisfactory, and highly creditable to the talent and perseverance of the Native student, who has been found capable of competing successfully even with the European. Great progress has been made, under the able superintendence of Mr. Griffith, in the study of botany, a knowledge of which is so necessary to the medical practitioner, while there has been no falling off in other attainments. It is true that the number of students declared qualified for the public service is fewer than last year; but this may be accounted for by the absence of students from Ceylon; and however desirable it may be to qualify as many as possible, it would be a great mistake to pass any one without the requisite quulifications. If the examiners consult the interests of Government, the reputation of the institution, and the welfare of the community, they will never pass a single student who is not equal to discharge in the fullest degree the duties which will devolve on him.

"I am happy, however, to be able to say, that, as far as experience has yet gone, the Sub-Assistant Surgeons continue to bear the highest character, and that they are eagerly sought after in every department of the service. You have already seen, in the published Report of 1842, how highly they are spoken of as useful practitioners, and how extensively the dispensaries in which they have been generally employed, are gaining the confidence of the native community. But the report of the first half-year of 1843 has just been put into my hand, and shows, in a manner which leaves not the slightest doubt of the fact, the increasing utility of these institutions, the progressive advancement in professional knowledge of the Sub-Assistant Surgeons in charge of them, and the facility which they have attained in the expression of their sentiments in the English language. It also shows that thousands of natives in various districts have been cured by these medical officers, that skilful and difficult operations have been performed by them, and that they have been discharging their arduous duties in a manner which merits the highest approbation of Government and the gratitude of the people. This report I strongly recommend to the attentive consideration of those who feel an interest in the progress of medical science in this country. Some parts of it contain very curious information of a professional nature, and of the habits of the people, which reflects the highest credit on all the Sub-Assistant Surgeons concerned, especially on Callachund Dey, of the Bhowanipore Dispensary; Essur Chund Gangoly, of the Benares Hospital and Dispensary; and Jadub Chunder Dhara, of the Allahabad Dispensary. From the report of the Agra Dispensary it appears, so much are the Sub-Assistant Surgeons rising in general estimation, that they are consulted, not only by the more respectable Natives, but by Europeans.

"Having drawn your attention to these most interesting and valuable reports from the native practitioners, formerly educated at this institution, it only remains for me to say to the students now about to leave college, *go and do likewise*; go and do your duty in that state of life in which it hath pleased God to call you; go and reflect credit on the institution in which you have been brought up; go and gain the confidence of the native community. And to you whose turn of study is yet incomplete, let me say, make the most of your time; endeavour to qualify yourselves for pursuing the same creditable course, so that on future occasions the public authorities who will have in this place to perform the duty which I am now discharging, may be able in like manner to record your names on the list of those who are rising to professional eminence, and who are the chosen instruments in the hands of a humane and paternal Government, for dispensing amongst its subjects benefits of the highest value, which, with the blessing of Providence, are calculated in the greatest degree to promote the welfare and happiness of every part of the country to which they may be extended."

---

92. COLLEGE OF HADJI MOHAMMAD MOHSIN, AT HOOGHLY.—7th Year.

Under the immediate Superintendence of the Council of Education.

Establishment on the 30th April 1844.

English Department:

J. Sutherland, Esq. - - -	Principal.
L. Clint, Esq. - - -	Professor.
M. Rochfort, Esq. - - -	Head Master, U. S.
Baboo Essenchunder Banorjee*	3d Master (now acting 2d).
Mr. J. G. Beanland - -	4th ditto (now acting 3d).
Mr. A. Ure - - - -	5th ditto (now acting Master of 4th Class, Sec. A.)
Baboo Shamlall Shome - -	Master of 3d Class, Sec. A. L. S. (now acting Master of 4th Class, Sec. B. U. S.)
Mr. T. W. Clermont - -	Head Master L. S. (1st Class, Sec. A.)

Baboo

* These acting appointments are consequent on Mr. Kelly, the Second Master's absence—two years' sick leave from April 1843—sanctioned, together with the temporary promotions, in Council's Letter, No. 90, dated 7th March 1843.

Appendix N.

Baboo Madhubchunder Dutt -	Master of 2d Class, Sec. B. (now acting Master of 1st Class, Sec. B.)
—— Moheschunder Banorjee	Master of 2d Class, Sec. A.
—— Srenauth Dutt - -	Master of 3d Class, Sec. B. (now acting as Master of 2d Class, Sec. B.)
—— Bolloram Bisswas -	Master of 4th Class, Sec. A. (now acting as Master of 3d Class, Sec. A.)
Mouluvee Attawur Ruhman -	Master of 3d Class, Sec. C. (now acting as Master of 3d Class, Sec. B.)
Baboo Samachurn Mookerjee -	Master of 4th Class, Sec. B. (now acting as Master of 3d Class, Sec. C.)
—— Baneemadub Banorjee -	Master of 1st Class, Sec. B. (now acting as Master of 4th Class, Sec. A.)
—— Kristochunder Shah -	Master of 4th Class, Sec. B.
—— Kristomohun Sing -	—— ditto ditto C.
Mr. J. Vogel - - - -	Writing Master.
Mr. L. P. Vernieux - -	Drawing Master and Librarian.
Baboo Kunjoobeharry Chakrobutty,	Assistant Librarian.

Mahommadan Department:

Mouluvee Mohammad Akber Shah - - -	Head Mouluvee (Sunee).
—— Meer Mohammad - - - - -	Ditto (Sheeah).
—— Khadim Hossein - - - - -	2d Mouluvee.
—— Munsur Ahmud - - - - -	3d ditto.
—— Gholam Mukdhoom - - - -	4th ditto.
—— Mohammud Mustaqim - - - -	1st ditto L. S.
—— Rumzan Allee - - - - - -	2d ditto, Sec. A.
—— Furrghut Allee - - - - - -	Ditto, Section B.
—— Mohammad Taqi - - - - -	3d ditto, Section A.
—— Toluttuff Hossein - - - - -	Ditto, Section B.
Baboo Ramtarrack Roy - - - - -	Teacher of Govt. Regulations.
Mouluvee Nusseer Ooddeen - - - - -	4th Mouluvee, Section A.
—— Besharat Oollah - - - - -	Ditto, Section B.
—— Mohammad Moddesser - - - -	Ditto, Section C.
Abdul Ali - - - - - - - -	Librarian.
Mirza Mobarack Ali - - - - - -	Drawing and Writing Master.

Bengalee Department:

Obhoyachurn Turkopunchanun - - - -	Superintending Pundit.
Gobindchunder Seromonee - - - - -	Head Pundit, U. S.
Bhuggobanchunder Bisarad - - - -	2d ditto.
Kasseenauth Turkobhooshun - - - -	Head Pundit, L. S.
Hurrochunder Turkobagish - - - -	2d ditto.
Gobindchunder Bisarad - - - - -	3d ditto.
Gopaulchunder Beedyaneedhee - - - -	4th ditto.
Juggomohun Chowdhoory - - - - -	1st Arithmetic Teacher.
Ramchunder Mishro - - - - - -	2d ditto, ditto.

Hooghly Branch School. Establishment on the 30th April 1844.

English Department:

Baboo Khettermohun Chatterjee* - - -	Second Master, now Head Master.
—— Pearychurn Sirkar - - - - -	2d Master.
—— Srenauth Banorjee - - - - -	3d ditto.
—— Girishchunder Ghose - - - -	Master of 4th Class, Section A.
—— Prosonochunder Sirkar† - - - -	Ditto Section B.

Oriental Department:

Mouluvee Asud Ali - - - - - - -	Head Mouluvee.
—— Ismut Oollah - - - - - -	2d ditto.
Sereram Seromonee - - - - - - -	Head Pundit.
Srenauth - - - - - - - - -	2d ditto.
Hullodhur Surma - - - - - - -	Arithmetic Teacher.

Hooghly Infant School. Establishment on the 30th April 1844.

English Department:

Mr. T. M. Gomess - - - - - -	Head Master.

Bengalee Department:

Nobocoomar Gupto - - - - - -	Pundit.

Seetapore

* Baboo Parbutty Churn, the late Head Master, died on 11th November 1843.

† Baboo Bhuggobuttychurn Mullick, the former Junior Master, transferred to the Supernumerary Class at college, on 1st August 1843.

SEETAPORE BRANCH SCHOOL. Establishment on the 30th April 1844.

English Department:

Baboo Srenauth Somadar - - - - - Head Master.
——— Bhobaneechurn Mullik - - - - 2d ditto.

Bengalee Department:

Neersinghodeb Seromonee - - - - - Head Pundit.
Nundcoomar Banorjee - - - - - 2d ditto.

UMMORPORE PROBATIONAL SCHOOL. Establishment on the 30th April 1844.

English Department:

Baboo Pearymohun Banorjee - - - - Head Master.
——— Khettermohun Banorjee - - - - 2d ditto.

Bengalee Department:

Kaylashch Bidyaneedhee - - - - - Pundit.

The proceedings of the past year are arranged, as usual, under the heads, Number and Discipline of the College, Progress of Study, &c., and more in detail in the documents appended to the Report.

93. The following is the Return of the Number of Admissions and Withdrawals, and Daily Average Attendance since the 1st May 1843, the Grand Total on the Rolls at that Date, and on the 1st May :—

English Department: Number and discipline of the college and its subordinate institutions.

INSTITUTIONS.	Christians.	Mahommedans.	Hindoos.	Total. 1843.	Total. 1844.
College:					
Number of admissions	6	2	187		
Ditto, of dismissals	2	5	72		
Ditto, of withdrawals	6	4	46		
Ditto on the Rolls, ending 1st May 1843	12	18	542	572	
Ditto, ditto 1st May 1844	10	11	611		632
Daily average attendance 485½.					
Branch School:					
Number of admissions	1	1	53		
Ditto, of dismissals	2	1	11		
Ditto, of withdrawals	-	1	29		
Ditto, of promotions	-	-	11		
Ditto on the Rolls, ending 1st May 1843	5	3	242	250	
Ditto, ditto 1st May 1844	4	2	244		250
Daily average attendance 206½.					
Infant School:					
Number of admissions	-	-	24		
Ditto, of dismissals	1	-	4		
Ditto, of withdrawals	-	-	19		
Ditto, of promotions	-	1	7		
Ditto, on the Rolls, ending 1st May 1843	2	2	44	48	
Ditto, ditto 1st May 1844	1	1	38		40
Daily average attendance 30.					
Seetapore School:					
Number of admissions	-	-	26		
Ditto, of dismissals	1	-	35		
Ditto, of withdrawals	-	-	25		
Ditto on the Rolls, ending 1st May 1843	1	-	134	135	
Ditto, ditto 1st May 1844	-	-	100		100
Daily average attendance 80½.					
Umorpore School:					
Number of admissions	-	-	48		
Ditto, of dismissals	-	-	16		
Ditto, of withdrawals	-	-	44		
Ditto, of promotions	-	-	6		
Ditto on the Rolls, ending 1st May 1843	-	-	120	120	
Ditto, ditto 1st May 1844	-	-	102		102
Daily average attendance 82.					
Grand Total on the Rolls, on 1st May 1843	20	23	1,082	1,125	
Ditto, ditto on 1st May 1844	15	14	1,095		1,124
Ditto, of the daily average attendance 884½.					

These returns exhibit a decrease of one in the grand total on the rolls on the 1st May 1843 as compared with 1st May 1844.

Appendix N.

In the English Department of the College the returns show an increase of no less than 60 during the year, the greater part of which augmentation has taken place since July last.

The maximum number for the Branch School has, since 1843, been considered 250, that being all the portion of the building assigned to the English Department of this school can conveniently contain, the excess having been accommodated in a close and inconvenient out-house. The reduced number has been fully kept up without difficulty.

The applications for admission every month are as numerous as ever; but the strict limitation of age, and the rules as to admission into the higher classes, compel us to reject many candidates.

Order and Discipline.

94. The order and general discipline of the classes, though favourably reported on last year, have since improved. The attendance, which had not been quite satisfactory during the year 1843, has been much better since in the college. In the Branch School it has always been good. In the Seetapore and Umorpore Schools there has not been so much regularity. The rolls of each class of the College and Branch Schools are submitted to the Principal every month, and those who have been very irregular, are struck off. As they cannot be re-admitted without the sanction of the Council, which is not given without good cause, the dread of forfeiting their education has a most salutary effect in checking irregularity; and, in the whole college, the number reported irregular in any one month does not exceed eight or ten. In the Branch School some three or four.

Annual Examinations.

95. The annual examination of the Senior Department of the college was conducted, as usual, by the establishment, except as to the first class, which is taught, in its two sections, by the Professor of Mathematics, the Head Master and the Principal. The whole of this class competes for Senior Scholarships. The Examiners of the other classes of the Senior Department, were the Professor of Mathematics and the Principal. The Junior Department was examined by the Head Masters of the two departments, Messrs. Rochfort and Clermont, and other instructors, whose names are attached to the respective examination papers. The first class of the Branch School by the Professor of Mathematics and the Principal, the other classes by the head and other masters of the college. The Infant School was examined by the Principal. The Seetapore School by Baboo Moheschunder Banorjee, second Master of the Junior Department. The Umorpore School by Mr. Beanland, the third Master of the Senior Department. The Bengalee examinations were conducted by the Superintending and Senior Pundits. The detailed annual examinations commenced on the 14th of June, and ended on the 8th July 1843. The half-yearly general examinations commenced on the 9th and ended on the 23d of December.

College—English Studies.

96. The results of the datailed examinations of July are shown in the examination papers, and, on a review of the whole, may be considered satisfactory, although there are, as will generally be expected in so large an establishment, some exceptions to the remark. Even as to these exceptions of some classes, however, it is satisfactory to find, that the half-yearly examination in the latter end of December last, exhibited a marked improvement.

Law Lectures.

97. The Advocate-general having been so liberal as to give his permission, the students of the first class of the college regularly attended that gentleman's lectures, commenced in November last, the Government having authorized the disbursement of the charge of boat-hire for this purpose. As the lectures took place on Saturday, and Friday is a half holiday at this college, the students attending the Law Lectures lost by going down only one day of their regular studies, which was more than compensated by the valuable instruction they received in a most important branch of knowledge.

Supernumerary Class.

98. In April 1843, the Principal proposed to establish a supernumerary class, to occupy a vacant room in the Junior Department. The Council declined to incur the expence of 40 rupees a month for an additional master, but gave their sanction to the establishment of the class if it could be made to pay its expenses. It was doubted at first whether a sufficient number of paying candidates to meet the charge would offer themselves, but on the 1st August the class was opened with 32 young boys, paying altogether the sum of 36 rupees. It has since had as many as 50, reduced on the 31st December last to 45 by promotions, and has subsequently been increased to 60, the number now on the records. Baboo Bhuggobuttychrn Mullick, formerly a student of the college, and lately a Junior Master of the Branch School, was appointed to the Supernumerary Class, and receives as salary the amount of the charges for education levied therein. The class thus pays itself, and is no charge to Government, except for the use of elementary books.

Assamese Students.

99. The Assamese students referred to in the last Report, having been found to make no progress, and being, in consequence of their advanced age, not likely to be qualified in time to admit of their being entered at the Medical College as intended, were ordered to be sent back to Assam, and took their departure in September last.

Branch School.

100. Before the usual report of progress under this department is entered on, it is our painful duty to record the melancholy event of the death of Baboo Parbuttychurn Sircar, which occurred on the 11th November last. He was for upwards of six years at the head of this school, and discharged the duties of his situation with great ability and indefatigable zeal. By his death the education service has lost a valuable instructor. The Council expressed their great regret for this sad occurrence, and their high sense of the late Baboo's services,

services, in a letter, the contents of which were communicated by their desire to his widow and relatives.

Last year, although the general result of the examination was favourable, the first class was far from having satisfied the Examiners. At the detailed annual examination of July last a marked improvement was exhibited, and especially in the important studies of Geography and Arithmetic. This favourable result is in part owing to the number and nature of their studies having been brought more within the range of their time and capacity, but chiefly to the exertions of the late Head Master, Baboo Parbuttychurn Sircar. The other classes are, with one exception, improved; and the general discipline of the school reflects great credit on the deceased, who had well deserved the praise bestowed on him in the Examiner's report, for the systematic neatness and order of his class rolls, registers, copy books, and of every record of the Institution under his control.

Infant School.

101. A considerable improvement has taken place in this institution, and though there has been no increase of the number on the rolls, the attendance and general discipline of the school are very creditable to the Head Master, Mr. Gomess, whose system appears to be good, and whose rolls and records exhibit great neatness and order.

An appeal has been made to the Council by numerous inhabitants of Chinsurah, to have the Infant School removed to that place near the college, the neighbourhood being much more populous. To this change the inhabitants of Hooghly are naturally opposed; and on this account the Council have abstained from interference; but there can be no doubt that the school would have many more students at Chinsurah, although as none are now permitted to enter after they are five years old, it is possible that none would come from any considerable distance.

Seetapore School.

102. Although the Examiner's report of the annual examination in June was, on the whole, favourable, the school does not appear to be going on so well as it might be expected to do, and this may be in part ascribed to the absurd manner in which the classes were arranged.

This had previously been pointed out by the Principal, and was rectified soon after the July Examination. Since then it will be seen by the present returns, the number on the rolls has considerably fallen off, so that there is still less reason than there was before for any complaint of want of sufficient instructors. The general half-yearly examination of December last, does not, however, show any improvement; but it is right to observe, that the attendance has fallen off much lately, owing to the prevalence of cholera in the neighbourhood. Out of 102 on the rolls, only 75 were present at the last examination.

Umorpore School.

103. The general result of the annual examination of July was favourable, though there are some exceptions, and the same remark applies to the half-yearly examination in the past month. In the junior classes there are a number of boys far too old to succeed in English, and Mr. Beanland, the Examiner, suggests that these should be consigned to the Patsala, attached to the school, and that some support in Bengalee books should be given to the former institution, the students in which do not seek to acquire English. In the annual report of July an apprehension was expressed, that the Umorpore School would be given up, but the liberal proprietor, Baboo Kallykincur Paulit, continued it entirely at his own expense, with exception to the trifling aid afforded him by Government for the purchase of books up to the date of his death in December last. It was then found that his estate was bankrupt, and that there were no funds to carry it on. The Head Master, Baboo Pearymohun Banorjee, however, carried on the school for some time at his own risk, and without pay, and the second Master is now trying to keep it together on a reduced scale, and contemplates an application to the Council to continue to him the former monthly allowance of 20 rupees for books. The Head Master has left the school to seek employment, and the Pundit has been appointed, at the Principal's recommendation, to the Baulia Government School.

Study of the Vernacular.

104. In this branch of study the examination papers of the various classes show a most satisfactory progress, which reflects great credit on the Superintending Pundit and his subordinates, and on the students. With a view to encourage the attention of the latter to this important study, the promotions of those who were found deficient in this department of knowledge, have, during the past year, been stopped, which has had a good effect in stimulating their application.

School Fees or charges for Education.

105. The Committee of Masters referred to in the last Annual Report, have completed the labour of revising the rates of charge throughout the Institution, and the result is an increase on the average of last year, of *Rs.* 39. 6. 8.

In the Branch School the average amount of the monthly collections for the past, compared with that of the present year, shows an increase of *Rs.* 10. 9. 4.

In the Seetapore School the average monthly collections, out of 100 students, are only *Rs.* 17. 11. 8.

The Committee's duties are now chiefly confined to cases of appeal, and to regulating the rates of newly admitted students. Mr. Clermont, the Head Master of the Junior Department, is now President of the Committee, instead of Mr. Rochford, who has been relieved from this extra duty.

In connexion with the subject, the last Report suggested the propriety of fixing the number of those educated gratuitously, as is done in the Hindoo College. There are now on the free list of the College 260. It was suggested that the number might be gradually brought down

Appendix N.

down to 150, by admitting no more free students, save occasionally, as an exception to the general rule of payment, until the required reduction should be brought about. This suggestion has been approved of by the Council, and the limit proposed will be attended to in future admissions.

Changes of Instructors.

106. In the college there are no changes to record; but in the Branch School a vacancy occurred, owing to the appointment, on the 1st August 1843, of Baboo Bhuggobuttychurn Mullick, teacher of the junior class, to the supernumerary class in the college. Bhuggobuttychurn's place is supplied by Baboo Prosonochunder Sirkar, formerly a student of the Hindoo College. Another vacancy was caused by the lamented death of the Head Master, Baboo Parbuttychurn Sirkar. The vacancy has been filled up by the promotion of the second Master, Baboo Khettermohun Chatterjee, who had performed his duties most creditably since he was attached to the school. To Baboo Khettermohun Chatterjee's place, a brother of the deceased Baboo Pearychurn Sirkar, a young man, who held a Senior Scholarship for two years in the Hindoo College, has been appointed.

Oriental Department.

107. The number of admissions and withdrawals, and daily average attendance during the past year, and the grand total on the rolls on the 1st May 1843 and the 1st May 1844, are as follows:

INSTITUTIONS.	Christians.	Mahomadans.	Hindoos.	Total. 1843.	Total. 1844.
Mudrussa of Hadji Md. Mohsin.					
Number of admissions	- -	73	6		
Ditto of dismissals	- -	36			
Ditto of withdrawals	- -	8	1		
Ditto on the rolls ending 1st May 1843	- -	223	2	225*	
Ditto - - ditto - 1st May 1844	- -	252	7	- -	259
Daily average attendance, 186.					
Muktub at Hooghly.					
Number of admissions	- -	28	4		
Ditto of dismissals	- -	13			
Ditto of withdrawals	- -	15	2		
Ditto on the rolls ending 1st May 1843	- -	52	4	56	
Ditto - - ditto - 1st May 1844	-	52	6	- -	58
Daily average attendance, 36.					
Mudrussa of Seetapore.					
Number of admissions	- -	15			
Ditto of dismissals	—				
Ditto of withdrawals	- -	16			
Ditto on the rolls ending 1st May 1843	- -	41	-	41	
Ditto - - ditto - 1st May 1844	-	40			40
Daily average attendance, 35.					
Grand Total on the rolls on 1st May 1843	- -	316	6	322	
Ditto - - ditto - 1st May 1844	- -	344	13	- -	357
Ditto of daily average attendance, 257.					

These returns exhibit a slight increase in this department, although 49 have been struck off the rolls during the year for irregularity of attendance.

The discipline of this department will be more particularly adverted to hereafter, in reference to the Visitor's report. It may be enough here to state that measures have been adopted for its improvement, though the system of study among Mahomadans does not admit of very efficient checks. One change has been introduced, however, which has secured better attendance. The class roll of each class is now submitted to the Principal every month, and the names of those who are very irregular are struck off, which has produced a better attendance.

Examinations and progress of Study.

The examination of this department was conducted by the Hafiz of the Calcutta Mudrussa, assisted by Mouluvees Abdurrahim and Mohammad Ujhi.

Attendance of the Mouluvees.

108. The Mouluvees have been regular in their attendance. The head professors, Mohammad Akber Shah and Meer Mohammad, have laboured assiduously in their departments, and have shown a disposition to aid the Principal on all occasions, in introducing rules

* The total number in the Mudrussa in the printed Report of April 1843, was stated to be 387; but that is a mistake which arose from the names being taken from the class rolls, in which they are frequently repeated several times, owing to many of the students being in several classes. The number should have been, as above, 225.

rules and changes intended to check irregularity, and the Mudderrasin generally have been attentive to their duties.

During seven years that Mouluvee Mohammad Akber Shah has been attached to this college, he has been absent only a few days of study, and that owing to sickness and unavoidable causes. Mouluvee Meer Mohammad, the head Sheeah Mouluvee, who has now been four years in the college, has also exhibited exemplary regularity in his attendance. He obtained leave in April last for five* months, to go to Lucknow on urgent private affairs.

109. The examination of the Branch School was conducted by the Head Mouluvees, and their report is favourable.

110. The examination of the Seetapoor Madrussa was conducted by Mouluvee Mohammad Akber Shah, and exhibits reasonable progress. The Examiner has recommended the following students for prizes:

1. Mohammad Tyaz.
2. Mohammad Rashed.
3. Moojeeb Ooddeen Ahmud.
4. Abdool Mabood.
5. Gholam Sufdar.
6. Qum Ruddeen.
7. Abbas Ali.
8. Rosool Bukhsh.
9. Syud Hyjut Oollah.
10. Najeeb Uddeen.
11. Tummeezooddeen.

Changes of Instructors.

111. Mouluvees Tofuzzul Ali, Teacher of Regulations, died on the 16th of August last; he was well qualified for his office, but his health had been long very delicate. Several candidates were examined for this appointment by the Principal, on questions sent to him for that purpose by the Council, to whom the answers have been returned. These papers having been submitted to Mr. Hawkins, Register of the Sudder Court, who had prepared the questions, his decision was in favour of Ramtarak Roy, whose answers were far the best, and the Council accordingly awarded the appointment to him on the 30th December 1843. Mohammad Idrees, a student of the Mudrussa, had officiated in the meantime, drawing half the allowance of the situation with the sanction of the Council.

The Principal had, in a letter of the 2d April 1843, suggested the abolition of the regulation class, with reference to the circumstance of one of the Mouluvees being allowed an addition of 20 rupees to his pay for the express purpose of teaching regulations; but on further consideration, as there were a number of Hindoo students in the regulation class, who could not be brought into one of the regular classes of the Mudrussa, he was induced, on being called on by the Council, to give his opinion against this measure.

In the acting appointment of second Mouluvee of the Branch School, referred to in the last Report, Mouluvee Ismut Oollah was eventually confirmed in June 1843.

Mouluvee Asud Ali, the head Mouluvee of the Branch School, applied for and obtained in November last, three months leave of absence on sick certificate. Seeraj Ooddeen, a student of the college, proposed by Mouluvee Asud Ali, and pronounced duly qualified by the Head Mouluvees, was permitted to act for him during his absence.

Scholarships.

112. On the 12th February last, his Honor the Deputy Governor of Bengal, the President, and several members of the Council of Education, went up to Hooghly, to distribute the Scholarships and Prizes awarded during the past year. His Honor first distributed the prizes of the Hooghly Branch and Infant School, and then proceeded to the college, where the distribution took place in the large hall, in presence of a numerous audience, to whom, at its close, his Honor addressed a brief and emphatic speech, which terminated the proceedings, and is appended to this Report.

The following is a return of the Scholarships awarded in the past year in both departments:

SENIOR ENGLISH.

Renewed.

1. Noruttun Mullick, third year, 40 rupees.
2. Hurrymohun Chatterjee, third year, 40 rupees.
3. Gungachurn Sirkar, third year, 40 rupees.
4. Degamber Biswas, second year, 30 rupees.
5. Nobinchunder Doss, second year, 30 rupees.

Awarded.

6. Jadobchunder Bose, first year, 30 rupees.
7. Gooroochurn Chatterjee, first year, 30 rupees.
8. Gooroochurn Doss, first year, 30 rupees.

The cases of the three last candidates being somewhat doubtful, they were subjected, in addition to the usual test of written questions, to an oral examination before the Council, which took place on the 28th December last.

These are all the Scholarships assigned to the Senior Department of this college, including the one open to general competition, for which there was no out competitor. Of the three awarded

* Under the former rules as his application was made before the new regulations were promulgated.

Appendix N.

awarded this year, one is that which fell vacant by the death, in April 1843, of Shamkristo Paulit, as mentioned in the last Report.

JUNIOR ENGLISH.

Renewed.

1. Jodoonath Doss, 3d year, 8 rupees.
2. Satcowry Roy, 2d year, 8 rupees.
3. Juggesser Ghose, 2d year, 8 rupees.

Awarded.

4. Baneemadhub Bose, 1st year, *vice* Hurrochunder Bose forfeited, 8 rupees.
5. Mothoormohun Ghose, 1st year, *vice* Kadarnath Bisswas forfeited, 8 rupees.
6. Kaliprosono Chatterjee, 1st year, *vice* Bhoobun Mohun Sen forfeited, 8 rupees.

Zemindary Scholarships.

7. Gopalchunder Bundo, 1st year, 8 rupees.
8. Shamachurn Ghose, 1st year, 8 rupees.

Of the Scholarships awarded, the three first fill up vacancies caused by forfeiture for not having made reasonable progress. The two last are Scholarships of 8 rupees each, respecting which some explanation is necessary. These do not form a charge to the Government; they will be paid out of the interest of the balance of about 5,000 rupees of the fund subscribed for building the Zemindarry, or, as it is now called, the Branch School at Hooghly. The interest was for several years paid in sums of two, three and four rupees to poor deserving students, recommended by the Principal, to enable them to continue their studies. The Committee of the Zemindarry Fund, however, having proposed last year that the interest specified should be applied to meet the charge of two Scholarships, to be called the "Zemindarry Scholarships," the Council assented to the proposal, and the money has been available for that purpose since September last.

A condition of the award of these Zemindarry Scholarships was, that when Branch School and College competitors coming up to the required standard were found equal, the former should have the preference; but the successful candidates this year belong to the College, though two Branch School students, Hurronauth Mittre and Koylashchunder Chatterjee, stand very high, and had none of the other candidates been superior, would have had Scholarships awarded to them.

Branch School, Junior English.

The Scholarship assigned to this institution was gained last year by Isserchunder Dass, since promoted to the college; and as he has made the reasonable progress required, he is entitled to a renewal of his tenure.

113. The following is Major Ouseley's report on the examination for Senior Oriental Scholarships:—

"On the 19th and 20th ultimo, I examined the candidates for Senior and Junior Oriental Scholarships at the Hooghly College.

"The number of candidates for Senior Scholarships was 28, including 10 who obtained Scholarships last year, and who, by the terms of their appointment, were required to undergo examination on the present occasion. The number of candidates for Junior Scholarships was 47 similarly, including 10 (ten), the scholars of last year.

"On a careful comparison of the papers performed by the various candidates, I have the honour to recommend the following 11 students for Senior Scholarships; viz.—

1. Abdoor Ruhman - - - -	For Mohammad Mohsin's Scholarships of 50 rupees each per mensem.
2. Feyzoollah - - - - -	
3. Fuzelut Hossein - - - -	For Scholarships of 20 rupees each per mensem.
4. Mohammad Idrees - - -	
5. Vukeel Uddeen - - - -	
and	
6. Ghoolam Mehdhy - - -	
7. Mohammad Ismail* - - -	Scholarships of 15 rupees each per mensem.
8. Abdool Moojeed - - - -	
9. Ghoolam Sufdar - - - -	
10. Mohammad Rashed - - -	
11. Seraj Ooddeen - - - -	

"Six of the students above named are senior scholars of last year. Abdoor Ruhman held a Scholarship of 20 rupees, Mohammad Idrees and Vukeel Ooddeenof 15 rupees each, and Mohammad Ismail of 20. The three first deserve promotion, but Mohammad Ismail seems to have fallen off, and is only entitled to the 3d (third) grade of Senior Scholarship, instead of the 2d, which he obtained last year.

"The four remaining Senior Scholars of last year have so decidedly failed in the performance of their exercises, that I am reluctantly compelledt or ecommend that their Scholarships be forfeited. The failure of Ameer Mohammad, who received one of the first-class Scholarships

* The Council did not sanction this renewal of a Scholarship of inferior grade to Mohammad Ismail, as it is opposed to the principle on which the Scholarships are conferred, according to which, falling short of the required standard, involves forfeiture.

ships of 50 rupees last year, is so egregious, that it is quite evident he must have obtained unfair assistance at last year's examination, notwithstanding all the precautions taken to prevent it. His performances on the present occasion do not entitle him even to a 15-rupee Scholarship. The names of the unsuccessful stipendiaries who ought to lose their Scholarships are, 1. Ameer Mohammad; 2. Allee Akbur; 3. Ghoolam Nujuf; 4. Zoolfokar Alee; the first receives 50 rupees per mensem, the remaining three 15 rupees each.

"For the Junior Scholarships of the present year, I beg to recommend the under-mentioned 16 students as the most deserving; viz.—

1. Inamool Huqq.
2. Mohammad Hossein Kermani.
3. Acnool Islam.
4. Hilal Ooddeen.
5. Shekh Abdoollah.
6. Ghoolam Akbur.
7. Alee Asghur.
8. Ghoolam Punjuttun.
9. Rosool Bukhsh.
10. Sukhawut Hossein.
11. Seyud Aman Oollah.
12. Zuhooral Hossein.
13. Noor Mohammad.
14. Seyud Khadim Hossein.
15. Nuzur Ali.
16. Hyder Hossein.

"I have assumed that, including the Junior Scholarships opened to public competition, there are 16 Junior Scholarships available; nine of the above list are Junior Scholars of last year: only one has subjected himself to a forfeiture of his Scholarship; his name is Surdar Alee.

"The Arabic examination papers of both Departments, Senior and Junior, are transmitted for the inspection of the Council of Education."

Report of the Visiting Member.

114. On the 24th of August last, Dr. Mouat, the member appointed to visit and report on the College, went up to perform this duty. The Visitor examined the muster rolls, registers of attendance of masters and students, &c.; went through the whole college, and examined several of the classes, especially those of the Senior English Department; he afterwards went through the Oriental classes. The Visitor expressed himself highly satisfied with the "excellent order and method" of the English Department, and with the result of his examinations of the classes.

With respect to the Oriental Department, the Visitor reports, that from the answers he received from the Mouluvees, he judges that they prefer a great variety of works and superficial showy knowledge to solid instruction, and is of opinion, that although their attendance is generally good, the institution will turn out few good scholars, while the present lax system of study and of attendance of the students prevails.

With reference to these remarks on the Oriental Department, a new course of study, some change of discipline, and some more stringent rules of attendance, especially as respects the Scholarship students, were proposed by the Principal, in concert with the head Mouluvees, and sanctioned by the Council, and these have led to improvement as to the points noticed, though it is to be feared that the regular discipline of the English Department is quite incompatible with the habits of Mahommadan students, and the circumstances of those in this Mudrussa.

It should be observed, that, in spite of the defects referred to, the Mudrussa has made no inconsiderable progress, if the results of the Scholarship examinations may be considered a test; and that in its discipline, such as it is, it is probably equal to any institution of the kind, though one exception of a very flagrant nature, the first, and it is to be hoped the last of the kind, has now to be recorded.

Riot in the Mudrussa.

115. The breach of discipline here referred to was so outrageous, that it has been found necessary to visit it with the severest measures.

The new rules of attendance required all the students of the Mudrussa to come at 11 and remain till 4, when the college breaks up for the day. Some of them having violated this rule, the Principal ordered the gates to be closed, and desired the Durwans to bring to him any one attempting to go out without a pass. In March last several students, in defiance of these orders, attempted to force their way out, and in consequence of the Durwan's complaining of them, they, with a number more, committed a cowardly and riotous assault on the Hindoo Durwan, for refusing, in the regular discharge of his duty, to allow them to go out before the proper time. The ringleaders identified by the Durwan were handed over to the magistrate, and all who appeared to his summonses sentenced to imprisonment. One, Ghoolam Mahbood, who attacked the Durwan in presence of the head Mouluvees, Akbar Shah and Meer Mohammad, and several other Mouluvees, to three months, the others to two months each. Two of the rioters identified were not arrested, having absconded. The Principal having also investigated the matter, and made his report to the Council, it was decided that our Secretary should visit the college, and announce the decision to which we had come, after considering all the information placed before us on the subject.

Dr. Mouat accordingly went up, and the students of the Mudrussa being all assembled, he addressed to them a speech, in which he emphatically announced to them the sense the Council entertained of such flagrant breaches of discipline, their determination to repress them by the severest penalties, and their decision that the following students be ignominiously expelled the college:

Ghoolam Mahbood.	Athur Ali.
Aman Oollah.	Ahmuddi.
Syud Abdoollah.	Fyzeelut Hossein.
Shekh Abdollah.	Mohammed Hossein Kermani.
Hyder Ali.	

Appendix N.

Mohammad Hossein Kermani's expulsion had been previously ordered, for sending direct to our Secretary (which is in itself a violation of the Rules) a false and insolent petition against the Principal and the Head Mouluvee Akber Shah, in reference to the riot. Ghoolam Mahbood had also forwarded a petition, to which he had affixed the names of many students who were altogether ignorant of the petition and its contents, thus adding the offence of forgery, including that of carrying away books belonging to the college, which he pledged to some one in the town, to his other misconduct.

The Visitor's address also conveyed the high approbation of the Council of the spirited conduct of Mouluvee Akber Shah, in rebuking the rioters, and endeavouring to protect the Durwan, when both were surrounded by a body of excited students, all apparently eager to attack the latter. The Visiting Member also intimated the dissatisfaction of the Council with the conduct of Mouluvee Meer Mohammad, the chief Shea Professor, and other Mouluvees who had witnessed the transaction, and made no efforts to protect the Durwan, and support the discipline of the institution.

These measures of just severity will, it is hoped, effectually prevent the recurrence of any such disgraceful conduct as that above recorded.

Libraries.

116. The reports of the books of the English and Oriental libraries, and of their condition, will be found on the whole satisfactory, and reflect credit on the librarians and on the students of both departments. Some books have been taken away by students, but of these several may be recovered. Great use is made of the library both by masters and students, and of course many of the books are now considerably worn, but not more than might be reasonably expected.

Mr. Vernieux, the Librarian of the English Department, obtained six months' leave of absence from the 20th of November last, on sick certificate. His place has been filled during his absence by the Assistant Librarian, Koonjobehary Chukrobutty, whose conduct has always been highly satisfactory, and who is quite capable of performing the duties of Librarian. He is assisted by Ramchundur Goopto, a steady young man, recommended by one of the Pundits.

Allowance for Books.

The allowance of books for this institution has been found insufficient in the Oriental Department (requiring as large an expenditure for books as the English, or larger), a feature of this institution which seems to have been overlooked when the same amount only of book money was fixed for the Hooghly as for the Hindoo College. This subject having been brought to our notice, an addition of 35 rupees to the allowance of 180 per month, making the aggregate allowance for the college and subordinate institutions up to 215 rupees, has been awarded, and the whole is to be considered available for all or any of the institutions as required, the accounts of each being kept distinct.

Students who have obtained employments.

117. The following is a return of students who have left the college during the year to accept the employments indicated:

Girishchundur Chatterjee	-	Second Master of the Bhaugulpore School.
Mothooranath Banorjee	-	Abkaree Darogah at Sulkeah, 24 Pergunnahs.
Jadoonath Set - -	-	Darogah of Salt Chokee at Goburdangah, under Hooghly Collectorate.
Khettermohun Banorjee	-	Second Master, Umorpore School.
Modhoosooden Ghosal	-	Second Master, Bansbarea School.
Junmajoy Dass - -	-	Third Master of the Azimghur School.
Kalinath Mookerjee -	-	Hospital Writer in Her Majesty's 29th Regiment.
John Cardozo - -	-	Clerk in the office of Rustomjee Cowasjee, Esq., at Calcutta.
Delawur Ali - -	-	Mahommadan Law Officer in the Civil Court of Sylhet.
Mohammad Idrees -	-	Mohafiz in the Hooghly Collectorate.
Vokeel Ooddeen -	-	Professor of Law in the Government School at Commillah.
Momtaz Ali - -	-	Mohurrer in the Hooghly Collectorate.
Ramtarak Roy - -	-	Mouluvee of the Regulation Class in the Mudrussa of this College.

The following have passed examination for Moonsiffs, and obtained diplomas:

Degamber Bisswas.
Ramtarak Roy.
Lalla Chuneelall.

Encouragement afforded by Public Functionaries to the Students.

118. Mr. Donnelly, the officiating Commissioner of Abkary, has taken great interest in the students of this institution. He has employed one of them, and promised, when vacancies occur, to take others into the service in his department, and to provide for them all as opportunities offer, if they will qualify themselves. In a letter addressed to our Secretary, Mr. Donnelly remarks, that the "great obstacle to the appointment of most native lads educated at the several public institutions is, that they cannot read written Bengalee with fluency, that they are much better acquainted with English than their own language," and that "unfortunately most of them are unwilling to undergo the drudgery of learning official duties in the subordinate grades of service." As respects the inability to read and write Bengalee fluently, Mr. Donnelly's remark does not apply to the Hooghly College. The objection to enter the service in the subordinate grades may partly arise from an aversion to the drudgery required in them, but is, perhaps, chiefly caused by the difficulty of giving the pecuniary security exacted. For a Darogahship in Mr. Donnelly's department, for instance, the incumbent must give a security in Company's rupees

rupees for 1,000 rupees; a great majority of students in the Hooghly College, would find it impossible to comply with that condition.

The extreme poverty of the greater number in this institution induces many to accept situations of junior masters, or any other, even on smaller pay, and thus to leave the college long before their education is completed, whence an erroneous and unfavourable judgment is sometimes formed of the nature and value of the education received in the college. All who can, endeavour to remain to qualify themselves for employment in the public service.

119. Mr. D. J. Money, the officiating Collector of Hooghly, has also manifested a great desire to encourage the meritorious students of this college, by appointing them to fill up vacancies in his department. Several whose names are given above have been so appointed conditionally on the approval of Government, and more are likely to be, if those already in office perform their duties creditably. The senior class of the English department have expressed their grateful sense of Mr. Money's preference, and it is very generally appreciated in the college, and likely to operate as a stimulant to the good conduct and diligent application of all the students in order to merit such favour, to which, they have been apprised, that character and ability alone can give them a claim. In his letter to the Principal, announcing Mohammad Idrees' appointment as Mohafiz, Mr. Money observes:—

"The public good, as well as the Government interests, are best consulted by the disposal of appointments in the local courts as rewards for high distinction obtained in the public seminaries of Government. The most responsible appointments have been too long held by men of low attainments, and, what is of more serious consequence, by men whose education has not been such as to impose upon them sufficient restraints against moral delinquency.

* * * * * *

"I would request you to explain to Mohammad Idrees, upon his leaving the Hooghly College, the great responsibility attached to this his first appointment, and to impress upon him the necessity of exerting himself to the utmost in the duties in which he will be employed, and of remembering always that it is not talents alone, but the fear of God, which will enable him to perform those duties, as well as all others throughout his official career in which he may be engaged, with satisfaction to himself as well as the Government he serves."

Drawing Classes.

120. The time devoted to this study is short, and the number of those disposed to cultivate it, or exhibiting any natural talent for it, is few. The English class consists only of eight. These seem to have made a reasonable improvement, considering their means and opportunities of study.

The Oriental Class, which is taught by the Koosh Navish, Mirza Mobarak Ali, only commenced in July 1842. It consists of nine students, only three of which are Moosulmans and six Hindoos, who prefer the Mirza's instruction. The progress of the students has been reasonable; but among the Mahommadans we cannot expect the cultivation of this study to be much extended, except as to the delineation of objects of inanimate nature. It is a matter of surprise to find even the few in this class drawing human bodies and features.

State of the Buildings.

121. The College and Branch and Infant Schools are all in good condition; the two latter only required the usual slight annual repairs, which were made during the Dusserah vacation. The Umarpore School has been kept in repair by the late proprietor. The Seetapore School has been repaired in January last.

The College Ghaut was damaged in January last by the periodical boars, but was repaired under the superintendence of the executive engineer. It has been again undermined in another part, by the tides, and is now about to be repaired by the same department.

General results.

122. In conclusion, on a revision of the proceedings and returns of the past year the results may be considered satisfactory. All the Scholarships assigned to the English Department, both in the College and Branch School, have been gained. In the Oriental Department 10 out of 14 Senior Scholarships, and the whole of the Junior Scholarships (16) have been also awarded, while the examinations, with few exceptions, show improvement, and especially in the vernacular department, to which so much importance is attached.

The grand totals of students of all sects in the college and subordinate institutions, as borne on the books at the termination of the years 1842–43 and 1843–44 respectively, were as follows:

1st May 1843 - - - - - - - -	1,447*
1st May 1844 - - - - - - - -	1,481

These numbers exhibit during the past year an increase, and in the English Department, though there has been a falling off in the subordinate institutions, that has been more than counterbalanced by the large augmentation of the numbers in the college, the classes of which are, in fact, all full, as are all those of the Hooghly Branch School. A further proof that there is no decline in the demand for education in this district, is afforded in the circumstance of two more private schools having been established, one at Bansbaria, about 10 months ago, referred to the last Report as about to be set up, which was visited by the Principal

* This number in the Report, as printed, was 1,609, owing to the mistake in the Oriental Department already pointed out.

Appendix N.

Principal (at the request of the proprietor) in December last, when it had 135 students, and was flourishing; and another at Chinsurah, which commenced only about three months ago, and already numbers about 140 students. This last is conducted by an ex-student of the college, and is supported entirely by the charges paid by the students.

123. At the annual distribution of prizes, the Honourable W. W. Bird delivered the following speech:—

"When I was last here I did not expect to be present at another Annual Meeting, but I am glad that it has happened otherwise, as an opportunity has been thus afforded me of marking the progress for a still further period of an institution in which I feel, and always have felt, the deepest interest. Although it has not been so long in existence as the Hindoo College, and cannot be expected to be so far advanced as an educational establishment, yet it is not perhaps doing less good in proportion to its means, and in one respect it possesses an advantage over that institution, inasmuch as it does not confine itself to diffusing instruction to one class only of the native community, but imparts it to all, whether Hindoo or Mahomedan, and in various languages, namely, English, Arabic, Persian, and the Vernacular —like a fountain in a desert land sending forth its streams, through different channels, to impart new life and new vigour to everything capable of cultivation in the surrounding country.

"In one respect, indeed, the Hooghly Institution appears to be in advance of the Hindoo College, I mean as regards vernacular education. The report says, that in this department the examination papers of the various classes show most satisfactory progress, which reflects great credit on the Superintending Pundit, and his subordinates, and on the students. This is as it should be. But observe the consequences when vernacular education is neglected. Mr. Donnelly, a gentleman high in the Civil Service, who takes great interest in the improvement of the natives, has remarked in a letter addressed to the Council of Education (a remark which I am happy to find does not apply to the Hooghly College), that 'the great 'obstacle to the appointment of most native lads educated at the several public institutions is, 'that they cannot read written Bengallee with fluency, and that they are much better 'acquainted with English than with their own language.' The same gentleman also remarks, 'that unfortunately most of the young persons so educated are unwilling to undergo the 'drudgery of learning official duties in the subordinate grades of the service.' The former of these defects is easily remedied by paying the same attention in other institutions to the study of the vernacular languages as is done in this. The latter is a matter of grave consideration for the Council of Education, to whom I commit the care of devising some effectual means for overcoming so serious an evil.

"Let me not, however, be misunderstood. Do not imagine for a moment that I think lightly of English education: far from it. I look to English education, not merely as the channel for conveying to the natives at large a knowledge of European literature and science, but also as the means of bringing them to the bar of public opinion, and of leading such as are in official employ to consider not only what Government think of their proceedings, but what is thought of them by the public; for I am convinced, that until they feel and think as English ideas alone can enable them to feel and think, and are capable of appreciating duly the advantage of public praise, and the shame of public disgrace, it is vain, in the absence of higher motives, to look for much moral improvement. But at the same time, it is superlatively absurd to see a native inflated with his English knowledge, unable to read or speak with correctness and fluency his mother tongue. Such a man, whatever may be his acquirements in English, must be a laughing-stock to his fellow-countrymen, while unable to impart to them in the only language they can comprehend the knowledge on which he so highly prides himself; and I can tell him that he will never be deemed qualified for the service of Government unless he is fully acquainted with both.

"It has gratified me extremely to read in the report, that the students of the first class regularly go down to Calcutta every week, to attend the Advocate-general's Lectures on Law. It evinces zeal for the acquisition of useful knowledge highly creditable to the college, and I feel it my duty again to thank Mr. Edwardes Lyall for his disinterested and laudable exertions in the cause of native education.

"In conclusion, it only remains for me to express my sincere conviction, that under the continued superintendence of the eminent persons to whom the care of the institution has been entrusted, there is every reason to believe that, with the blessing of Divine Providence, it will be the means of effecting, in a far greater degree than ever was contemplated by the founder, the real and substantial good of his fellow-creatures, and of perpetuating his own fame, as well as that of the British Government, from generation to generation."

124. In conclusion, we beg to express a hope that our proceedings for the past year will be approved of, and that we shall be deemed by your Honor to have spared no effort in our power to advance the important interests entrusted to us.

We have, &c.

(signed) C. H. Cameron.
F. Millett.
Fred. Jas. Halliday.
C. C. Egerton.
Russomoy Dutt.
Radhakant Deb.
Fred. J. Mouat, Member and Secy.

Council of Education, July 1st, 1844.

The

The following are the Reports on the Provincial Colleges and Schools subordinate to the Government of Bengal:

DACCA COLLEGE.—8TH YEAR.

Local Committee on the 30th April 1844.

J. Dunbar, Esq., Commissioner.
J. F. G. Cooke, Esq., Civil and Session Judge.
J. G. Campbell, Esq., Officiating Collector.
H. B. Cooper, Esq., Officiating Magistrate.
J. Taylor, Civil Surgeon.
Rev. H. R. Shepherd, Chaplain.
J. Reily, Esq., Principal Sudder Ameen.
J. P. Wise, Esq., Indigo Planter.

Establishment.

J. Ireland, Esq., Principal and Secretary Local Committee.
Mr. W. Sinclair, Head Master, Senior Department.
Mr. E. Fell, 2d ditto ditto.
Mr. M. M. Chill, 3d ditto ditto.
Mr. J. W. Watson, 4th ditto ditto.
Hurro Chunder Pundit.
Mr. T. Harris, Head Master, Junior Department.
Baboo Soorjo Coomar Mookerjee, 2d ditto ditto.
„ Ramnarain Seal, 3d ditto ditto.
„ Khoderam Chund, 4th ditto ditto.
„ Kassub Lall Chund, 5th ditto ditto.
Mr. B. Demetrius, 6th ditto ditto.
Goluck Chunder Surma, 1st Pundit.
Nilmony Borat, 2d ditto.
Rammanick Sing, Librarian.
Petumber Doss, Writer.

The examination of the college took place in the month of September. The number of admissions since the previous examination had been 110, at an average age of eight years and a half, while, on the other hand, 37 had left, 4 had died, and 35 had been expelled for irregular attendance. The actual number of boys belonging to the college had increased from 344 to 378, of whom 96 formed the Senior, and 282 the Junior Department.

The Senior Department was divided into four classes. The first, consisting of 17 pupils, whose ages vary from 25 to 15 years, had read portions of the works of Shakspeare, Addison and Pope, from Richardson's Selections, and some of Bacon's Essays. They had studied the History of Rome, from Marshman's Brief Survey, and of Italy from Taylor's Modern History. They had read a considerable portion of Woollaston's Physical Geography, and were able to sketch maps of parts of the continents of Europe and Asia. In Mathematics they had read the four first books of Euclid, and Algebra as far as Quadratic Equations. The remainder of their studies consisted of vernacular reading and translation, book-keeping, and original composition on different subjects.

The second class, of 19 pupils, also varying in age from 25 to 15, had read the Poetical Reader, No. 4; Prose Reader, No. 6; Goldsmith's History of England, to the reign of Henry VIII.; Clift's, and a portion of Goldsmith's Geography; Geometry to the end of the First Book of Euclid, and Algebra to Simple Equations. They had received instructions in popular Mechanics, Astronomy and Book-keeping. They had also read and composed in the Vernacular, and translated therefrom into English, and *vice versâ*.

The third class, containing 25 pupils, from 23 to 12 years of age, had studied the Poetical Reader; No. 3, Prose Reader; No. 5, the History of Rome to the Commonwealth, and Geography, with reference to the globes. They had read to the 30th proposition of the First Book of Euclid, with vulgar and algebraic fractions, vernacular reading and grammar, with translation and composition, complete the extent of their studies.

The pupils of the fourth class, 35 in number, from 20 to 13 years of age, were reading the Prose Reader, No. 2, and the Poetical Reader, No. 2, with Lennie's Grammar. They had read the History of Greece and part of that of Rome from the Universal History, and were acquainted with the Geography of Europe, Asia and Africa. Their studies in mathematics were confined to vulgar fractions and algebraic division. In the vernacular they read with reference to grammar, translated and composed on various subjects.

The Junior Department was divided into four classes; the first consisted of 38 boys, whose ages varied from 8 to 24 years; their studies did not come up to the standard prescribed by the rules; the second class contained 42 boys, from 10 to 17 years of age; the third class was subdivided into into sections, one of 53 and the other of 51 boys; their ages varied from 7 to 17 years; the fourth class consisted of 98 boys, from 7 to 13 years of age.

The average attendance of pupils in both departments during the year, was 217; more, by 51, than at any former period, but still much below the due proportion.

The Committee were of opinion, that though there was room for improvement, yet much

Appendix N.

good had been done; and that the pupils had, on the whole, made satisfactory progress during the period embraced in the Report. The number* of admissions during the year was considered by the Government a satisfactory proof that the college was gaining ground in public estimation, and the general improvement in the qualifications and conduct of the pupils was thought to answer the highest expectation that could have been formed from the previous condition of the college. The Principal was directed to apply himself to correct the evils in the system of instruction heretofore pursued, and especially to take care that the pupils of the Junior Department were well grounded in the first principles of grammar and arithmetic, which had evidently been heretofore neglected. The practice of teachers, in giving an undue share of attention to the pupils at the head of a class, and neglecting those who were more backward, was reprobated as unjust towards the boys themselves, and injurious to the character and usefulness of the institution. The Committee were likewise desired to take measures for relieving the junior classes of the numerous adults who now attend with little benefit to themselves, and manifest detriment both to the morals and the intellectual progress of the younger boys.

* Dacca - - 95
Furreedpore - 7
Jessore - - 2
Backergunge - 2
Mymunsing - 2
Upper Provinces - 2
110

Four Senior Scholarships of 30 rupees a month each were awarded to the following students: 1. Juggobundhoo Mukerjea; 2. Kishn Chunder Sein; 3. Rajkisto Paul; and, 4. Kistosunder Ghose.

Bissumber Doss, Anund Chunder Doss, Kalee Churn Ghose, and Bhugwan Chunder Bose were considered entitled to retain their Junior Scholarships: and those held by Rajkisto Paul and Kisto Sunder Ghose were awarded to Bungo Chunder Chuckerbutty and Bhugobuttee Churn Gangoolee. The papers of the successful competitors for Senior Scholarships were submitted to Government, and thought to evince considerable knowledge of the subjects on the part of the students.

To meet the complaint of the Principal and Masters, that the number of scholars had exceeded the ability of the existing establishment to teach them, the Government sanctioned the entertainment of two additional English Masters, Mr. E. Fell, formerly second Master of the Patna School, and Mr. J. W. Watson, a Graduate of the Aberdeen University, on salaries of 150 rupees, and 100 rupees a month respectively, and the transfer to the Junior Department of Soorujkoomar Mukerjea, who had previously been employed in instructing the senior classes, a duty for which he was not properly qualified. The Committee were likewise authorized to entertain an additional teacher whenever the increase of pupils might render it necessary to form a new section.

The Committee have passed certain rules for the purpose of ensuring a greater degree of regularity in the attendance of the pupils, which it is hoped will have the desired effect. They were enjoined to persevere in the use of vigorous measures for this purpose, and to make known to the pupils that absence without leave would be a bar to the acquisition of a Scholarship.

The Government expressed a desire that steps should be taken to introduce gradually and cautiously the system of making the pupils contribute towards the expense of their education, and with that view the Committee were requested to report on the propriety of fixing a limit to the number of free students in each department, and demanding a payment of not more than one rupee per month from others in the Senior, or eight annas in the Junior Department. An attempt made by the Committee during the past year to exact payment for books, &c., supplied out of the college store to the pupils, though obstinately resisted for some time, was in the end completely successful.

The students are represented to avail themselves largely of the means of information afforded to them by the college library, to which an addition of nearly 500 volumes has been made during the past year, and from which 669 volumes were issued during the same period to the senior students for private study at home. The Committee were informed that the library medals were still open to competition on the terms set forth in paragraph 39 of the late General Committee's letter, dated the 30th October 1840, and that it would afford much satisfaction to the Government to learn that any of the students had been thought deserving of reward.

The Principal reported that the new building in course of erection, which, it was mentioned at page 131 of the last Annual Report, had been sanctioned on a plan and estimate submitted by the Military Board, was unsuited to the purpose for which it was designed, and that some alterations and additions would be necessary before it could be occuped as a college. The form of the building being a square with an open space in the centre, and the staircase being at one of the angles, it would be necessary for a boy to pass through all the rooms on two sides of the building before he could reach the class-room at the opposite angle. In the opinion of the Principal, the rooms were all of too small dimensions, and neither lighted nor ventilated in a proper manner. The Committee thought that it would be more advantageous to allow the building to be finished before proposing any alterations; but it was considered by the Government obviously preferable to call upon the Military Board to take at once into their consideration the Principal's objections to the building, in order that if necessary a remedy for the faults complained of might be applied before it was too late. The Committee were likewise directed to place themselves in communication with the Executive Officer on the subject.

The proposal of Baboo Ramlochun Ghose to establish, in subordinate connexion with the college, a Patsalah for promoting the study of correct Bengalee in the city and district of Dacca, in furtherance of which he offered to contribute 3,000 rupees, was not approved, as the charge upon the education fund would be large, and the Baboo's donation was conditional

on

on restricting the benefits of the Patsalah to Hindoos of certain castes. It was also thought that ample means for vernacular instruction in the college had been already provided. Appendix N

JESSORE SCHOOL.—6th Year.

Local Committee on the 30th April 1844.

E. Bentall, Esq., Judge.
J. Anderson, Esq., Civil Surgeon.
R. Hampton, Esq., Officiating Magistrate.
E. H. Lushington, Esq., Joint Magistrate.
Boroda Kant Ray, Rajah.
G. Scott, Esq., Merchant.
Moulavie Kalim, 1st Principal Sudder Ameen.
Muftee Lutf Hoosin, 2d - - ditto.

Establishment.

Mr. J. Smith, Head Master.
Baboo Takor Doss Chuckerbutty, 2d Master.
Two Monitors.
Anund Chunder, 1st Pundit.
Nilmony, 2d ditto.

At the annual examination 74 boys were present out of 120, the number of which the school was represented to consist. These were divided into eight classes, as in the margin, and the following is a statement of their respective studies and proficiency.

First of -	15
Second of	-
Third of -	12
Fourth of	8
Fifth of -	8
Sixth of -	9
Seventh of	5
Eighth of	18
Total -	74

1st Class.—History of Greece to page 136. History of England to page 15. Physical Geography to page 15. Poetry, No. III. to page 66. Geometry, Euclid, Book I. Arithmetic, all the simple and compound rules. Use of the Terrestrial Globe, 12 problems. Algebra to Involution. Translations, Byacurn.

3d Class.—Marshman's History of India to page 116. Marshman's Brief Survey of History, to the end. Poetry, No. 1 to page 67. Lennie's Grammar to page 101. Clift's Geography to page 55. Arithmetic to Vulgar Fractions. Geometry, Euclid, Book I., 20 Propositions. Translations. Dictation. Byacurn. Gyannarnuba. Reader.

4th Class.—Marshman's History of India to page 95. Azimghur Reader to the end. Lennie's Grammer to page 19. Clift's Geography to page 55. Arithmetic to the Rule of Proportion. Poetry, No. 1 to page 27. Dictation. Byacurn. Gyannarnuba. Reader.

5th Class.—Marshman's History of Bengal, the whole. Azimghur Reader to page 57. Lennie's Grammar to page 16. Arithmetic to the Rule of Proportion. Clift's Geography to Africa. Byacurn. Munorunjun. Reader.

6th Class.—Reader No. II. to page 73. Murray's Abridged Grammar to page 21. Clift's Geograpy to page 16. Arithmetic to Compound Addition. Munorunjun. Reader.

7th Class.—Reader No. 1. to page 40. Geography to page 5. Murray's Spelling to page 34. Arithmetic to simple Division. Neetee Cotha, No. 1.

8th Class.—Murray's Spelling to page 29. Neetee Cotha, No. II.

The Local Committee had taken upon themselves to admit boys of all ages without reference to their qualifications, or to the rules which prescribe them. But, notwithstanding this, and the practice of retaining the names of boys on the list until they had been absent from the school for six months, the gross number had decreased from 144 to 120, and the number present from 84 to 74. The examination, however, of these was represented to be satisfactory, and creditable to the zeal and assiduity of the Head Master. A strict observance of the admission rules, as modified by Circular No. 38 of 1843, was enjoined upon the Committee, and they were also directed to take measures for checking the irregular attendance which prevails in this school to a greater degree even than usual. The Committee subsequently suggested the formation of a Bengalee class in connexion with the school, and requested authority to entertain a Sirkar on a salary of eight rupees a month for the purpose of instructing it; but there being two Pundits already on the establishment, the expense could not be sanctioned.

Kishno Chunder Mojundar was considered entitled to retain his Junior Scholarship until the next annual examination, and another Junior Scholarship, available by the abolition of the Tribany School, was awarded to Sham Churn Mukerjea, under the usual conditions.

The school was inspected in the month of February 1844 by Mr. J. Kerr, Principal of the Hindoo College, whose report was, on the whole, favourable.

The first class, except those boys who had been recently promoted, read and explained a passage selected from the Poetical Reader, No. 3. Their pronunciation was rather defective. They had read Goldsmith's History of England to the reign of Charles I. and of Greece to the first Persian war, and answered nearly all the questions put to them in those subjects correctly. Only two of the boys gave satisfactory solutions of easy questions in proportion, interest and vulgar fractions. Three were pretty well acquainted with Geometry as far as the 10th Prop. of the second Book of Euclid.

Appendix N.

The proficiency of the second class was considered by the Examiner to be creditable in all branches of instruction except arithmetic. In History and Geography, however, their answers were frequently given in the very words of the book. Many of the pupils had entered the school in 1841 and 1842.

The studies of the third and fourth classes were quite elementary. Of the former, the Examiner observes,—"It is gratifying to find that some of the boys in this class, though so young, have begun to take books from the library, and to make a good use of them. They gave me some information in geography which is not contained in their Class Book (Clift), but which they have obtained, they said, from a copy of Goldsmith's Geography belonging to the library. They are nice intelligent boys, and afford ground to hope that they will benefit largely should they remain long enough at school to get into the highest class. They told me that on obtaining Scholarships they would willingly come to the Hindoo College, or to Hooghly, to complete their education."

The fifth and sixth classes (the last of which is divided into three sections), consist of boys who could do little more than read and spell.

The Examiner noticed an irregularity on the part of the Head Master, who allowed certain lads too old to be regularly admitted to attend the school, though their names were not in the register. "He has not," observes Mr. Kerr, "the heart to exclude them, which he thinks would be tantamount to depriving them of every chance of obtaining an English education, there being no other English school in the district. It is hardly necessary to observe that every instance of such deviation has a tendency to neutralize the general good effects which the prescribed rules are intended to promote." Means have been taken to prevent the continuance of this practice.

The want of an additional Pundit for the junior classes being much felt, the Examiner remarks, "In the event of local subscriptions not being forthcoming, a sufficient sum to meet this inconsiderable outlay might, one would suppose, be raised by introducing on a small scale the pay system, a mode of contributing to the support of the school, which has not yet been tried at Jessore, none of the pupils, though some of them can well afford it, having ever paid a single pice for the valuable education they are receiving."

The prevailing irregularity of attendance is ascribed to the distance at which many of the boys live from the school, to their poverty, and to the unhealthiness of the district, which sometimes renders it necessary to close the school. The Examiner, however, considers that even under these unfavourable circumstances "the introduction of the pay system, and strictness in dismissing those who are frequently absent without leave, might produce some improvement."

The second English Master had been compelled by sickness to leave the station, and was absent on that account for several weeks. No competent person had been found to supply his place, but one has since been appointed. The two Pundits were represented by the Examiner to evince much reluctance to teach the mere rudiments of the vernacular language.

In regard to the removal of Scholarship-holders to the Central College, Mr. Kerr observes, "Anund Mohun Mozumdar, who obtained a Scholarship in the Jessore School in 1841, having preferred forfeiting his Scholarship to going to Hooghly, as the rules required, I was most anxious to ascertain, by inquiries on the spot, whether this was likely to be a permanent obstacle. I found that Annund at the same time that he held a Junior Scholarship of eight rupees, derived eight rupees more as remuneration for his services in the school as a monitor, which latter sum he would have lost by removing from Jessore. It cannot therefore be concluded from this peculiar case that other Scholarship-holders will evince the same unwillingness to comply with the condition in question.

"On putting the question directly to the present Scholarship-holders, one of them (Krishto Chunder Mozumdar) said emphatically that he would not go to Hooghly, because eight rupees a month would not support him there respectably; but that he would willingly go to Dacca, where he has friends with whom he could live cheap. The other did not speak with the same freedom, and I could only learn from what he said, that he is very comfortable at home, and has no wish to remove to a distance. It is probable that early marriages, and the fears and prejudices of parents, act with greater force as an obstacle to leaving home than the boys themselves are willing to admit, or than Europeans can well understand."

Mr. Ireland, who inspected the school in 1843, but whose report was received too late to be noticed in last year's General Report, writes, "It is said that the boys object to go to Hooghly, because eight rupees a month is not sufficient to support them away from their families; but if they are so poor as is represented, this objection is groundless, and ought not to be attended to."

He also observes: "There are too many classes in this school; as the daily attendance never exceeds 100, reduce the number of classes to four; dispense with the three monitors and one of the pundits, and appoint in their stead two junior teachers on a salary of 25 rupees a month each. There would then be four classes with four teachers and one pundit to superintend them. The two junior teachers would be able to teach both English and Bengalee, and the pundit should instruct the two senior classes in Bengalee, and correct the translation. Do away also with the Sanscrit class altogether; in an elementary school of this kind, attended mostly by poor boys who will have to earn their living by manual labour, of what possible use can Sanscrit be?"

CHITTAGONG

CHITTAGONG SCHOOL.—7th Year.

Local Committee on the 30th April 1844.

H. Ricketts, Esq., Commissioner.
R. Trotter, Esq., Salt Agent.
H. T. Raikes, Esq., Civil and Session Judge.
A. Sconce, Esq., Collector and Magistrate.
Moolvie Munneerooddeen, Principal Sudder Ameen.
Shaik Abdoollah - - ditto - - ditto.
Moolvee Ashrufallee - ditto - - ditto.
Ramchunder Roy, Deputy Collector.
Prawnkissen Roy - - ditto.
E. Marquard, Esq., Merchant.
H. Rundolph, Esq. - ditto.

Establishment.

Mr. W. J. Gunn, Head Master.
Mr. J. Da Costa, 2d ditto.
Baboo Gobinchunder Bose, 3d ditto.
Baboo Poornochunder, 4th ditto.
Muddenmohun, Head Pundit.
Juddoonauth, 2d ditto.
Moolvee Woozur Ally, Persian Moonshee.

The annual examination of the school was held in the month of July. The first class had read the Histories of England and Rome, and Pope's Homer's Iliad to the end of the 4th Book. They had been in the habit of composing in English, and of translating from English into Bengallee, and *vice versâ*. They had studied Arithmetic as far as Decimal Fractions, Algebra to Simple Equations, and Geometry to the Third Book of Euclid. The second class had read the History of Rome to the end of the third Punic War, geography of the four quarters of the globe, English Grammar to Syntax, Arithmetic to Vulgar Fractions. They could also translate from English into Bengalli. The third class were in the English Readers, Nos. 2 and 3. They had studied the Geography of Europe and Asia, Grammar, and Arithmetic as far as Reduction. They also translated from English into Bengalli, and wrote from dictation. The fourth class were in their rudiments.

The Committee expressed themselves generally quite satisfied with the progress of the scholars and the conduct of the Masters during the year; but neither their report, nor that of the Head Master, was sufficiently in detail to enable the Government to judge correctly of the actual state of the institution.

Seven pupils competed for the Junior Scholarship, which was awarded to Ramkoomar Bose; but the papers of the second candidate, Kishenpersaud, were thought to be so creditable, that the Government, at the recommendation of the Committee, granted him a special Junior Scholarship, tenable for four years on the usual terms.

In consequence of the appointment of Mr. Vaughan to be second Master of the Calcutta Mudrussa, Mr. W. Gunn was appointed to succeed him as Head Master of the Chittagong School.

Mr. Ireland, Principal of the Dacca College, inspected this school in the month of March 1844. Extracts from his report are subjoined :—

"Since my last visit several boys have been promoted to this class, which is now divided into two distinct sections, the studies of which are, with the exception of arithmetic, entirely different. I have strictly examined the boys of the first section, all of whom were present, in the subjects which they have been studying during the past year, and I find that six boys have made great progress in their studies, and understand well what they have learnt. This is very creditable both to themselves and their late head master. The other three boys did well in some subjects, but in reading, explanation and parsing they were very deficient. Two of the six boys who acquitted themselves so well obtained Junior Scholarships at the last examination. All the six were candidates for the Scholarships, and their answers to the Scholarship questions have, at my request, been submitted to me. On comparing them with their written answers last year, I find a marked improvement in all the six, but the two boys who obtained the Scholarships are far superior to any of the others. The great improvement which these boys have made during the year is to be attributed entirely to the indefatigable exertions of the late head master, who, I am told, used to teach them after school-hours, and has been known to have them in school by candle-light.

"The boys of the second section, with the exception of the first two or three, have not improved much during the year. The only subject in which they acquit themselves well is geometry.

"The second class is also now divided into two distinct sections. All the boys of the first section were present; four of them read well, and evidently understood what they read; but the pronunciation of all the rest was decidedly bad. Five or six of the head boys pleased me with their readiness and correctness in answering questions in English grammar, but nearly all appeared to parse entirely by guess. In geography and arithmetic they are tolerably proficient; but, notwithstanding the minute subdivision of the classes in this school, four of

Appendix N.

the boys in this section have only just commenced arithmetic, while the rest of the class can work sums in the Rule of Three.

"The studies of the second section of this class are very elementary; many of the boys are much too old for this class, and read very badly. English grammar appears to be taught by rote, little pains being taken to make the boys understand the subject. Very few of them know the multiplication table correctly.

"I did not examine the boys of the third class.

"On the whole, notwithstanding the striking improvement in some of the head boys, I am of opinion that the school generally has retrograded during the past year. This, however, does not appear to be owing to any want of industry or attention on the part of the teachers, but is to be attributed, in a great measure, to that injudicious subdivision of the classes which has long existed in this school. Each class is divided into two distinct sections, having separate and distinct studies, so that there are, in fact, six classes to be superintended by three English teachers. The consequence of this has been, that the teachers, finding themselves unable to give sufficient time to the English studies of the classes placed under them during the usual school hours, have been in the habit of detaining one of the sections under them for one, or two, and sometimes for three hours after the usual time for closing the school, in order to train up a few good boys to enable them to save their credit with the Committee at the examination. This has led to that pernicious practice, which prevails to a great extent in the schools of this country, of training up a few of the most intelligent boys in a class for a mere show, leaving all the backward boys to get on as well as they can, with very little assistance from the teacher. It is the duty of a teacher to encourage the backward boys, and endeavour to bring them on as nearly as possible to an equality with their class-mates, so that he may be able to teach the whole class as one boy. If he will devote extra time to teaching, let him by all means devote it to those who stand most in need of it.

"Mr. Gunn, on taking charge of the school, did not disturb the existing arrangements, but he soon saw that it would be impossible to conduct the business of the school in a satisfactory manner unless some change were made in the disposition of the classes. He represented the case to the Committee, but was not permitted to make any alteration. As soon, however, as I had finished the examination of the boys, I re-arranged the classes for him. I divided the whole school into four classes, and drew up a routine of studies for each class, to which I requested the Head Master's particular attention.

"The pupils at present attending the school are the sons or relatives of the Omlah, Vakeels, and others belonging to the public offices. It is chiefly among this class of persons that we find any interest taken in education at the Government School. They all seem to look forward to their children being able, after completing their education at the school, to obtain eventually good appointments under Government. The Portuguese population of the station is estimated at 5,000; but little desire is evinced by this class of the people to avail themselves of the benefits of the education afforded at the Government School. Perhaps if there were no charge for schooling, more of the Portuguese boys would attend than at present.

"The vernacular class-books in use here, are Bengalee Grammar, Gyanchundrica, Nithicotha, Burnomulla, Gulistan and Persian Reader.

"Great pains should be taken to instruct the boys well in the Bengalee language, as the vernacular of this district is a mixed language, almost unintelligible to a native of Calcutta.

"The two boys who obtained Junior Scholarships last year were willing to go to the Dacca College, but were induced by Mr. Ricketts to stay here, and read for Moonsiffships. I expect, however, they will decide upon going to Dacca in a few days. As far as I can learn, very few of the boys at present attending this school would be willing to forfeit Junior Scholarships of eight rupees a month rather than proceed to Dacca.

"To place this school on a more efficient footing, you must remove Mr. Mason to some other school, and appoint two native English teachers in his stead, one on a salary of 50, and the other on a salary of 30 rupees a month. These two native teachers should be able to teach Bengalee as well as English, and you might then dispense with the junior teacher, thereby effecting a saving of 25 rupees a month in the establishment.

"The desire for English instruction is chiefly confined to the Hindoos, and to a small portion of the Roman Catholic population. The Mahomedans generally have no wish for either English or Bengalee, and would have their children to learn Persian only. Very few of them, I am told, can either read or write Bengalee. The language which they speak is a corrupt kind of Hindustani.

"There is another English school at the station, established by the Roman Catholic Priest, to which boys are admitted free, and to which, in consequence, many boys resort, rather than enter the Government school, and pay for their schooling. It is supported principally by local subscriptions. It is conducted by a native teacher, on a salary of 30 rupees a month, assisted by a monitor. The average monthly expenditure is about 40 rupees. In December last there were 76 boys attending this school, consisting of 62 Christians, 12 Hindoos and 2 Mahomedans. The studies are merely elementary.

Mr. Ireland's suggestions in regard to the removal of Mr. Mason have been acted upon. He has been appointed second Master of the Patna School, *vice* Mr. Fell, who has been transferred to the Dacca College.

COMMILLAH SCHOOL.—7th Year.

Local Committee on the 30th April 1844.

F. Skipwith, Esq., Session Judge.
J. Alexander, Esq., Collector.
H. D. H. Fergusson, Esq., Magistrate.
F. Courjon, Esq., Zemindar.
R. Watt, Esq., Agent to the Rajah of Tipperah.
H. Roe, Esq., Zemindar.
Mohamed Allykhan Bahadoor, Principal Sudder Ameen.
Moulvee Mohamed Nazem, Sudder Ameen.
Golaum Ayeah, Kazee.
Moulvee Salamutoollah, Uncovenanted Deputy Collector.
Reazooddeen Ahmud, Serishtadar Judge's Court.
Gourmohun Roy, ditto of Collector's Court.

Establishment.

Mr. H. G. Leicester, Head Master.
Baboo Kally Doss Mujoomdar, Assistant ditto.
Nobin Chunder Surma, Pundit.
Moulvee Vakeel Oooddeen, Professor of Law.

At the annual examination held by the local Committee 119 boys were borne on the rolls of the school, being 30 more than last year. They were divided into four classes, the junior class being subdivided into two sections.

The first class, consisting of 19 boys, were reading the Histories of Greece and Rome, with passages from the Spectator, and the Poetry Reader No. 2. In addition to these subjects, and the usual course of study in Geography, Grammar, Composition and Mathematics, the class had attended lectures on the Revenue Regulations, of which they had acquired some knowledge.

The second class, consisting of 24 boys, had read 12 chapters of Marshman's History of Bengal, Reader No. 3, Geography of the Eastern Hemisphere, and Arithmetic. They had also practiced writing from dictation, and translated into and from the vernacular. In Bengali they read Bhagavati's Grammar, the Hitopades, Guanor Nuba, and 11 chapters of the History of Bengal.

The third class, of 27 boys, had read Woollaston's Grammar and the Prose Reader No. 1 throughout. In Arithmetic they had gone as far as Long Division, and were reading the Nithikota in Bengali.

The fourth class, consisting of 49 boys, were in the rudiments of Bengali and English.

The local Committee considered the results creditable to the Head Master and his assistants, and the progress of the pupils very satisfactory. They reported that they had authorized a deviation from Rules 37 and 38, with a view to the admission of boys who had no means of obtaining elementary instruction in English. The measure, however, was found to increase the labour of the masters to such a degree, as to compel the Committee to return to a strict observance of the rules.

The Government expressed gratification at the increase which had taken place in the number of scholars during the year, particularly those of the Mahomedan religion. This result, however, had been obtained in a great measure, not only by an unlimited relaxation of Rules 37 and 38, but by the admission of youths upwards of 16 years of age, in breach of the still more important principle laid down in Rule 39. It was hoped that the dangerous expedient of increasing the present number of scholars at the risk of the future prosperity of the institution would not again be resorted to, and on this subject the Committee were referred to Circular, No. 38, of the 4th January 1843.

Generally speaking, a much greater degree of regularity of attendance had prevailed during the past year than before; and this was doubtless owing to the judicious course pursued by the Committee in rewarding the regular attendants, and punishing an habitual absentee by expulsion.

Success appears to have attended the appointment of a Law Lecturer by the local Committee; but as the attainments of the Incumbent were not highly estimated by the Head Master, the Committee were desired to be careful to guard against an erroneous exposition of the law, and the dissemination of principles which might serve to mislead the pupils, and render the instruction imparted an evil, rather than a benefit. A vacancy having subsequently occurred, one of the Hooghly Oriental Scholarship holders has been appointed to succeed as Law Professor at Commillah, and is already represented as giving much satisfaction.

Kishen Chunder Sein, having obtained a Senior Scholarship in the Dacca College, his Junior Scholarship was awarded to Ramshunker Sein, one of the "Raja of Tipperah Scholars" of last year. The vacant Tipperah Scholarship was given to Gobind Chunder Bose. The two "Raja of Tipperah Scholars," having expressed a wish to be allowed to prosecute their studies at the Dacca College, permission was given conditionally on the consent of the Raja.

Appendix N.

Mr. Ireland inspected this school in the month of March 1844. He reports as follows:—

"The standard of proficiency in the first class is not so high as it was last year. There were then 22 boys in the class; but all the best having since left, the number is now only 13. Three students have been transferred to Dacca, having obtained Junior Scholarships; one has been admitted into the Medical College, one has obtained an appointment in the Collectorate, and two have been expelled for irregular attendance. The boys who now remain in the class, are, with a few exceptions, very dull; many of them are too old to make much improvement, and will never bring any credit to the institution. On inquiring the respective ages of the 12 boys present, I found (as per margin) that some of them were 20 years old, and that the average age for each boy was 18¾ years.

2	aged	21
3	„	20
1	„	19
4	„	18
1	„	17
1	„	14

"The majority read and pronounce badly. They write from dictation very incorrectly, much worse indeed than some of the boys of the second class, and many of them have much difficulty in expressing themselves in English. After a careful examination, I find that the subjects in which these boys are most deficient are arithmetic, English grammar and composition, and geography. Several of them are familiar with the rules of grammar, but do not apply them correctly, while most of them parse almost entirely by guess. In arithmetic, only two boys acquitted themselves well, and five of them did not solve a single question correctly. I cannot speak more favourably of their attainments in geography. They have all studied a great part of the First Book of Euclid, but several of them do not know even the definitions.

"On referring to my notes of the examination which I held last year, and looking over the performances of the boys who were then in this class, I find that the same defects then existed, and I do not consider that the boys now remaining in the class have made satisfactory progress during the year. Many of the old boys have been very irregular in their attendance; but I believe it is the intention of the Committee to dismiss all such boys, unless they attend more regularly, and make greater progress in their studies, than they have hitherto done.

"In the second class the boys passed a very creditable examination, and gave me much satisfaction. They read and write from dictation much better than many of the boys in the first class, and are quite equal to them in other things. They ought certainly to have been promoted to the first class at the last annual examination; but no promotions were then made, for what reasons I have not been able to ascertain. Three of the other boys at the bottom of the class acquitted themselves well in some subjects, very creditably indeed considering the short time they have been at the school, but the rest did not do well in any subject, though some of them have been five years at the school. They read very badly, and parse entirely by guess. The teacher complains of their irregularity, and of their being too old to make much progress in their studies.

"Many of the boys in the third class read well, and with good pronunciation; they have gone through Woollaston's Grammar, and know the rules well, but have not yet been taught to apply them. In arithmetic they do not appear to have made much progress; many of them have not yet learnt the multiplication table properly.

"The fourth class is divided into three sections. The studies of the first section are exactly the same as the third class, though the boys are not yet quite so far advanced; there was no necessity for separating these boys from the third class. Considering the short time which the boys in this and the other two sections have been at the school, they have made satisfactory progress in their studies.

"Owing to the increase in the number of students, and the want of additional teachers, one of the students of the first class, Kassee Chunder Ghuttack, who has for a long time received a subsistence-allowance of two rupees a month from the school funds, has been appointed monitor to teach the junior boys. Having examined him, and found him sufficiently qualified, I would recommend his being permanently appointed as a junior teacher on a salary of 10 rupees a month, to be afterwards increased to 20, if he shall be found to give satisfaction.

"No promotions having been made, as before stated, for nearly two years, I deemed it advisable, after finishing the examination, to re-classify the boys.

First	Class	20
Second	„	21
Third	„	39
Fourth	„	34
Total		114

"I divided the whole school into four classes, as per margin, and drew up for the teachers a daily routine of studies for each class, distributing the classes among the teachers, according to the following scheme:—

1st Class.—English Studies - 4 hours with Mr. Leicester.
Vernacular - - 1 „ Pundit.
5 hours per day.

2d Class.—English Studies - 1 hour with Mr. Leicester.
Ditto - - - 2 „ 2d Teacher.
Vernacular - - 2 „ Pundit.
5 hours per day.

3d Class.—English Studies - 3 hours with 2d Teacher.
Vernacular - - 2 „ Pundit.
5 hours per day.

4th Class.—English Studies	3	With the Junior Teacher, or Monitor,
Vernacular	2	as he is now called.

" By this arrangement no class will be left without a teacher during any part of the day, and the boys will consequently be better taught. But, owing to the want of an additional teacher, it will be seen that the Pundit is obliged to take charge of a class without any assistance, which is contrary to the usual practice, and which should be avoided, when possible, if the vernacular is to be well taught.

" The general appearance of the boys is much in their favour; with the exception of the old boys and the Mahomedans, they appear to be smart and intelligent, but rather noisy; some of the villagers were not over clean in their dress.

" The interest taken by the native public in the Government School was formerly confined to the higher classes, but is now spreading rapidly among all classes; it has increased very much since my first visit in July 1841, and will continue to increase in exact ratio with the number of Scholarships, and the prospects of official advancement which are held out to the pupils; such appears to be the general opinion of all parties at this station, natives as well as Europeans. The increase in the number of scholars may be attributed entirely to these causes.

" The daily attendance has been gradually improving during the last two years. If boys absent themselves, sickness or some domestic occurrence is the plea usually assigned. The recent appointment of some of the boys to situations in the Government offices, the joining of Scholarships by others, and the expulsion of some of the most irregular boys, have no doubt tended greatly to promote regularity of attendance on the part of the pupils.

" The system of instruction in the classes is chiefly the interrogative; but the language used by the pupils in asking questions and giving answers does not receive sufficient attention on the part of the masters; broken English and bad pronunciation frequently pass unnoticed. Many of the suggestions to teachers appear to have been attended to.

" The progress which this school has made in public estimation since my first visit in July 1841, must be attributed in a great measure to the active interest which the present Secretary has long taken, and continues to take, in the cause of native education. He has been in the habit for a long time of having seven or eight of the most promising students at his house almost daily, either in the morning or evening, to read to him from useful works on different branches of knowledge. He has taken great pains to make them understand what they read, and spent much time in correcting their written compositions, a subject not sufficiently attended to in the school; these instructions have been of great service to the boys, who have thus acquired a greater command of the language than they would otherwise have possessed. The best boys having left, he now takes several from the first class, and two or three from the second.

" The establishment of the Rajah of Tipperah's Scholarships has also done much good for the school. This measure has given great satisfaction at the station, and I have been repeatedly thanked for suggesting it to Government.

" All persons, Natives as well as Europeans, express great satisfaction that the school is to be inspected periodically, and many seem to think that its recent success is entirely owing to this cause. To the natives it affords clear evidence of the lively interest which is taken by Government in the welfare and prosperity of the school, and they say that the masters now will be properly looked after, and not allowed to do as they please; and that all abuses will be speedily corrected whenever they occur.

" It is not likely that any of the boys of this school who may hereafter obtain Junior Scholarships, would refuse to go to Dacca. This school has already sent four junior scholars to the Dacca College, one of whom has lately succeeded to a Senior Scholarship."

BAULEAH SCHOOL.—8th Year.

Local Committee on the 30th April 1844.

Welby Jackson, Esq., Commissioner.
G. C. Cheap, Esq., Civil and Session Judge.
T. C. Loch, Esq., Magistrate.
W. M. Dirom, Esq., Officiating Collector.
T. W. Wilson, Esq., Assistant Civil Surgeon.
Moulavi Abdulali Khan Bahadur, Principal Sudder Ameen.
Syad Ibrahim Hosen, Sheristadar of the Criminal Court.

Establishment.

Baboo Saradaprasad Bose, Head Master.
„ Shiva Chundra Ghose, Officiating 2d ditto.
„ Rudrakant Lahiri, 3d ditto.
Kailas Chundra Bidyanedhi, Head Pundit.
Shivaprasad Sandyal, 2d ditto.

The annual examination of this school took place on the 12th September 1843, in the presence of the local Committee. The number of pupils attached to the school at that time was

Appendix N.

was 110, of whom 106 were Hindoos, 3 Christians, and 1 Mahomedan. These were distributed into five classes, of which the two last were subdivided each into two sections.

The following is a statement of the studies in which the classes had been engaged during the year :—

First Class.—Richardson's Poetical Selections (Goldsmith, Gray, Addison, Pope and Shakspeare). Prose Reader, No. VI. Recapitulation. History of Greece, Rome, England and India. Grammar, Exercise in Syntax and Prosody. Elements of Natural Philosphy (S. D. U. K.) Mechanics, Astronomy, Hydrostatics, Pneumatics and Optics. Recapitulation. Geometry, first Six Books of Euclid. Second Course, Plane Trigonometry, Algebra, Quadratic Equations, Progressions and Ratios. Book-keeping. General Geography, Use of the Globes. Translations and Composition.

Second Class.—Prose Reader, No. V., 199 pp. Pope's Homer's Iliad, 5 Books. Pinnock's History of Greece, 215 pp. Goldsmith's History of Rome, 161 pp. Lennie's Grammar, whole. Physical Geography and Use of the Globes (Text Book, Goldsmith.) Lessons on Objects. Arithmetic, to Decimal Fractions ; and, Translations.

Third Class.—Marshman's History of Bengal to the Reign of Serajuddaula, or 180 pp. Prose Reader, No. IV., 70 pp. Poetical Reader, No. II., 60 pp. Lennie's Grammar, Syntax. Clift's Geography, whole. Lessons on Objects. Arithmetic, to Compound Proportions ; and, Translations.

Fourth Class, 1st Section.—Prose Reader, No. II., 42 pp. Murray's Abridged Grammar, as far as Syntax. Clift's Geography, 25 pp. ; and, Arithmetic, to Reduction.

Fourth Class, 2d Section.—Prose Reader, No. I., 22 pp. Clift's Geography, 7 pp. (lately commenced) ; and, Arithmetic to Simple Multiplication.

Fifth Class, 1st Section.—Murray's Spelling, words of three syllables, and Reading Lessons.

Fifth Class, 2d Section.—Murray's Spelling, words of one syllable.

The proficiency attained by the students in the upper classes was considered to be on the whole greater than in the generality of provincial schools, and the Committee testified that the senior boys in each class acquitted themselves in a satisfactory manner. It was thought necessary, however, to draw their attention as well as that of the Head Master to the annexed extract* from a letter addressed to the Dacca Committee on a similar occasion.

The Head Master drew attention to the insufficiency of the means provided for vernacular instruction, aggravated by the omission on the part of the Committee to fill up the situation of Pundit, until it had been vacant for nearly a year. The Head Master recommended the establishment of a Patsalah in subordinate connexion with the school ; but the Government concurred with the local Committee in thinking that there was no necessity for such a measure, the object of which could be equally well attained by the admission of boys into the institution for instruction in the vernacular alone, which was accordingly authorised.

The enlargement of the school-house, principally for the purpose of obtaining a suitable library, towards which the sum of 300 rupees was granted by Government in 1842 has not yet taken place, and the Committee were directed not to commence the work until a plan and estimate should be submitted and approved.

Kunja Lall Banerjea was considered to have made sufficient progress in his studies to entitle him to retain his Junior Scholarship. The Committee recommended Charles Burrowes for a similar distinction ; but under existing arrangements this could not be granted.

This school was inspected by Mr. F. V. Seddon, Principal of the Nizamut College, and the result as reported by him was considered to reflect much credit on the head master and his assistants.

Of the first English class, consisting of seven pupils, the examiner observes, "The first class have finished Goldsmith's Histories of Greece, Rome, and England, and Marshman's History of India ; and have commenced Hume's History of England and Lardner's History of Rome. They have read the Prose Reader No. VI., sixteen Books of Homer's Iliad, and in Richardson's Poetical Selections, Goldsmith, Addison, Gray, Pope's Essays, Otway's Venice Preserved, and of Shakespeare, Hamlet and Othello. They are now reading Macbeth. On the 16th they were examined in history, explanation, mechanics, pneumatics, astronomy, use of the globes, geography, delineation of Europe and Asia on the board, book-keeping, geometry and algebra ; during which time the second class was occupied in preparing written answers to questions in history. I was ably assisted by Messrs. Loch and Dirom ; both took great interest in the proceedings ; the former relieved me much in geography, natural philosophy, and algebra. This enumeration would *à priori* argue the advance of this class, their general proficiency and application, and the pains, care, zeal and ability of the Head Master.

"On the 15th I examined the class in Hamlet, Macbeth, and Othello. Charles Burrowes, as Hamlet, did not throw himself into the character, but he read accurately, and gave the meanings correctly. Brajasunder, as Horatio, acquitted himself indifferently well without animation. Viswesher's delivery was most impressive, his voice clear, and emphasis good.

"At

* "The practice of teachers in neglecting the more backward pupils of a class, and giving an undue share of their attention to those at the head of it, has been repeatedly reprobated as unjust towards the boys themselves, and highly injurious to the character and usefulness of the college, and the Committee are enjoined to use their utmost endeavours to prevent it."

"At the Master's suggestion, they read the part in Othello beginning,

"Excellent wretch! Perdition catch my soul,
"But I do love thee!"

but this which should have been read with passionate irony, was delivered with unmoved monotony. With the exception of one or two of the more difficult passages, the explanations were so good and correct, as to evidence very close application.

"The whole read with fluency. Their explanations are capital (and of their many good points perhaps the best) not of words only, but of the meanings of phrases, images and allusions, and retentively and intelligently given; with the exception of some passages which puzzle older heads, and divide the opinions of criticism.

"The height to which water and mercury rise by the pressure of atmospheric air, the principles of the common pump, the reason why substances of various weights in a vacuum fall to the ground at the same time, the cohesion of the metallic hemisphere, the six mechanical powers, and other incidental questions in which Mr. Loch assisted, were satisfactorily and very intelligently answered.

The Examiner adds, "The papers sent will afford a good criterion of the state of the senior classes, and their various studies, and, with every abatement for mistakes and mis-spellings, of diligence, a love of learning, enlarged ideas, progressive improvement, and, may I add, a growing sense of the bounty of Government, and the benefits of civilization.

"The Head Master is solicitous to have as detailed a report sent down as convenient. I have accordingly been studious to include all subjects, which I trust will meet with the approbation of his Honor, who, with his usual discrimination, will make every just allowance for circumstances, and, looking to the bright side of the picture, will be gratified with the assurance that a school under the able management and proficient acquirements of a native brought up at the Hindoo College, has made such capital progress in the higher mathematics, history and poetry, in conjunction with other pursuits."

CUTTACK SCHOOL.—4th Year.

Local Committee on the 30th April 1844.

A. J. M. Mills, Esq., Commissioner of Revenue, President.
C. Cardew, Esq., Special Commissioner.
H. B. Brownlow, Esq., Judge.
E. T. Trevor, Esq., Officiating Joint Magistrate and Deputy Collector, Secretary.
Tarakant Bidyasagur, Principal Sudder Ameen.
Moolvie Mohamed Fazeel, Law Officer.
Kassinath Rae Chowdree, Zemindar.

Establishment.

Mr. J. K. Rogers, Head Master.
Mr. J. Da Souza, 2d - ditto.
Bissumber, Head Pundit.
Ragbanund, 2d ditto.

At the annual examination there were 75 boys present, out of 79 belonging to the school. These were divided into four classes; the two junior classes, consisting of 55 boys, being subdivided into sections. The first class had read Marshman's Survey of History to page 80; Prose Reader, No. 5, to page 30; Lennie's Grammar as far as syntax; Popular Introduction to Natural Philosophy, and Nicholl's Geography of Asia and Europe, with reference to Maps and Globes. They had learned Arithmetic as far as Practice and Simple Interest, and had been accustomed to translate from the vernacular into English, and *vice versâ*. The second class had learned Lennie's Grammar as far as Syntax; Guy's Geography of Europe, Asia and Africa, with reference to maps; and Arithmetic to Practice. They had also been accustomed to translate from English to Oorya, and *vice versâ*. The studies of the two junior classes were of an elementary nature.

The majority of the boys are the sons of Bengalees who have settled in the province, and but few of the indigenous Oorya population attend. They are represented to be respectful and obedient, and very assiduous in the prosecution of their studies. The average daily attendance throughout the year was 62. None of the pupils were sufficiently advanced to compete for a Junior Scholarship.

The Committee were desirous of a further relaxation of the principle of admission laid down in sections 37 and 38 of the printed Rules, but the necessity for this the Government was not disposed to admit.

A new school-house has been constructed under the superintendence of the executive officer of the division, at an expense of 2,000 rupees, one moiety granted from the education funds, and the other raised by local subscription.

It is "a good substantial building, well ventilated, in a centrical situation, consisting of four rooms, 36 × 22 feet each, and two others, 22 × 22 feet each, about 18 feet high, flat roofed, with a thatched verandah all round 11 feet wide. It is about 1½ miles from most of

Appendix N.

the European houses, and is in the large compound in which the Collector's and Magistrate's Cutcherries are situated." It has been placed in charge of the executive officer.

In continuation of paragraphs 55–69 of the last Annual Report of the Council of Education (page 33 of the printed volume) it may be stated, that the Council concurred in the local Committee's suggestions for the provision of Oorya class-books, and the latter body having reported that the Pundit had completed and printed an Oorya Grammar, consisting of 24 12mo pages, which was for sale at 6 annas a copy, and Mr. Sutton, a vocabulary of 200 pages, 8vo, at 3 rupees a copy, they were authorized to subscribe for 300 copies of the former, and 250 of the latter for the use of the school. The spelling treatise proposed to be prefixed to the grammar was dispensed with, as unsuited to the peculiar construction of the Oorya language. For the translation of the other works recommended by the section of the Council of Education for vernacular class-books as well adapted for Cuttack, Mr. Sutton's terms were sanctioned.

MIDNAPORE SCHOOL.—8th Year.

Local Committee on the 30th April 1844.

W. Tayler, Esq., Officiating Judge.
O. W. Malet, Esq., Officiating Collector.
R. P. Harrison, Esq., Magistrate.
H. V. Bayley, Esq., Officiating Superintendent of Settlements.

Establishment.

Mr. F. Tydd, Head Master.
Baboo Bhycauntnath Chatterjee, second ditto.
Babob Sittaram Das, third ditto.
Baboo Jadub Chunder Mookerjee, fourth ditto.
Gooroodas Vidyalunkar, Pundit.
Mohes Chunder Acharjee, Sircar.
Kuor Seel Librarian.

At the annual examination, there were 131 boys on the rolls of the school, divided into five classes. The progress made by the several classes during the year was represented by the Committee to be satisfactory. The first class had read Malkin's History of Greece to p. 350; Homer's Iliad; M'Culloch's Grammar, and Nicholl's Geography, with reference to maps and globes. In Arithmetic they had gone as far as Decimal Fractions, and in Algebra to Simple Equations. They had also been accustomed to translate from English into Bengali, and *vice versâ*. A greater degree of regularity in attendance had prevailed, but in some instances, protracted absence, without adequate cause, had been allowed to go unpunished. The Committee were requested to use great vigilance in checking this practice, and to exercise the powers vested in them by the rules for the expulsion of incorrigible offenders.

Ketter Mohun Jana was considered to have made progress sufficient to entitle him to retain his Junior Scholarship. Two other candidates were proposed by the Committee for similar honours, but none were available.

The school was inspected in the month of February by Mr. Jas. Sutherland, Principal of the Hooghly College, whose report was not altogether favourable.

The majority of the boys in the first class failed to work a sum in the Double Rule of Three; with the help of dictionaries, they succeeded, after much delay, in producing indifferent English translations of an easy passage in Bengalee; and in geography, a few questions of an elementary character, put to them by Mr. Sutherland, were not very well answered. Their examination, however, in other subjects, was considered on the whole satisfactory. The second class, who were reading Goldsmith's History of England, were unable to answer simple questions put to them on the subject. This deficiency was ascribed by the Head Master "to the circumstance of their minds being occupied in mastering the mere language of the book." In explanation they did not succeed, and they expressed themselves in English very badly. Some of the boys in this class had been put back from the first class for want of the books required for the present course of study, a circumstance indicative of great neglect on the part of the local authorities in applying the means provided by Government for purchasing books and other instruments of instruction.

The third class were examined in Marshman's History of Bengal, but they could not explain the meaning of many simple words, nor did they appear to comprehend the language of the work, which was rather above them. In geography they had made little progress, and they spoke English very indifferently.

The fourth class read Goldsmith's History of Rome, a book beyond their capacity, to which, at present, No. 1 English Reader, and Chambers' Geographical Primer, the examiner thought would be better suited. They answered well in multiplication. The progress of this class is retarded by the presence of some "overgrown lads" of 17 and 15 years of age, who prevent the younger boys from getting on so well as they otherwise would.

The Examiner remarks: "The general state of the school does not appear to me such as might be reasonably expected, considering that it has been established nearly eight years.

The

The studies even of the first class are still very elementary, and their advancement in them not very considerable, while the manner in which they express themselves in English is very indifferent; but I am disposed to ascribe this result, in a great degree, to the circumstance of the rules limiting the age of admission not having been observed until lately. On first going through the school I was struck with the adult appearance of many of the students, even in the junior classes, and this induced me to note down the ages, and the time in class and school, of those composing the second and third classes, and of six of those of the fourth class, who also appeared to me far too old to be in that position. In the Hooghly College, we found that continuing grown-up young men in a junior class was seriously detrimental to its progress, and many of them were dismissed in consequence. There is, moreover, a moral objection to mingling young men with little boys so obvious, that it need not be specified.

"Another circumstance which may account in some degree for the state of the higher classes, and which placed them at a disadvantage rather, for the examination, is, that there has lately been a change in the course of study, most judicious in itself as respects the books introduced, viz., Chambers' Educational Works, and Mr. Taylor's admirable Manual of Modern History, but still so recent as not to have given time to produce its natural results, and consequently making the students appear more backward than they really are.

"Great attention appears to be paid to the study of the vernacular, and all the masters are competent to teach the language. The piece of Bengalee given to the first class to translate was read out to them by the Head Master, from whose dictation they wrote it down. The translations into Bengalee of the first class are actually only middling, but then they may be deemed very fair, allowance being made for circumstances, considering that the passage rendered is part of a draft Act taken at random from the Gazette, and that they were done in a very short time.

"The vernacular is made the means of conveying sound knowledge. The class-books used are,—first class, Yates' Elements of Natural Philosophy; second ditto, Rammohun Roy's Bengalee Grammar; third ditto, History of Bengal, Marshman's, translated by Baboo Gobin Chunder Sein; fourth ditto, second part of Burnomala and Nittikotha; fifth ditto, Burnomala, Dictation and Arithmetic. Dr. John Grant's Class Book is used also for reading and translation.

"The deep interest taken in native education by the present Secretary, as manifested by his zealous supervision of the Cuttack School, and by more than one other member of the present local Committee, together with the judicious change recently made in the course of instruction, at Mr. Bayley's suggestion, warrant the conclusion that a great improvement will soon take place in the Midnapore School.

"The school-house is new, having been finished only last year; it is spacious and well ventilated, centrically situated with reference to the station and neighbourhood, and every way well adapted to the purpose to which it is applied.

"The boys appeared cleanly and well behaved.

"The pay system here is applied to all, but it is limited to four annas, in addition to which they pay the same sum for books. No objection appears to be made to the small fee, and I imagine that some in the school might very well be required to pay more, and relieve Government of part of the expense."

The attention of the Committee was drawn to Mr. Sutherland's Report, and they were directed to apply themselves to remedy the defects which he has pointed out.

GOWAHATTY SCHOOL.—8th Year.

Local Committee on the 30th April 1844.

Major Francis Jenkins, Governor-general's Agent N. E. Frontier, and Commissioner of Assam.
Major James Mathie, Deputy Commissioner.
Captain T. Fisher, Commanding First Assam Sebundy Corps.
Lieutenant Charles Scott, Principal Assistant Governor-general's Agent.
Assistant Surgeon K. M. Scott, Civil Assistant Surgeon.
Lieutenant Robert Campbell, Adjutant First Assam Sebundy Corps, Secretary.
C. K. Hudson, Esq., Sub-Assistant to Governor-general's Agent.
J. Nicholas Martin, Executive Officer, Lower Assam.
Deobur Bordoloi, Sudder Ameen.
Preonath Purbottiah Phookun, Sudder Moonsiff.
Lucki Dutt Burkotki, ditto.
Madhumbram Rajkhoah, ditto.
Degumber Borooa, Moonsiff.
Gurgoram Mojondar, ditto.
Som Dutt Borkotki, ditto.

Establishment.

Mr. W. Robinson, Head Master.
Baboo Jagot Chunder Mookerjee, Assistant Teacher.
Gopinath Shorma Nyalunkar, Senior Pundit.
Boshudhor Shorma, Junior Pundit.

Appendix N.

At the annual examination of this school there were 185 boys belonging to the central establishment, of whom 60 were in the Anglo Vernacular Department, prosecuting their studies in English and Bengali, and 125 engaged exclusively in the study of the vernacular, with the exception of a few who likewise read Persian and Sanscrit.

The Anglo Vernacular Department was divided into four classes. The first class consisted of five boys, who had, during the past year, read the fourth, and a part of the fifth number of the English Reader; the whole of the Poetical Reader, No. 3.; half through the introduction of the sciences in Chambers' Educational Course; and eight chapters of Goldsmith's History of Greece. In writing from dictation, Chambers' Biography had been used. This class had also gone through the whole of M'Culloch's Grammar, and the boys had lately been more particularly engaged in syntactical exercises. Two of the pupils in this class had gone as far as vulgar fractions in Arithmetic, whilst the others were yet in the Rule of Three. In Geography they had, during the period under report, been almost exclusively confined to the several countries in Europe and Asia only. They had also been instructed in all the problems relating to the use of the terrestrial globe. The class had also been regularly engaged in translations from English to Bengali, and *vice versâ*. For this purpose use had been made of the Digdarshon or Indian Youth's Magazine, and the Sumachar Darpon, an Anglo Bengali newspaper. The Bengali studies of this class had of late consisted entirely in these exercises. In English composition the class had done but little.

The 2d class was composed of nine boys, who had during the year read through the English Reader, No. 2. In Grammar they had gone through Woollaston's Elements, and had lately been instructed in it orally. In Arithmetic they had gone through the four simple and compound rules. They had commenced the study of Geography, and had read six pages of Clift's Geography. They had also had daily practice in writing from dictation, and this course had had a perceptible effect in improving their orthography. They had been accustomed also to translate Æsop's Fables from English to Bengali, and *vice versâ*; but a great deficiency was remarked in this branch of their studies, which was attributed to the second Master's ignorance of the vernacular.

The third class was composed of 11 boys who had read through the whole of the English Reader, No. 1. They had learnt as far as adverbs in Woollaston's Grammar, and had read only four pages of Clift's Geography—their progress in both these branches of study having been very small indeed. In Arithmetic four had gone through the simple rules, which they seemed to understand very well, the rest had not proceeded beyond simple subtraction. They had also been accustomed daily to write from dictation, and in these exercises they seemed to be making good progress.

The fourth class consisted of 33 boys, and was divided into two sections. The 1st section included 16 boys who had read the 1st No. of the English Reader as far as page 60. They had been in the habit of translating their daily lessons into Bengali, in which, considering the short period they had been under instruction, they had made very creditable progress. Short sentences had likewise been usually given them in Bengali to translate into English, and they had been in the practice of writing from dictation every day. Grammar had been taught from *vivâ voce*, and they were able to distinguish the several parts of speech, and give definitions of them with tolerable correctness. In Arithmetic they had proceeded as far as multiplication.

The 2d section of this class consisted of 19 boys, who had read through the English Instructor, No. 1, which they could also translate into the vernacular. They had but just entered on the study of Arithmetic, and were able to work small sums in simple addition. Their exercises from dictation, which are written every day, were on the whole very creditable, and their pronunciation very fair.

The Bengali School, containing 125 pupils, was divided into four classes. The 1st class was divided into two sections. The 1st section contained six boys, who had read through the whole of Gopal Lall Mittra's translation of the 1st Part of Marshman's History of India, the leading facts of which they seemed to be perfectly well acquainted with. They had also read the whole of the Gyannorüuba. In Grammar they had gone through 26 pages of Bhogoban Chondra's Bengali Grammar, or as far as the powers of the consonants. The whole of the Chanakya Sloks they had committed to memory, and were able to explain them all very satisfactorily. Their handwriting was very fair, and their compositions showed that they had profited by the grammatical instructions they had received. In Arithmetic, they had gone through the whole of a little work on Arithmetic published by the Head Master, Mr. Robinson, and carried on as far as compound proportion. This book was intended for the use of the Bengali Schools in Assam, and contains the tables of weights and measures, &c. as used in that province.

The 2d section of this class consisted of eight boys, who had read through the whole of Mritunjoy's translation of the Hitopodesh, carefully explaining it in the common colloquial dialect. Bhogoban Chandra's Grammar had been used in this section also, and in this branch of study the boys had kept up with those of the 1st section. They had committed to memory 60 of the Chanakya Sloks, and were able to give very correct explanations of them. To enable them the more readily to explain the more difficult words and phrases made use of in Bengali compositions, they had committed to memory the greater portion of Ram Chandra's Bengali Abidhan. In Arithmetic they had advanced as far as the boys of the 1st section.

The 2d class consists of 15 boys. They had read 122 pages of the Gyan Chandrika, and were able to explain it all with considerable facility. They had gone through Keith's Bengali Grammar, and 13 pages of Rammohun Roy's Grammar. They had committed to memory

memory as far as the 81st page of Ram Chandra's Abidhan, and in Arithmetic had proceeded as far as compound division.

The 3d class consisted of 26 boys, and was divided into two sections. The 1st section contained 13 boys. They had read the Gyanadoy Itihas, a collection of easy and instructive reading lessons in prose and verse, collected and published by the Head Master, and had committed to memory 42 pages of Ram Chandra's Abidhan. In Arithmetic they had proceeded as far as compound addition.

The 2d section contained 13 boys, who had gone through the Barnamalla, No. I. and II., and as far as simple division in Arithmetic.

The 4th class, which consisted of 46 boys, was divided into two sections. The 1st section contained 21 boys, who had read through the Bengali Primer, and were as far as page 8 of the Barnamalla, Part II. In Arithmetic they had learned as far as simple subtraction.

The 2d section contained 49 boys, who were reading the Bengali Primer, and committing to memory the arithmetic tables.

The number of boys in attendance at the Branch Schools was as follows: Nilachol, 88; Pandu, 75; Beltullah, 42; North Gowahatty, 41; and Amingong, 35; making an agregate of 281 boys, all receiving instruction in Bengali, and some of them in Sanscrit. All these schools had been visited from time to time by Mr. Robinson, and, with the exception of the one at Beltullah, were represented to be in a flourishing condition. The prevalence of disease, especially cholera, and the great mortality among the boys, amounting in the first six months of 1843 to no less than 77 deaths, had seriously diminished the numbers attending the school, and interfered with the studies of those who had escaped the worst effects of those calamities. Setting aside, however, the deaths which had occurred, the number of boys admitted during the year considerably exceeded that of those who had left or had been dismissed, so that the actual decrease could not be held as indicative of any disinclination on the part of the people to send their children to the schools.

The progress of all the classes in the Central School, except the 2d English, was considered by the Head Master to be satisfactory, and though it was stated to have been, in the opinion of the Committee, generally "very slow," yet the Government did not gather from the remarks of the individual members on the classes which they severally examined, that the result had fallen short of their expectations. The report on the Vernacular Department by the Sudder Ameen was remarkably favourable.

In regard to the second Master, who was represented to be ignorant of Bengali, and to show but little interest in his duties, the Government approved of the Committee's proposal to remove him if he were still unable to pass a satisfactory examination in Bengali, as he had promised to do, within six months after his appointment in January 1843. As it afterwards appeared that he had not qualified himself in this respect, his services were dispensed with, and the third Master, Juddut Chunder Mookerjee, appointed in his room.

The Committee were not satisfied with the state of the Branch Schools (Nilachol excepted), and observed, "that unless they were well looked after, they would soon cease to be of any benefit to the pupils." The Government hoped that the remedy for the anticipated evil, which was entirely in the hands of the Committee, would not be neglected, and that frequent visits by the numerous members, combined with a system of monthly reports to be carefully checked by the Head Master, would, in a great measure, correct the lax and irregular state of discipline into which the Branch Schools were stated by the Committee to have fallen, and which the imperfect control hitherto kept over them had not, of course, been sufficient to prevent.

The unfavourable condition of the Beltullah Branch School, noticed by the Head Master, seemed to be owing chiefly to the inefficiency of the Pundit, and the Government trusted that this cause would not be long permitted to check improvement, and restrict the benefits which the school is calculated to confer on the people.

Three students of the 1st class in the English Department competed for the Junior Scholarship, and one of them, Joygopal Bose, was recommended by the local Committee for the distinction, but it was not considered that his performances came up to the requisite standard.

The Committee submitted an estimate of the expense of repairing the school-house, including the construction of a pucka terrace and drain round the building, amounting to *Rs.* 665. 13. 5.; but before sanctioning this, the Government desired to know what proportion of the expense the Committee were prepared to defray by local subscription.

On the 15th March the Committee submitted several minutes of individual members, commenting on the diminution of the number of pupils attending the English classes of the school, and recommending that the services of the Head Master, Mr. Robinson, might be made available for the inspection of all the schools in the district of Kamroop. With the Committee's letter the general subject of education in Assam came under the consideration of Government, and the result was, the abolition of the local Committee, and the appointment of Mr. Robinson in subordination to the Commissioner as Inspector of all the Schools in the Province. *See* Appendix, No. 5.

Appendix N.

SIBSAUGOR SCHOOL.—3d Year.

Local Committee on the 30th April 1844.

Captain S. F. Hannay, Commanding Assam Light Infantry Battalion.
Captain Thomas Brodie, Principal Assistant to the Commissioner.
Lieutenant E. T. Dalton, Junior Assistant to Commissioner.
Lieutenant C. S. Reynolds, Adjutant, Assam Light Infantry Battalion.

Establishment.

Mr. De Souza, Head Master.
Sri Ramsagur, Assistant Teacher.
Sri Urbhidhur, Pundit.

The examination of this school was held on the 5th, 6th and 10th of July 1843, by several members of the local Committee, in the presence of other residents of the place, European and Native. The number of scholars had decreased from 104 to 87, and the attendance of those remaining had been very irregular. The Committee, however, were of opinion, that this diminution was but temporary, and that the returns for the future would exhibit a steady increase.

There was no 1st class, and the 2d class consisted of two boys, one of whom had been for some time absent, and the other had made creditable progress. The 3d class consisted of two divisions: the 1st division of 16 boys, some of whom had obtained a slight knowledge of English previous to the opening of the school, were examined in the English Reader, No. 1; Clift's Geography, as far as Asia; Woollaston's Grammar, to the 39th page; Arithmetic to compound multiplication; and Writing. Their progress was considered by the Committee to be satisfactory; but none of them were sufficiently advanced to compete for a Scholarship. The 2d division of 12 boys was examined in the English Reader, No. 1, Spelling to dissyllables, and Arithmetic as far as subtraction. The 4th class, also consisting of two divisions, and containing 38 boys, and the 5th class of 19 boys, were in their rudiments.

The Government were disposed to agree with the Committee in considering the result to be, on the whole, and with reference to the recent establishment of the school, satisfactory; and as the causes to which the decrease in the number of pupils was attributed did not appear of a permanent nature, it was hoped that the anticipations of the Committee might be realized. But the numbers continued to diminish, and at the close of the year it was deemed advisable to alter the constitution of the school, by dispensing with the services of the Head English Master, and placing it under the direct control of the Commissioner of Assam, aided by Mr. W. Robinson, the Inspector of Schools in the Province.

ASSAM SCHOOLS.

These schools have been established at different times for the instruction of the natives of the Assam Province in Bengalee, and the following sums are assigned for their support:

	Rs.	*a.*	
Nowgon - - - - - -	1,080	–	per annum.
Durrung - - - - - -	768	–	„
Kamroop - - - - - -	1,441	8	„
Luckimpore - - - - - -	1,236	–	„
Jorehat - - - - - -	900	–	„
Total - - -	5,425	8	per annum.

They were transferred to the Education Department under orders of the 4th December 1843.

In Nowgong there are 12 schools in active operation, containing 458 pupils; in Durrung 5 schools, with 121 pupils; in Kamroop 20 schools, with 1,102 pupils, exclusive of the institution at Gowahatti and its subordinate branches; and in Luckimpoor 3 schools, with 163 pupils. The grant for the support of schools in Jorehat being of a very recent date, no returns have yet been received of the manner in which it has been applied, but it is intended to provide for 10 Pergunnah schools, at which the inhabitants of the district may be taught to read and write, and likewise receive elementary instruction in arithmetic and accounts.

The Commissioner has been directed to prepare a general sketch of the mode of instruction followed at these schools, showing the subjects taught, the books in use, the qualifications of the several masters, and such other particulars as may enable the Government to form a correct estimate of the tendency of the establishments towards improving the condition of the inhabitants of the Province. Some of the masters having heretofore been paid partly in money and partly by remission of rents on the lands occupied by them, strict injunctions have been given to put an immediate stop to the practice, and to remunerate the masters in future by money payments only.

On the 29th April the Government determined to place the whole of these schools, as well as those of Gowahattee and Sibsagur, under an Inspector, whose duty it will be to visit every

every school as often as may be, and to introduce an uniform system of instruction throughout the Province.

The local Committees of Gowahattee and Sibsagur have been dissolved.—*See* Appendix, No. 5.

RAMREE SCHOOL.—6th Year.

Local Committee on the 30th April 1844.

Captain A. Bogle, Commissioner of Arracan.
Captain D. Williams, Senior Assistant Commissioner.
Captain A. P. Phayre, ditto ditto.
Lieutenant H. Hopkinson, Junior, ditto ditto.
Lieutenant H. Siddons, Executive Engineer.

Establishment.

Mr. R. A. Fink, Head Master.
Guliam Hussen, Acting Ordoo Teacher.
Mounglah, Head Mugh Teacher.
Thatwang, second ditto ditto.

The first English class was composed of the same boys as at the last annual examination, and their attendance and conduct during the year had been satisfactory. Their progress, however, had been comparatively slower than during the previous year. They labour under a disadvantage from which the natives of Bengal are free, arising out of the want of a cheap dictionary of the Burman language. In translation they had made respectable progress. They had finished the general summary of each of the grand divisions of the earth. The first series of Lessons on Objects has been completed, and the second commenced. In History the class had acquired a knowledge of events from the deluge to the age of Semiramis. In Arithmetic some of the boys had gone as far as decimal fractions, and the rest of the class had made creditable progress.

The second class had nearly finished the first number of the English Reader, and had commenced the second number with the translation. Of Geography they knew the definitions, and were learning the general summary of Asia. In Arithmetic they had gone as far as simple addition.

The third class consisted of two divisions, the boys in both of which were in their rudiments.

All the English classes study the Vernacular, and were considered to have improved in their knowledge of it since the previous examination.

The separate Vernacular Department was divided into four classes, who had made good progress, except as regards Arithmetic, in which the native assistant was not competent to teach them beyond simple and compound proportion. The Oordoo Department had not undergone any change since last year.

The Government agreed with the local Committee in thinking the report, on the whole, satisfactory. The number of students amounted to 102, and it was stated that many more would attend, but for the limitation which the Committee had found it necessary to impose, in consequence of the inadequate means of teaching, and the insufficiency of the present school building to accommodate a larger number. The Head Master proposed that an Assistant Master should be appointed, the present school-house improved, and a new building erected for the English Department, to include a library and a room for the Master. The Committee advocated the first of these recommendations, but preferred the removal of the school from its present site, and the construction of a new school-house for the accommodation of all the departments. The Government observed, that it was obviously desirable that the school should be contained in one building, in order that the instruction of all the classes might go on under the eye of the Head Master, and that if the present building was incapable of being improved and enlarged, so as to meet the growing wants of the people for the education of their children, it would probably be necessary to erect a new house in a more favourable site sufficiently large for the purpose. The Committee were requested to take the subject at once into their consideration, and, in conjunction with the executive officer, to prepare and submit for the approval of Government such plan or plans, accompanied by a detailed estimate, as might appear to them, with strict reference to economy, most advisable to adopt. The Committee were likewise requested to state what proportion of the cost would be defrayed by local subscription.

Before coming to any definite conclusion on the subject of appointing an additional teacher, the Government desired to be favoured with the sentiments of the Committee as to the nature of the education which the people of Arracan in their present condition require; whether the resources of the State ought to be devoted to the extension of English or Vernacular instruction; whether any modification of the existing establishment is desirable; and, in short, to receive from them such a comprehensive report on the general question of education in the Province as would enable the Government to judge what measures it might be expedient to adopt for the proper and efficient disposal of the grant.

The irregularity of attendance on the part of the students was observed to be very great, the average daily attendance being only five-eighths of the number of boys borne on the rolls,

Appendix N.

many of whom had been absent more than half of the school-days in the year. The intention of the Committee to award a half-yearly prize of 10 rupees for regular attendance out of the fixed amount of 96 rupees per annum allowed for prizes, was approved; but it was suggested that two half-yearly prizes of 6 rupees and 4 rupees might answer the purpose better. The Committee were desired not to be reluctant to exercise their power of expulsion in cases of constant and wilful absence without leave, as the loss of numbers thereby occasioned would be more than compensated by the consequent improvement in the discipline of the school.

MOORSHEDABAD NIZAMUT COLLEGE.—2d Year.

College Committee on the 30th April 1844.

Major-general F. V. Raper, Visitor and President, Agent to the Governor-general.
H. P. Russell, Esq., Judge.
W. J. H. Money, Esq., Collector.
Captain St. G. D. Showers, Superintendent of his Highness the Nawab Nazim's Education.
Nawab Sufdar Ali Khan Bahadur.
Nawab Wahid Hosein Khan Bahadur.
Rae Sitanath Bose, Dewan of the Nizamut.

Establishment.

Mr. F. V. Seddon, Principal.
Mr. J. G. E. Arrow, Head Master.
Mr. J. F. Delanougerede, second ditto.
Bashir ud din, Head Moulvie.
Bakar Ali Khan, second ditto.
Tafazul Hosein, Head Urdu Teacher.
Syad Afzal Alli, second ditto.
Nabogopaul Turkalunkar, Head Pundit.
Nabokunta Turkapunchanun, second ditto.
Syad Ibni Hydar, Atalik.
Ahmad ud din, Darogah.
Syad Ali Naki, Writing-master and Oriental Librarian.
Jagutchunder Rae, Writer and English ditto.

This institution is supported entirely out of the Nizamut Deposit Fund, and forms no charge upon the resources of Government. It is divided into two departments, one for the education of the Sahibzadahs, or relations of the Nizamut family, and the other for that of persons of respectability, who are admitted at the discretion of the College Committee. The question of making the latter department less exclusive and more generally available for the respectable inhabitants of the city of Moorshedabad and its neighbourhood, Hindoo as well as Mussulman, is now under consideration.

His Highness the Nawab Nazim, who takes a deep interest in the college, was present at the annual examination, and distributed the prizes to the students to whom they had been awarded by the Committee.

PATNA SCHOOL.—9th Year.

Local Committee on the 30th April 1844.

A. Smelt, Esq., Session Judge.
H. S. Oldfield, Esq., Opium Agent.
G. F. Houlton, Esq., Collector.
J. A. O. Farquharson, Esq., Magistrate.
S. Davies, Esq., Civil Surgeon.
C. J. Muller, Deputy Collector.

Establishment.

Mr. S. Mackintosh, Head Master.
Mr. E. Fell, Assistant ditto.
Khyrooden Hussein, Urdu Teacher.
Balkissen Matey, Hindu ditto.

The annual examination of this school was held in July and August 1843, in the presence of the Committee and a large assemblage of native visitors. The first class had read Goldsmith's History of England to the reign of George II., Malkin's History of Greece to the 72d page, Wilson's Universal History, Milton's Paradise Lost to the end of the 4th Book, Paley's

Paley's Moral Philosophy to the end of the First Book, Brinkley's Astronomy to the 4th chapter, the six first Books of Euclid, and Algebra to Progressions and Logarithms. They had also practised original composition and translations to and from the Vernacular. The studies of the second class during the year had consisted of the Brief Survey of History, the Poetical Reader No. 1, Lennie's Grammar, the First Book of Euclid, Arithmetic to Simple Interest, and Clift's Geography. In the Vernacular, they had read Historical, Literary and Scientific Selections, the History of India, and Gilchrist's Rusalah. They had also been accustomed to translation. The third class were in Grammar, the History of Bengal, English Reader No. 2, Compound Division, the Geography of Europe and Asia, and Lessons on Objects. In the Vernacular, they read the History of India, Selections, Moral Precepts and Fables, with Grammar and Writing. The fourth and fifth classes were in their rudiments.

The Government observed with pleasure the progress made by the pupils of the Patna School during the year in every branch of study. In Mathematics alone did they fail to give the Committee complete satisfaction; and this result was considered creditable alike to the industry of the pupils themselves, and to the zeal and care of the Head Master and his Assistants.

The number of pupils did not appear to be on the increase. Several were admitted to the school during the year; but at least as many had left within the same period. The Committee's report, however, contained no definite information on this head; and on the tabular returns were borne, improperly, the names of a great many boys who had ceased to belong to the school some time before the examination. The attendance of the boys had not been so regular as could have been wished, and to this point the attention of the Committee was particularly requested.

The Government agreed with the Committee in thinking Mr. Mackintosh's proposals for restricting candidates for admission to boys who had passed a "period of probation in a Vernacular school," and for giving the children of the wealthy and higher classes of native society privileges and advantages within the walls of the school which should be denied to poor and less respectably connected boys, to be inconsistent with the principles on which the system of national education in India is based, and therefore inadmissible. If, however, there were in the city of Patna, or its vicinity, native gentlemen willing to establish a permanent foundation for the liberal education of their children in European and Asiatic literature, and in the sciences by means either of English or the Vernacular, the Government would regard such a movement with the most lively satisfaction. The rapid increase in the number of boys receiving instruction in the Hindu Branch Schools connected with the Patna Institution, but not supported out of the Education Fund, was considered extremely gratifying. In November 1841 there were 199 boys attending at these schools; there are now 601 boys, and an average daily attendance of 456.

The Committee were requested to place the Government in possession of detailed information regarding these interesting and apparently prosperous establishments.

The Head Master's subsequent interesting report on the Branch Vernacular Schools is subjoined at length:—

"On my joining the Patna School in the year 1841, I was consulted by Mr. W. Dent with regard to the best mode in which a sum of money, of which he was trustee, amounting to about 3,000 rupees, collected by him for the late Arrah School, and I believe principally contributed by himself, might be applied to the purpose of public education in Patna. As Mr. Dent was well known to be a zealous friend of Vernacular education, I pleaded in its behalf in the interviews I had with him, and in two letters I addressed him on the subject.

"Although Mr. Dent was about leaving this country, he yet generously confided the work into our hands, and placing the funds in the Union Bank, authorized my drawing the monthly sum of 50 rupees for the support of the Hindi Schools. He has since expressed his approval of the measures we have adopted in carrying on the plan, and has also promised further aid, though I have not yet availed myself of his kind offer by making known to him our wants. These schools, then, owe their existence in their present form to Mr. Dent. In their management I have also been much indebted to the kind advice and encouragement I have from time to time received from Mr. H. C. Tucker, of the Civil Service.

"In November 1841 we commenced with three schools, containing about 150 boys. From that time to the present the number of schools and of pupils has been gradually increasing, as also the expenditure incurred, which now amounts to about 100 rupees per month. The aid I at present receive is, as I have said, 50 rupees per month. The number of schools we now have is 11, extending almost in a line from New Digha in the west, to Hagigunge, near the eastern extremity of the city of Patna, an extent of 13 miles, within which space I believe there are few localities from which children may not with ease be sent to one or other of these schools, where a plain, though I trust useful and practical education, may be obtained in Hindi. The number of boys on the rolls is about 600, the average attendance about 400, a small number it may be for the space occupied; but, considering the time the plan has been in operation, and the expenditure incurred, perhaps better results can scarcely be reasonably expected.

"The majority of these are indigenous schools, and have been merely improved by us, and brought under one uniform system of instruction and management. Before forming any plan of operation, I instituted inquiries on the state of Vernacular education in this city, as to the age, character, natural abilities and qualifications of each teacher, and the number

Appendix N.

of pupils, and the course of instruction given in each school. The same we have since done at Dinapore, Hajepore, Futwa, and other places in the neighbourhood.

" Besides information on these points, we also learned that these indigenous teachers, as might be expected, were generally regarded with some degree of consideration as instructors of youth, each in the place he was located, and more especially such as had been thus employed for some length of time, and had numerous pupils grown up to manhood; that, with regard to instruction in Hindi, the only thing cared about was to give the children a knowledge of arithmetic and writing, and that nothing in the shape of moral instruction was communicated, nor was even the bare faculty of reading books imparted to the pupils at all, by which that instruction may hereafter be acquired from books.

" We therefore naturally inferred that, while, on the one hand, the parents of the children would undervalue any system of teaching, however costly and in itself of a superior order, that did not give instruction in arithmetic and writing as taught *in their own way*, our main object should be to superadd to the old system what we could, with regard to that point in which it was so lamentably deficient, viz., moral instruction as conveyed in books. This appeared much easier to do than to engraft on the already existing system any course of instruction in European knowledge, as of geography, history, &c., which could only be done gradually, and which we do hope to introduce by degrees; since the value of moral truths and instruction is at once acknowledged by all, as it is itself infinitely greater than that of any other species of knowledge.

" Mr. Adam's third report on the state of Education in Bengal and Behar, I had not the advantage of perusing till lately. Perhaps it is well it was so, for we have been compelled by *slow trial* and *personal experience* to do everything for ourselves. In page 142 of this work I, however, find the interesting fact that in the year 1815 the very plan we have since November 1841 adopted, was in some way in the contemplation of Government.

" We found it upon the whole advantageous to gain the co-operation of as many indigenous teachers as our funds and means could enable us to entertain. Some of these we hoped would become excellent teachers after a little training; of others we reckoned only on their assistance in teaching Hindi, arithmetic and writing, in collecting boys for the schools, and in giving instruction to the lower classes in reading. We have endeavoured to make the best of their services, and have reposed confidence in each, in proportion to the zeal and talent he has exhibited. Where there was a deficiency in these points, more attention was required to be paid by another class of teachers hereafter to be mentioned.

" The remuneration the indigenous teachers receive for their service is one rupee for every ten boys actually learning to read in one book, as tested by a monthly examination taken by myself before pay is issued. In addition to this allowance they receive from us, these teachers are at liberty to receive from the children the schooling they have been always accustomed to obtain. This matter is left entirely with them.

" Over these schools are placed for the purpose of superintendence, and for the instruction of the senior classes in each school, other teachers already referred to, who get a fixed pay, and who have received either a Sanscrit or an English education. From this class of teachers I obtain a daily report of the state of the schools, and with them I have frequent opportunities of consulting regarding matters connected with the institutions. There are 11 indigenous teachers, and five of the latter class, of whom one was lately in the first class of the Patna Government School, and one is still a member of the senior class, but devotes his mornings to the work of superintendence as above described, receiving for his labour a small stipend.

" The books studied are the same as those read in the Hindi Department of the Government School.

" We have no rules of restriction as to age, caste or position in society, but the great majority of the children enter young, and are the sons of people engaged in money matters, and hence the importance attached to the study of arithmetic. The houses in which the schools are held are small native tiled buildings open on one side. Some we pay a small rent for, in no case exceeding 12 annas per month; others we are allowed the free use of by the proprietors; more suitable buildings are very desirable. The number of Hindi schools in Patna, not connected with us, is 22, containing 688 boys. Exclusive of these, within 20 miles on the west of the Government school, there are 17, containing 452 pupils, and on the east, within 14 miles, 15, having 352 pupils. The total number within the space of about 340 square miles, not connected with us, is 54, containing in all 1,492 boys. The number, then, in connection with us, seems to be nearly one-fifth that of the whole number of the remaining schools, and that of the pupils in our patshalahs nearly one-half that in the latter, or say one-third, in case there may be schools regarding which I may have not been informed."

The school was inspected in April 1844 by Mr. F. V. Seddon, Principal of the Nizamut College, whose report was extremely favourable.

Munni Lall's proficiency, as ascertained at the special examination, was considered sufficient to entitle him to retain his Junior Scholarship for another year.

BHAGULPORE SCHOOL.—7th Year.

Local Committee on the 30th April 1844.

G. F. Brown, Esq., Commissioner.
T. Leckie, Esq., Civil Surgeon.
H. T. Metcalfe, Esq., Judge.
E. Lautour, Esq., Magistrate.
Major T. E. A. Napleton, Secretary.
Captain W. G. Don.
E. Sandys, Esq., Assistant Magistrate and Collector.
Mahomed Majid Khan Bahadoor, P. S. Ameen.
Mahomed Haneef, Moonsiff.
Shah Inyut Hosain, Zemindar.
Mahomed Muhamid, Molvee of the Dewanny Adawlut.

Establishment.

Mr. C. Ridge, Head Master.
Baboo Grish Chunder Chatterjee, second ditto.
Uchumbit Lal, Head Vernacular Teacher.
Wahiduddeen, second ditto.

The annual examination of this school was held in July 1843. The number of pupils at that time was 67, showing an increase of seven over the number belonging to the establishment in 1842. This increase, observe the Committee, although smaller than was expected, is, on the whole, satisfactory, inasmuch as it exhibits a large number of Hindustani boys, natives of the place, as students, than has been reported since the establishment of the institution.

The first class, consisting of nine boys, of the average age of 16 years, had read the History of England, and the outlines of General History, the Elements of Natural Philosophy, Lennie's Grammar to the end of Syntax, Geography, Arithmetic to Decimal Fractions, and had been accustomed to translation and original composition. The second class was in abeyance. The third class of 23 boys, averaging 13 years of age, had read the English Readers, Nos. 2 and 3, Grammar, including the parsing and analysis of sentences, Geography of Asia and Europe, Arithmetic to Compound Division, and had been in the habit of writing from dictation, and translating simple sentences. The fourth class of 18 boys, averaging 10 years of age, had read the English Reader, No. 1, the rudiments of Grammar and Geography, and Arithmetic to Simple Division. The junior class of 17, very young children, had been recently admitted, and were learning to spell.

The Vernacular Department was divided into four classes; the first, of four boys, were reading the Bagh-o-bahar, Hatim Tai, Goolbasonour and Kawaidi Oordoo; the second, of 26 boys, Bagh-o-bahar, Hatim Tai, and Fables; the third, of 13 boys, Huroof Tahajee; and, the fourth, of 24, were in their rudiments.

The results of the examination were not considered satisfactory by the Committee, who attributed the slow progress made by the boys to the Head Master's defective mode of instruction, and his "want of a clear and methodized system." The Committee, however, considered that Mr. Ridge had had unusual difficulties to contend with, arising principally from the sudden resignation of the second Master, and the delay which took place in providing a competent successor.

Irregularity still continuing to prevail in the attendance of the boys, the Committee were enjoined to use their utmost endeavours to check this practice, of all others most injurious to discipline, and not to be deterred from exercising the powers vested in them under Rule 46, by the fear of diminishing the number of scholars, the loss of every wilfully irregular boy being a gain to the institution.

The insufficiency of the Oordoo teachers being subsequently brought to the notice of Government, two others better qualified for the duty were appointed in their room.

The examination of candidates for the Junior Scholarship was held in accordance with the instructions conveyed in Circular, No. 5, of the 4th of September, and the prize was awarded at the recommendation of the Committee to Rajnath Misser. In reporting the result of the Scholarship Examination the Committee observe, "The result of the present examination is much more satisfactory than we expected, and Mr. Ridge's great and constant exertions, unassisted by a second Master, augur well for a continuation of daily improvement in the discipline and mode of tuition in the school. The members of the Committee, who at times attend the school, and personally examine the different classes, are convinced that its best interests are now duly attended to, and we, therefore, respectfully submit for the approval of the Deputy Governor, that Mr. Ridge be allowed a further trial of six months, under the belief that a complete reform will in that time be accomplished in the school, and that we shall, at the conclusion of that period, have the pleasing duty to report most favourably of the institution."

The Government were gratified to learn the improvement that had taken place, and were willing to allow Mr. Ridge the benefit of the Committee's recommendation. A second Master was appointed, and in January the Committee reported that the number of pupils had increased to 111. and that the improvement which had taken place both in the discipline of the school, and the attainments of the pupils, was such as fully to justify their expectations.

Appendix N.

The school was inspected in the month of February 1844, by Mr. F. V. Seddon, extracts from whose report are subjoined :—

"The school, which has now 121 scholars, is divided into four classes, comprising 40. The rest, in number 81, constitute the preparatory class, of which 75 were present; they are in the Spelling Book, No. 1.

"The fourth class, of 12 boys, were all present, and were examined in simple lessons in reading their class-book. Their period under tuition fluctuates considerably from 12 months to three years, the mean being about two years. The average age is 11, the extremes 5 and 15. Seven are Brahmins, three Keiths, and one a Seiyid. Of the whole, one-half are natives of the district, and one-half from Bengal. They construe through the Hindui, fairly for the time, such parts as they learn, and spell words from their lessons. They have commenced Woollaston's Abridgment, and made some progress in the simple rules of Arithmetic.

"The third class of 13 boys were all present. They were in the same book as the fourth, viz., simple lessons in reading. The maximum term of study is three years, and the minimum, one. The average age is 12 years and nine months, or nearly two years senior to the fourth.

"The second class of 11 boys were all present. They are reading sketches from English History in the Azimghur Reader, as a preparation for Junior Scholarships. Their average period under tuition is three years. The average of their ages is between 11 and 12. Five are from Bengal, and the rest of Behar. They have been reading the Moral Class Book, Grammar as far as Syntax, the Geography of Europe and Asia, and some have gone as far as the Rule of Three in Arithmetic, but others are not out of the compound rules. They write from dictation, and construe easy sentences, and are commencing lessons on things.

"The first class is composed of four boys, of whom one is said to have been away for a year and a half at one time, and another to have just returned after an absence of six months. The whole are Brahmins, two of Behar, and two from Bengal. Parbutty Churn Mookerjee reads with a better emphasis than Rajnath Misr, and Jadoonath Misr and Kedarnath Gangooli seem much on a par in accent. The chief defect seemed to me a drawling intonation of the vowels, by dropping the voice too suddenly, of which Jadoonath Misr, who reads with a low clear tone, seemed most free; but which in the second class was most perceptible in the two Christian boys. Otherwise they all read with ease and without mistakes, and translated as if they understood the sense. Rajnath Misr, the head of the school, competed with the Hill schoolboys for the Junior Scholarship, and won it. The translation annexed of a sentence not previously read, composed on the spot from my English dictation, but subsequently amended, will afford an idea of his comparative progress in English and Hindui.

"In the elements of Natural Philosophy perhaps the class shone most, and indeed their answers were very interesting, and at times beautiful, all things considered. They far exceeded my expectations, and it is but due to Mr. Ridge to say he has done justice in this particular. The laws of matter, motion, gravitation and attraction, the revolutions of the planets round the Sun, with their relative position, the Earth's form and motion at the Equator and the Poles, the causes and effects of the Tides, height and weight of the atmosphere, the pressure of fluids, the attraction of cohesion, and other questions selected at random, afforded, as one rose out of another, gratifying evidence, not only of pains taken by the Master, but of interest by the scholar, of close application and retentive powers.

"The desire for English instruction dates from the foundation of the Government Schools, The number of Mussulman scholars now on the books is 34, which, with the eight candidates for admission, will make 42. The next examination will probably average 150 students."

The Government, in forwarding extracts of Mr. Seddon's report to the Committee, requested them to give immediate directions for the remodelling the classes of the English Department on the principles laid down in sections 65 and 73 of the printed Regulations. It was observed that the studies of the first class, consisting only of four boys, were forced on to the prejudice of the others, to whom it was impossible that the Head Master could give a sufficient portion of his time if so much of it were devoted to the instruction of this small section in Natural Philosophy, a subject which is more properly taught in the senior department of the public Colleges than in a Zillah school.

BHAGULPORE HILL SCHOOL.—21st Year.

Local Committee on the 30th April 1844.

G. F. Brown, Esq., Commissioner.
H. C. Metcalfe, Esq., Session Judge.
F. E. Reade, Esq., Collector.
E. Lautour, Esq., Magistrate.
Major T. E. A. Napleton, Commanding Hill Rangers.
E. Sandys, Esq., Assistant Magistrate.
T. Leckie, Esq., Civil Surgeon.
Captain W. G. Don, Secretary and Superintendent.

Establishment.

Establishment. Appendix N.

Baboo Gooroo Churn Mittre, Head Master.
Lalah Shewsahoy, English Assistant and Hindee Teacher.
Mysha Rhai, Hindee Teacher.
Lalah Jyepurshaud, ditto ditto.
Hunooman Dutt Pattuck, Pundit.

The examination of this school was held in the month of December 1843. The number of boys then belonging to the school was 112. The first English class, consisting of five boys, had finished Marshman's History of Bengal, and read 150 pages of Goldsmith's History of England. They had also read short Histories of Assyria, Babylon, Egypt, Persia, the Medes and the Hebrews, from the Introduction to Universal History by H. H. Wilson, from the commencement to page 24; English Reader, No. 4; Revision of Lennie's Grammar and Clift's Geography, and a few exercises on the metals from "Lessons on Subjects." In Arithmetic they had advanced as far as Decimal Fractions and Interest, and had commenced Evolution. The second English class had read as far as page 133 of English Reader, No. 2, and a portion of No. 3, Woollaston's Elements of Grammar, the Geography of Asia and Europe, and Arithmetic as far as Simple Division. The third English class had read from page 16 to 80, English Reader, No. 1, and Woollaston's Elements of Grammar as far as personal pronouns, page 12. They could explain in Hindee what they had read with facility, and point out the different parts of speech in their lessons. They had commenced Clift's Geography; some of them could work sums in Simple Addition, and practise writing on paper. The others were learning the Multiplication Table. The fourth English class were in their rudiments.

The first Hindee class had read the Hindui Reader, No. 1, and a portion of the "Benefits of Knowledge." The second class were reading in Rowe's Spelling-book, and the Hindui Reader, No. 1. The third class were in the same books as the second, and the fourth in their rudiments.

The Head Master's report to the Superintendent of the school is a highly interesting document, from which extracts are annexed:—

"The progress made by the pupils of the different classes during the last 12 months is, in my humble judgment, highly gratifying; and as they gave entire satisfaction to the members of the local Committee by the manner in which they acquitted themselves on the day of the examination, it is unnecessary for me to offer any further remarks in this place on their past and present attainments, especially as I have given a detail of them in a separate sheet. I shall, therefore, at once proceed to describe the internal arrangements of the school in the order laid down in the 35th Circular of 1842.

"The attendance of the boys in general was very good; gratifying as it was during the last, it is much more so during the present year. The average daily attendance throughout 1843 was 79½ nearly, and that of December 88¼. Seven of the boys did not miss a single day, four only one day each, and seven not more than a week in the course of the year. The distribution of half-yearly prizes to those who distinguished themselves for great regularity of attendance has produced the most beneficial results. The irregularity of attendance in the junior classes is to be attributed partly to sickness, and partly to the boys accompanying their parents to the Hills on leave of absence.

"The cleanliness and the general conduct of the pupils reflect much credit on them, and the arrangements I made last year, with a view to keep them as clean as possible, seem to be admirably well adapted, and have been found very successful.

"The system of instruction pursued is chiefly interrogative. The pupils of the two junior classes, however, not being sufficiently advanced to understand English, receive explanation in Hindee. The rules have been generally adhered to, and where any deviation has occurred, it had your previous sanction and authority.

"Most of the pupils admitted during the year being little boys, their ages varying from four to ten, none of them (excepting two or three Hindoos who were acquainted with the elements of the Vernacular only) possessed any knowledge of the Hindee, and much less of the English language. The same remarks which I made in paragraph 9 of my last year's letter to you, with reference to the effect on the pronunciation and future conduct of boys admitted at a tender age, are equally applicable to the admissions of this year.

"The native community regard this as an institution of an entirely charitable nature, but I endeavour to the best of my power, and whenever an opportunity presents itself, to explain to them that the intention of the Government is to improve the moral character of these rude tribes, and to raise them in the scale of civilized beings, by education; and already some appear to appreciate more correctly the noble views of our rulers.

"I have every reason to be satisfied with the conduct of the under teachers. As to their qualifications, I beg to refer you to the paragraph 11th of my letter, dated 9th January 1843. The want of a Hindee teacher, having grammatical knowledge, is a matter of much inconvenience, and it is desirable to have a Pundit to enable the senior students to translate from English into Vernacular with correctness.

"Before concluding this letter, I deem it necessary to make a few general remarks on the flourishing state of the school, and the effects of education on these rude people, for whose particular benefit it is avowedly kept up and supported. From June 1840, when I joined this institution, there has been a decided and progressive improvement, both in the attainments of the boys, and the number of pupils receiving the blessings of education, particularly in the English Department. As a proof of this, allow me to refer you to the commendatory minutes written by the local Committee individually and collectively year after year, stating

Appendix N.

the satisfaction they felt at the result of every examination held by them. In 1840, there were only 27 boys learning English, last year there were 58, and now there are no less than 70 boys in the English Department, which is an increase of 12 boys. On the whole, there have been 36 admissions and 25 departures within the year, giving an increase, as the annual abstract will show, of 11 boys in the aggregate. Of the 36 admissions, 14 are Hill boys, 16 Hindoos and six Mahomedans. There is a falling off of three Hill boys, compared with the last year's return. This is owing to one of the Sepoy scholars having died in the Hills, and two having been discharged from the regiment for bad conduct, and also to several other boys, who went to the Hills on leave of absence, having never returned.

"The translations from the Hindee into English, which accompany the Report, were done without any assistance whatever, and the enclosed essays written in the presence of the local Committee, will show more than anything else, how much the writers have improved since last examination. Soobunspurshaud, a boy not yet 14, and only three and a half years under instruction, is a rare instance of genius among native youths, and I only wish his father would send him down to the Presidency for collegiate instruction, which, however, he is not very willing to do, owing to the lad's weak constitution. Chundoo Mysah, a Hill boy, will, in two or three years more, be certainly an ornament to his tribe, and should he be ever favoured by Government with a situation giving him some authority among the Hill tribes, he will, by the discharge of his duties, give real cause of satisfaction to his benefactors, and thereby prove an honour to this institution. Twenty such youths, or even half that number, sent out to the different parts of the Hills, will effect a vast amount of good by their moral influence alone, and if through them, measures be taken to carry the blessings of education to their doors, it is not prophecy to say that an entire change for the better will take place in the condition of these rude aborigines of the country, especially as there are so few prejudices to be encountered and overcome. There are also four or five promising Hill boys in the 2d class; but as they are yet very young, it would be premature to say much about them at present.

"Already some Sepoys appear to appreciate the value of learning, and eagerly seek for education for their children; but with a view to attract more notice, I would humbly propose that at the next half yearly, and at every annual examination, the Subadars and Jemadars of the corps and such Manjhees as happen to be then at Bhagulpore, be invited, and that an order be given to the Amlahs of the different courts, and a notice to the respectable residents of the town, to be present on those occasions. For unless they witness these things with their own eyes, it is not easy to make them believe what the Hill boys are doing and what they can do. Native gentlemen, in general, entertain an opinion that the Hill people are not better than the brute creation, and it is to remove this misconception that I earnestly request the favourable consideration of the local Committee to this proposal."

The Committee corroborated the statements of the Head Master in every respect, and the Superintendent, in submitting the annual returns, observed as follows:—

"When the Hill Rangers first took the duties at Monghyr and on the Botaun frontier, I had considerable difficulty in persuading the men to leave their children behind, for the purpose of attending the school, but by promising to feed, and assist them in a small pecuniary way, when they required it, they all consented, with the exception of one man; but as his son was very young, I did not press the matter. However, I am happy to be able to report, that when the two relieving detachments marched from this to Monghyr, and the frontier, in the beginning of this month, the men who had boys at the school, came of their own accord, and requested that so much money should be deducted monthly from their pay for the support of their wives and children, being desirous that their boys should attend school as usual. This circumstance, together with the great regularity of attendance, during the past year, is the best proof the Committee can give his Honor in Council, that a taste for instruction has been established, and that, amongst the junior boys particularly, great subsequent improvement may reasonably be expected.

"At the desire of the Committee, the three best scholars of the first class, Soobunspurshaud, Teerbhoobun Sing, and Chundoo Mysah (a Hill boy), competed for a Scholarship in June last, with the boys of the other institution, but it was not the wish of the Head Master of the Hill School that they should come forward to try for a Scholarship until 1845 or 46, as it could not be expected that they could compete with boys who have been so much longer in the English Department than themselves. The Committee, however, considered that they acquitted themselves in a very creditable manner."

The Committee desired to record their entire satisfaction at the result of the examination and their sense of the credit due to the Superintendent, as well as to the Head Master, to whose united, constant, and judicious efforts the prosperity of the institution is chiefly attributable.

The school was inspected in February by Mr. F. V. Seddon, Principal of the Nizamut College, who reported most favourably of the progress of the boys, and of the system of management adopted by the Head Master, Gooroo Churn Mitter.

MOULMEIN SCHOOL.—9th Year.

Local Committee on the 30th April 1844.

Major G. Broadfoot, C.B., Commissioner.
Captain W. C. Macleod, Assistant to Commissioner.
J. De la Condamine, Esq., ditto.
D. Richardson, Esq., ditto.
Lieutenant E. H. Impey, Commandant Talian Corps.

Establishment.

Mr. G. H. Hough, Head Master.
Mr. J Crawley, Assistant ditto.
Ko Thyne, Burmese Teacher.

The examination was held in December 1843, and the Committee derived much satisfaction at the general state of the school at that time.

The attainments of the boys, though not of that high order that might have been expected, had their attendance been more regular, and had not some of the most advanced scholars of last year have left the institution, yet do considerable credit to the attention bestowed on them by the Head Master, Mr. Hough.

The first class, having but two boys of the class as it existed in 1842, and these the most backward of that class, still afforded the Committee much satisfaction. They replied with readiness to the questions put to them in Geography, Grammar, and Arithmetic as far as Decimals, from those sent down from Calcutta for the examination of candidates for Junior Scholarships which were opened at the school at time of examination. The questions in History were too difficult for them, in this department their reading not having been sufficiently extensive to enable them to reply to them. The system of translating from the Vernacular into English, and *vice versâ*, is still continued. The progress made in Geometry by one of the boys was most creditable. The second class acquitted itself tolerably well, as indeed did the other classes. Prizes were distributed to the boys, and a case of mathematical instruments bestowed on Nga Tha Ai, the boy alluded to as proficient in Geometry. The general arrangements of the school in every respect met with the approval of the Committee.

The Committee's Report was considered deficient, inasmuch as it failed to show the progress made by the several classes since the last examination, or the studies in which they were engaged. The Head Master appeared to have entirely overlooked the directions conveyed in Circular No. 35, dated the 28th September 1842.

As far, however, as could be judged from the general and vague statements submitted, the Government were disposed to think that the school had not retrograded; and as the number of pupils has increased, though in a trifling degree, it was still hoped that the benefits anticipated by the Government of India from the foundation of the institution, might, by dint of exertion on the part of the officers entrusted with its management, be eventually realised.

The Committee were requested to direct their best endeavours towards improving the discipline of the school, which in its present lax state is an effectual bar to all improvement. It did not appear that the suggestions made last year in this respect had been attended to, or that the Committee had exercised the power vested in them by sec. 46 of the printed Rules, to expel pupils whose irregularity of attendance might render them deserving of such punishment. It was thought that the stipendiary or dieting system which still prevails in the school ought to cease, and prizes for proficiency and good conduct substituted for these merely pecuniary inducements to enter the school. It was not likely that the people would appreciate the value of an education which it was necessary to bribe them to receive.

None of the boys were sufficiently advanced to compete for an English Scholarship.

The Committee promised to submit a proposal for the new organization of the school, and for the establishment of a branch at Tavoy. They were likewise requested to furnish a report of the condition and progress of the existing school at Mergui, in regard to which the Government are in possession of no information.

CHYEBASSA AND CHOTA NAGPOOR SCHOOLS.

Local Committee on the 30th April 1844.

Lieut.-col. J. R. Ouseley, Agent Governor-general and Commissioner.
Captain Guyon, commanding the R. L. I. Battalion.
Captain Armstrong, 2d in command R. L. I. Battalion, and 2d class Assistant to Governor-general's Agent.
Captain Hannyngton, Deputy Commissioner.
Captain Ouseley, Principal Assistant Agent Governor-general.
Lieutenant Haughton, 2d in command Nursinghpore Service Regiment.
Lieutenant Bird, Junior Assistant Agent Governor-general.
Dr. Macraie, Assistant Surgeon R. L. I. B.

Appendix N.

Establishment.

Mohes Chunder Chatterjee, Head Master.
Karamut Allee, Assistant Teacher.
Ramprosad, Hindee Assistant Teacher.

The examination of the Chyebassa School was held on the 13th November 1843. The number of boys borne on the rolls was 41, divided into eight classes. A detailed account of the studies of each class was not given, but the Committee expressed themselves satisfied with the progress made during the year. The books in use are the English Readers, Nos. 1 and 2, Lennie's Grammar, Clift's Geography, and Hindee Readers, Nos. 1 and 2.

The examination of the Chota Nagpoor School was held on the 25th March 1844. The number of boys on the rolls of the school was 64, divided into six classes. The studies of each class were not reported by the Committee, but the examination was considered highly creditable to the students. "Those of the first class readily answered questions proposed from a chapter in history, selected by the Committee at the time of examination. They also solved miscellaneous questions in vulgar fractions, and on the use of the globes. The *vivâ voce* translations from English into Hindustanee, by scholars of all classes, were fluent and correct." Inconvenience had been felt from the want of a proper supply of books, but the Committee have now taken steps to obtain them.

SYLHET SCHOOL.—4th Year.

Local Committee on the 30th April 1844.

H. Stainforth, Esq., Judge.
A. S. Annand, Esq., Collector.
C. T. Sealy, Esq., Magistrate.
Baboo Gobindpershaud Pundit, Uncovenanted Deputy Collector.
Syud Bukt Mozomdar, Zemindar.

Establishment.

Mr. J. Kelso, Head Master.
Mr. G. Swiney, 2d ditto.
Baboo Kalleenauth Day, 1st Monitor.
Baboo Anund Chunder Banerjeeah, 2d ditto.
Bissonath Bhuttacharjeea, Head Pundit.
Goureesunkur Turkobhoosun, Assistant.

The annual examination of this school was held on the 17th of July 1843, when the number of scholars present was 80. The scholars were divided into three classes, and the course of reading for each class was as follows:—The first class had read the History of England to the reign of Henry the Fifth; the whole of Nos. 2 and 3 Reader; No. 4 Reader to page 124, the whole of the Vernacular Reader, and History of Bengal; Lennie's Grammar to Syntax; Etymological Parsing; Clift's Geography, Europe, Asia, Africa and America, and commenced with Goldsmith's Geography; Arithmetic as far as the rules of Proportion, and commenced Elements of Geometry. Persian, Bahardanis, Allamee and Lookman Hackeem. Bengallee, Gyanarnava and Gowry Beacrow. Writing on paper. The second class had read the History of Bengal to the reign of Mohamood of Guzni; the whole of No. 2 Reader, and to page 95 of No. 3 Reader; the whole of No. 2 Spelling; Lennie's Grammar as far as verbs; Clift's Geography, Europe, Asia and Africa; Arithmetic, Compound Division; Persian, none learning; Bengallee, Gowry Beacrow and Gyanarnava. Writing on paper. Third class had read No. 2 Reader, to page 106; No. 2 Spelling, to page 66; Woollaston's Grammar, to page 39; Clift's Geography, Asia; Arithmetic, Compound Addition. Persian, Golistan and Bostaun. Bengallee, 3d part Neeteecotah. Writing on paper. The progress of the boys was such as in the Examiner's opinion to justify their allowing six of them to try for the Junior Scholarships allotted to this school by Government, but as they failed in one or two papers, the Committee could not recommend them for Scholarships; but they were of opinion that the mere fact of their having stood the examination with tolerable credit, showed considerable improvement upon the last year's examination, when no report at all could be forwarded.

The regular attendance of the masters, and the pains taken by them for the improvement of the boys, had had the effect of increased regularity in the attendance of the scholars, and it was expected that the improvement in attainments would be much greater at the next annual examination.

The first class read with fluency, and in the case of boys who had received their first instructions in the school with accuracy. In History they seemed well at home in such parts as they had perused, both as to the meaning and parsing of the book they read. Their acquaintance with Arithmetic, as far as they went, was sound, and some of the translations from the report of the Deputy Collector (Pundit Roy Bahadoor) and Principal Sudder Ameen (Mohamad Idris Khan) were very correct and good. The junior classes gave promise of surpassing the senior in pronunciation, as it has been found very difficult to overcome the bad pronunciation inculcated by learning the first rudiments of English from a native.

The

The Government observed with much satisfaction the degree of improvement evinced by the boys since the last Report, and trusted that the anticipations of the Committee in regard to their further advancement might be fully realized.

Mr. Ireland inspected this school in November 1842, but did not submit his report until February 1844, when it was almost useless. He observes,—"The 94 boys, whose names were on the books at the time of my visitation in December 1842, were composed of four Christians, 18 Mahomedans, and 72 Hindoos. They were arranged in six classes; and during the days of examination there were present 50 on the first day, and 57 on each of the other days, as shown in the following statement:—

	Number on the Rolls.	PRESENT.		
		28th January.	29th January,	30th January.
1st Class - - -	13	6	6	6
2d „ - - -	12	9	9	10
3d „ - - -	27	17	20	19
4th „ - - -	14	5	8	8
5th „ - - -	11	5	5	5
6th „ - - -	17	8	9	9
TOTAL - -	94	50	57	57

"The boys of the 1st class had studied the History of England to the reign of Stephen, 30 pages of Lennie's Grammar, the Geography of Europe and Asia in Clift's elementary work, and were working sums in Compound Division. Of the six boys who were present, four could scarcely read at all: they evidently did not understand what they read, and were unable to answer any of the questions which I put to them. One of the remaining two boys I found to be a very intelligent youth; he read pretty well, and answered correctly all the questions which I put to him on those parts of History, Geography, English Grammar and Arithmetic, which he had been studying; I was much pleased with him; but on expressing my satisfaction with the progress he had made in his English studies during the short time he had been at the school, he informed me that long before the school was established he used to receive instructions in English from a friend, who is a writer in one of the Courts. The other boy answered some of the questions with tolerable correctness, but his reading was by no means good, and his pronunciation was very bad. This class had been under the special charge of the late Head Master, and the very unsatisfactory state in which I found it must be attributed solely to the careless and negligent manner in which he discharged his duties for some months prior to his sudden departure from the station, under very disreputable circumstances.

"The boys of the 2d class had read 62 pages of Reader No. 2, and 15 pages of Woollaston's English Grammar. They had lately commenced Geography, and could work sums in Long Division. The little fellows in this class gave me much satisfaction, and the progress they had made reflects much credit on Kessub Laul, who seems to have taken great pains to make them understand what they were studying. The third class was also under the same teacher, and I found that the same attention had been paid to make the boys understand clearly what they read. The studies of this and the other junior classes were merely elementary.

"The school was established at the beginning of 1841, and during the first year the Committee visited it almost daily, and exercised a vigilant control over the Head Master. At the end of the year, the result of the examination, which was conducted in the presence of the principal European and Native residents, was considered so satisfactory, that the Committee placed much confidence in the Head Master, and ceased to visit the school so frequently as before; after this the Head Master, who proved to be unworthy of any confidence, began to neglect his duties, and the result was, that the examination, which was held in July, was considered so unsatisfactory, that no returns were forwarded to Government: a few months afterwards, he thought proper to abscond, and well for the school that he did so, for he left it, as the Committee and others inform me, in a much worse state than it was in 12 months before. As there was no Head Master when I visited the school, and the youth who was acting was new to the duties, I remodelled the classes for him, and reduced them to three. The absurd practice of having a great number of small classes, which answers no useful purpose, but is attended with a great deal of unnecessary expense, I altogether disapprove of. I also drew up for him a routine of studies for each class, for every hour in the day and every day in the week, and requested him to adhere to it strictly so long as he remained in charge.

"I found about 40 Hindoo boys studying Persian. The only object which they have in view in studying this language is, the expectation of obtaining employment under Government. Though the use of Persian in the Courts has been prohibited by Government, many persons assert that a knowledge of it is still necessary, and I have frequently been requested to recommend that it should be studied in the Government schools; but all the arguments which have been advanced in its favour have failed to convince me that it is incumbent on Government, or on benevolent individuals, to subscribe funds for instructing the

Appendix N.

natives of Bengal in a language which is not spoken in any part of the country, and which is not even the language of its rulers. I recommended the Committee either to discontinue the study of Persian in the school, or at least to exact from all those boys who are anxious to study it, such a monthly payment as would in the aggregate defray the expenses of the Moulavee.

" The school-house, which is in a central situation, relative to the Sudder station, is in a good state of repair. It is well ventilated, and in every respect well adapted for a school. It will afford accommodation for at least eight classes, containing on the average 30 boys each. There is a very good house adjoining the school, which I am told might be purchased, with the ground attached to it, and put into thorough habitable order for about 500 rupees. This would be a very desirable residence for the Head Master, and its value to him might be estimated at 30 rupees per mensem. There was not much furniture in the school when I visited it. Several additional desks, a set of large maps, and a pair of globes, were urgently required. There were few works of reference, or books of any kind, belonging to the institution. The class registers of daily attendance were kept in a very slovenly and imperfect manner. As no register of the admission of the boys into the school had ever been kept, I caused a book to be procured and ruled according to the form F. in the Appendix to the printed Rules, and directed the young man who had charge of the school to prepare a general register of all the boys who were then attending the school.

" It would certainly be considered by the natives a great favour if Government would take the school under its charge,* and establish it on a permanent footing. It is very probable that the number of students would then rapidly increase; but at present the people have no confidence in the stability of the school, and nothing but Government aid will ever inspire it. The laudable efforts made by the local community, both Native and European, in originating the institution, and by their liberal donation and monthly subscriptions contributing funds, by means of which a very valuable and durable school-house has been erected, and the institution maintained during two years with a considerable degree of success; the isolated situation of the district which prevents the inhabitants from availing themselves of the schools established elsewhere, the general poverty of the people throughout the district, and the eager interest evinced, and substantially proved, by the wealthier part of the inhabitants to establish the means of instruction for their children, are reasons sufficient, in my opinion, to entitle this school to the liberal support of Government.

" There are, I believe, about 12 Hindoo and Mussulman schools in the town, averaging about 10 scholars in each; and in the village of Akaleah, at the outskirts of the town, and inhabited principally by Brahmins, there are 40 or 50 youths distributed through the different Pundits' houses, who are instructed in Bengalli and Sanscrit."

BURRISAUL PROBATIONAL SCHOOL.—4th Year.

Local Committee on the 30th April 1844.

R. J. Loughman, Esq., Civil and Session Judge.
R. R. Sturt, Esq., Collector.
T. Young, Esq., Magistrate.
R. Ince, Esq., Superintendent of Salt Chokies.
W. J. Ricketts, Esq., ditto - of Abkarry.
J. Knott, Esq., Deputy Collector.

Establishment.

Mr. S. Bareiro, Head Master.
Kallycoomar Chuckerbutty, Monitor.
Serajooddeen, Persian Teacher.

No annual examination of this school was held by the local Committee, but they reported that none of the students were sufficiently advanced to compete for a Junior Scholarship.

The school-house having been destroyed by fire in the month of May 1843, the Government made over to the local Committee a brick building, formerly occupied as a cutchery by the Principal Sudder Ameen of Backergunge, the expense of all repairs effected during the Committee's occupation being defrayed from the local funds.

In the month of February 1844, the school was inspected by Mr. Ireland, whose report was extremely unfavourable. He attributed the decline of the school, since the year 1840, principally to the want of a sufficient number of teachers, and to the inefficiency of the Head Master. " The natives," he observed, " have long seen that little or no benefit was to be derived from the school, and have ceased to take much interest in it. The only boys at present attending the school are five resident Christians and 35 Hindoos, connected with the Omlah of the Courts. It is, however, asserted by all, Natives as well as Europeans, that if the school were permanently established by Government, and conducted in a proper manner,

* This has now been done. The school is supported by a monthly grant of 200 rupees from the Education Fund.

manner, with an efficient body of teachers, boys would flock to it from all parts of the district.

"The income of the school, when the houses, which are now undergoing repair, and for which there are sufficient funds in hand, are finished, may be calculated at about 300 rupees per month, as per statement:—

	Co.'s Rs.
Interest of 11,100 rupees in registered bonds, at 12 per cent.	111
Rent of a house, on which 3,194 rupees have lately been expended, let to Mr. Muston, when finished	60
Another house, lately decreed in favour of the school, when repaired, let for about	20
Head Master's bungalow	20
	211
Monthly subscription	126
	Co.'s Rs. 327

"For the sum of 300 rupees a month, an establishment might be kept up sufficient for the education of 150 boys.

"The members of the Committee are very anxious to have a Government school established at this station, for the instruction of the natives in the English and Vernacular languages, and are willing to make over all the funds of the school to Government for this express purpose. The funds have accumulated from the liberal donations and monthly subscriptions of Civil Servants, who have at various times resided here, and of a few wealthy zemindars. Government might either take immediate possession of all the funds, or leave them to the management of the Committee, with directions for the proceeds to be paid into the local treasury, to the credit of the Education Department, under the heads, Rent, Interest, Monthly Subscriptions."

On the 9th April 1844 the Committee were addressed in the following terms:—

"The Honourable the Deputy Governor has determined to dissolve the connexion that at present exists between the Government and the Burrisaul School, and to withdraw the allowance assigned from the public funds for its support, unless the Committee are prepared to agree to the following arrangements, by which it appears to his Honor, that the means of education which the inhabitants of the district of Backergunge are desirous of possessing, can best be provided.

"It is believed that the Committee are willing to make over to the Government all the funds now in their hands. It is likewise understood that these funds consist of private bonds to the amount of 11,100 rupees, bearing 12 per cent. interest, the rent of three houses estimated to yield 100 rupees a month, and a monthly subscription list amounting to 126 rupees. Now it is obviously out of the question that the Government can either take upon itself the risk and trouble of realizing an income of this nature, or guarantee the permanent existence of a school dependent on such uncertain and fluctuating sources of supply; but if the Committee are able and willing, by the sale of their bonds and household property (except the schoolmaster's bungalow), and by the substitution of donations, once for all, in lieu of the sums now contributed monthly by the subscribers, to pay over to the credit of the Education Department, either in cash or Government 4 per cent. securities, a sum in amount not less than 25,000 rupees, the Deputy Governor will, in addition to the present allowance of 30 rupees a month for books, guarantee an establishment on not less than 250 rupees a month, as per margin, and the appointment of an additional teacher on 20 rupees a month, as soon as the average daily attendance exceeds 120.

Head Master and Bungalow	1
2d ditto	
3d ditto	
Pundit	
Servants	
	2

"The Government Junior Scholarship now available for the school in the Dacca College, would, of course, under these circumstances, be continued on its present footing.

"The monthly subscription of Rajah Kalishunker Ghosal, should he be disposed to continue it, might be appropriated to the payment of two or three Junior Scholarships in the Dacca College, to be denominated, 'Ghosal Scholarships,' tenable under the rules in force, and entitling the holders to compete for Senior Scholarships in that college; and any other person willing to pay the sum of 2,400 rupees, either in cash or four per cent. promissory notes, to the credit of the Education Fund, might be entitled to found a permanent Junior Scholarship of eight rupees a month, in his own name, on similar terms.

"The property of the Committee in the schoolmaster's bungalow must also be transferred to the Government, and the repairs of all the school buildings will then be made at the expense of the State."

BANKORAH SCHOOL.—5th Year.

This school was inspected by Mr. J. Ireland, in March 1843. He stated, that the European residents at the station took little interest in the school, and that the monthly subscriptions were now insufficient to meet the expenditure. The number of students nominally belonging to the school, was 60, of whom 34 were present when Mr. Ireland was there. The condition and prospects of the school were not considered by the Government to justify a continuance

Appendix N.

of the grant of 20 rupees per month for the purchase of books, and it was accordingly withdrawn, the connexion of the school with the Government being at the same time dissolved. The Committee, however, were informed, that whenever the residents and natives of the district might succeed in raising a sum of money which invested in Government promissory notes, or other equally valid security, would yield a clear annual income of not less than 1,200 rupees per annum, and be willing to make over that sum to the Government for the foundation of a school at the Sudder Station, on a permanent and efficient footing, the Government would grant from the Education Fund an annual allowance equal to twice the amount of the income so obtained, and guarantee the maintenance of an establishment at the rate 300 rupees a month.

RUSSAPAGLA SCHOOL.

Managing Committee on the 30th April 1844.

Captain W. L. Mackintosh, Superintendent.
Prince Yaseen Muhammad.
Prince Gholam Muhammad.

Establishment.

One Teacher of English.
One - ditto of Arabic and Persian.
One - ditto of Persian and Hindee.
One - ditto of Bengallee.

In 1838 the Superintendent of the Mysore Princes, Major J. W. J. Ouseley, was directed to prepare, in communication with the principal members of the family, a scheme for the appropriation of about 600 rupees a month for the education of the children of their relatives and dependents. The Superintendent accordingly proposed to entertain an establishment, at the rate of 490 rupees a month, for the purpose, and this being approved by the Government, the school was opened on the 1st October of that year. The Honourable Court of Directors approved of the grant of 600 rupees a month for the support of this school, but the full amount has never been drawn.

On the 8th September 1840, the Superintendent reported the result of the first examination. Though the school was in its infancy, and the studies of the pupils of an elementary character, the progress made was satisfactory. On the 31st December 1840, the Superintendent submitted a formal report for the first time. There were then 20 students in the school, all of whom learned Persian, 18 English, 17 Bengalli, and 3 Arabic. On the 25th March 1842, another annual report was submitted. The number of boys had increased to 21, all of whom read English and Persian, 17 Bengalli, and 2 Arabic. On the 15th February 1843, the Superintendent furnished the third annual report. There were 24 students, of whom two read English alone; of the remainder, all read Persian, 17 English, and 16 Bengalli. The attendance of the boys was represented to be tolerably regular, and the proficiency they had attained considerable. The members of the Mysore family were said to take a deep interest in the welfare of the school, and to visit it frequently.

There are now 22 boys in the institution, of whom two read Persian alone, and one Bengalli alone. The remainder all read English and Persian, and 13 of them Bengalli. The Superintendent considered the progress made by the pupils in English, Persian, Oordoo and Bengalli to be on the whole satisfactory; but, in order to ensure further proficiency, he recommended that boys under 10 years of age should be restricted to the study of one language, and under 12, to two, the choice of the languages resting with the boys or their parents.

The Government approved of the Superintendent's proposal to limit the studies of the pupils to one or more languages, according to their age, and desired him to draw up a set of rules for regulating the course of study in each department, and for the general management of the institution.

APPENDICES to the REPORT of the COUNCIL of EDUCATION.

Appendix (A.)

LAW EXAMINATION, 1844.

First Series.

GENERAL QUESTIONS.

1. What is meant by the Law of Nature? and by the Law of Nations? and how may they be distinguished from each other?

2. What is meant by the Local Law (Lex Loci)? and the Law of Domicile? give any instance in which a conflict may arise between them?

3. State briefly what are the different codes or systems prevailing in the Supreme and Sudder Courts, and under what modifications they prevail.

4. What do you understand by a Court of Equity, as distinguished from a Court of Law.

5. State the order in which parents, children, brothers and sisters and widows succeed according to the English law of inheritance.

6. The same according to the Hindu law.

7. The same according to the Mahomedan law.

8. If a Hindu adopt a son, and afterwards a son is born to him, how will his property be distributed in case he should die intestate?

9. How does the Hindu law of succession decide between the rights of the sister's son and the son of the paternal uncle of the deceased?

10. To what extent can the will of a Moosulman, who leaves the whole of his property to one of several sons, be maintained by the Mahomedan Law?

11. If the parents of a Moosulman are dead, will he succeed to the property of his grandfather jointly with any uncles he may have?

12. What are the sources from which the English Common Law is derived?

Second Series.

MERCANTILE LAW.

1. What is real property? and what personal property? what legal distinctions can you draw between them?

2. What are simple contracts? and what are specialties or contracts under seal? and wherein do they differ?

3. In what cases will the act of one partner bind all his co-partners in the absence of any express agreement or articles?

4. What kind of interest in the business of a partnership will render a person responsible as a partner to third persons?

5. To what extent are the members of a joint stock company liable to third persons, and how may their liability be restricted?

6. How can a factor or agent deal with goods consigned to him so as to bind his principal to third persons?

7. Give the common form of a bill of exchange, and state when it is negotiable, and what is meant by the "acceptance," "acceptance for honour," "presentment," and "protest" of a bill of exchange.

8. When is the master or captain of a ship entitled to "abandon"?

9. How many part-owners of a ship may there be? and how are they to be distinguished from partners in general?

10. What warranties are implied with reference to the ship and the prosecution of a voyage in every policy of insurance?

11. What is the right of lien? and the right of stoppage in transitu? and how may the latter be affected by the indorsement of bills of lading?

12. What is the meaning of general average and particular average?

13. What is bankruptcy? and what is insolvency? can you distinguish between them?

14. Mention any one doubtful question of Commercial Law that has been mentioned in this course of Lectures, and state the arguments on both sides, with your opinion in conclusion.

Note.—It may be as well to mention that several of these questions had no reference to the course of Lectures, and were intended to test the general knowledge and ability of the students.

Appendix N.

ANSWERS BY ISSERCHUNDER MITTER.

HINDOO COLLEGE.

FIRST SERIES.

1. THE will of the Supreme Deity, as evinced in his creation, is the *Law of Nature.* It is a law in contradistinction to the positive laws of a community, and to the revealed law; the former is a rule prescribed by the Supreme Power in a State, commanding what is right and prohibiting what is wrong, and enacted to supply the exigencies and wants of the community; the latter is a law whereby the will of God is expressed and made manifest; but the Law of Nature is to be gathered from the creation itself, from the observance of things and the ends for which they were created. The Law of Nature is to be found even in the most barbarous countries which have not attained to that degree of civilization which is necessary to the formation of positive laws whereby conveniences may be increased and injustice avoided. The most rude barbarian knows that an offence of murder, or the killing of a fellow brother, is a *malum in se,* a violation of the Law of Nature. The *Laws of Nations* are those laws which, besides the positive laws of community, regulate their conduct in their intercourse with each other. They are different from the Law of Nature in this respect: that the Law of Nature is equally binding on and directory of the conduct of every man as considered as a part of the universe, whereas the Law of Nations is made by the policy of nations to secure each others advantage. Thus the law of two nations forbidding the exportation of cotton, or any other commodity, from one of them to the other, is an international law between them; but it is not a law of nature, because it is only a matter of policy, and does not constitute a *malum in se* for its violation, for there is no reason why a *man* should, against his will, be forbidden to take something of his own to another country, except as a *subordinate* policy for some convenience or otherwise.

2. The *Lex Loci*, or the Local Law, is the law prevailing in certain communities in a general sense, or, more particularly, that which prevails in certain districts of the community or nation. In England, the Lex Loci may be defined to be those laws which, besides the general law, prevail in certain counties and districts, as the custom of gavelkind in Kent, by which, in opposition to the general doctrine of primogeniture, all the sons are equally entitled to inherit the property; such is also the custom of Borough English, which ordains that the youngest son only shall succeed to the property. The Local Law, in a general sense, may be said to be the law of a country which a foreigner residing in that country adopts to himself to, and the Law of Domicile is the law of his native country. If there be any *contract* for the purpose between the two nations, then the laws of the native country may bind on the person when residing even in another country; but if there be any contract or not between the two countries, he must be bound by the *Lex Loci. Conflicts* generally arise in these matters where no such contract between the nations exists; for instance, where a native of England resides in a foreign country, and hires slaves to do his work, then, as the slavery is abolished in England, she may resent this offence in one of her subjects, but the person being under the *Lex Loci* of the foreign kingdom, claims its protection, whereby she may not allow the native State to inflict penalties on the person, which leads to conflicts and contentions between the States.

3. In the *Supreme Court* of Judicature here, the English law generally prevails as regarding the residents and Englishmen, and is to decide in all those cases which are subject, in England, to the peculiar jurisdiction of several courts—as the Courts of King's Bench and Common Pleas, the Court of Admiralty, and the Courts of Equity. The English law also prevails, as regarding the Hindus, in matters of public and private wrongs; but as regarding matters of inheritances, it has been ordained by the 21 Geo. 3, and Regulation 4, 1793, that the natives of this country—the Hindus and Mahomedans—shall have their laws in force. But in the *Sudder* Court, the Regulations and Acts of the Government, under certain restrictions, are in peculiar force. An Act when passed by Government shall be valid, if it does not infringe on the King's prerogative, on the constitution of the Company, or certain Acts of Parliament which may be in force in this country. There being few English gentlemen in the Mofussil, and those (even before the enactment of the Black Act here) being tried in the Supreme Court, the Courts of the Mofussil and the Sudder Dewanny Adawlut are not so much engaged in the administration of English law as of the Regulations of Government and the laws of the natives which still are in force. By this it is not meant that the Regulation law does not prevail in some degree in the Supreme Court, or that the English law does not influence the rights of Englishmen in the Mofussil, but that the English and Hindu laws or codes prevail chiefly in the Supreme Court, and the Regulations and Acts of Government, as well as the Hindu or native codes, are principally in force in the Sudder Dewanny Court and the Courts of the Mofussil.

4. A Court of Equity is different from a Court of Law in this respect, that in the latter, actions are decided according to the law, the "rule of *prescribed* conduct;" whereas in the former, cases are decided in which "the *law*, by reason of its universality, cannot reach;" for equity is defined by Grotius to be the connexion of that wherein the law, by reason of its universality, is deficient. Equity, in its common signification, means right or lawfulness; but, in its technical sense, it means an interpretation of a deficient law, by taking the reason and spirit of it: that is the cause which moved the legislator to enact it. Thus a law ordains that any one who is left in the wreck of a ship, is a lawful claimant of the goods therein saved: it happened that at certain wreck a sick man was left in the ship which, fortunately, was not lost, and he claimed the property so saved by his right at law—the question is, will such a person get the property? Now it is evident that the sick man was *compelled* to lie in the vessel, and the main object of that law was to encourage any person who should be able to save any property therein; and the sick man, consequently, cannot lay any claim to the property. It is true, that strict justice is of a very commendable nature; but to practise it to extreme lengths shall be subversive of all law; and, on the other hand, it would be as bad if each decision were left entirely to the breast of the Judge, and there were no fixed

criterion

criterion of judging wrong and right. To remedy this evil, equity has to decide in those cases where the law, "by reason of its universality, deficient."

5. In the English law of inheritance, as regarding property *real*, the right of primogeniture is allowed on the principle of the feudal law, by which the feuds were not allowed to be divided, both on account of the military services which were required of freeholders, and on account that, if the estate were allowed to be divided, it would soon become poor, and ultimately, in course of time, fail. Wherefore, in England, a rule or canon of inheritance is, that the eldest son should succeed to the estate: hence, if there be any number of children, brothers or sisters, the eldest son alone would succeed. There is also another canon, that the estate of a man be inherited lineally, by his descendants, but not his ascendants or ancestors, on this supposition, that the estate, in coming to the person, must have come to the possession of the father, therefore parents were not allowed to inherit. When the inheritance lineally ceases, it goes to the collateral kinsmen, who are descended from the same stock of ancestors. The canon on this head is this, that the kinsman who inherits should be of the blood of the first purchaser; and to enlarge this principle a little more (in the feudal law) a *feudum novum* is held *ut antiquum*; that is, although a land be newly purchased, yet it may be held as ancestral; and, therefore, if a man purchases land, although it can descend to his descendants, being of his blood; and although it cannot descend to his brother, he being not of his blood, yet by the principle added, it can descend to his brother; but in case of ancestral property, his brother, being of the blood of his father or grandfather, who have been the purchasers, has every right to succeed; therefore, the maxim is, that when the inheritance, in the lineal descending line ceases, a brother shall succeed to the estate; or if there be no brother, the sisters shall succeed equally, the right of primogeniture prevailing in the cases of males only.

6. According to the Hindu law, the son or sons succeed first and equally; in their default, the son's sons; in their default, the son's grandson. In default of him, the succession ceases in the male descending line, and the widow succeeds to the property, although she has not a proprietary right in the property, for she cannot alienate it either by sale, gift or contract, using as much as is *necessary* both to her and to the performing of obsequies to her husband. In her default, the property goes to the daughter; the unmarried daughter has the first claim, then the daughter who has or is likely to have male issue; but not the widowed or barren daughter, or the daughter who is the mother of a daughter, according to the Bengal school; but according to the Benares school, the unmarried daughter is the first, the married indigent daughter, and then the married wealthy daughter. And according to the Mithila school, the unmarried daughter is the first, the married daughter the next, making no distinction between indigent or wealthy, barren widow or having a male issue. In default of the daughter, the daughter's sons inherit; and if there be several daughter's sons, they take *per capita*. In default of these, it goes to the ascending line; the father inherits, and in his default the mother, then the brother, then his sons and grandsons, and then the sister's son. The sister does not inherit at all. According to the Mithila school, the daughter's son and father do not inherit, but it goes to the mother; and according to the Benares school, the daughter's sons inherit; but the father inherits after the mother.

7. According to the Mahomedan law, the widow is a legal sharer, taking an eighth when there is a child or son's child, and a fourth when there is none; when there is a son, the father is a legal sharer, and he takes a sixth, and the mother also a sixth; but if there be no child or son's child, or two or more brothers and sisters, when these are not in existence, the mother takes a third, and the sons and daughters are residuaries, a male child taking twice the share of a female; but if there be no son, the daughter takes a half; or if there be two or more, all of them share equally between them a two-third of the property. Sisters stand excluded by a son or son's son, a father and a true grandfather; but if there be a daughter, or son's daughter, they are not excluded, although they do not get any legal share; they then become residuaries with a male in the same degree, the proportion of shares being as two to one; but if there be no daughter, or son's daughter, a half is a legal share of one, and two-thirds of two or more. If there be a daughter or son's daughter, as I have mentioned, or supposing there is no daughter or son's daughter, but there is a brother, together with a sister, the brothers and sisters become residuaries, the portion of the brother being double that of the sisters; half-sisters by the father stand in the place of sisters when there are none; or if there be a sister of the whole blood, they take a sixth; but if there be two or more, they get nothing. They stand *totally* excluded by the child or son's child, or father or true grandfather; the half-sisters and brothers by the same mother take equally, in opposition to the double share of a male.

8. If a Hindu adopts a son, and a legitimate son is afterwards born to him, the adopted son takes a third, according to some authorities, and a fourth according to others; and if there be two or more legitimate sons, he takes in the same proportions; thus, if there be an adopted son and two legitimate sons, the property is divided into five parts, according to the first maxim, and the adopted son gets one, and the legitimate ones two each. According to the other maxim, the property is divided into seven parts, of which the adopted son takes one, and the legitimate ones three each.

9. In order to distinguish the rights of a sister's son and the son of a paternal uncle, it would best be exhibited by giving their rights of succession in order. The right of the sister's son would be found to be prior to that of the son of the paternal uncle. In default of the sister's son, the brother's daughter's son succeeds, then the paternal grandfather, then the paternal grandmother, then the paternal uncle, then his son and grandsons. Bengal School.

10. A will, by the Mahomedan law, can be executed by a person of sound health and disposition; but the legacy cannot exceed one-third of the property, and is not valid when made to an heir, except at the consent of the other heirs; therefore a legacy made to the son of the whole property is not valid, unless with the consent of the other heirs; and if they do not agree to it, he can only claim lawfully his part of the share.

11. The right of representation is not allowed in the Mahomedan law as in the English and Hindu

Appendix N.

Hindu Laws, where a father may be represented by his son. As in the right of collateral succession in England, when there is no brother of the deceased, the brother of his father, therefore, does not succeed if there be a son of the brother, which son represents his father to all intents and purposes. But in the Mahomedan law it is not so—a son cannot represent his father; therefore, according to it, when his father is dead, he cannot claim the property of his grandfather (which he can only do by right of representative), when there is a paternal uncle, the son of his grandfather to inherit the property.

12. The English law is derived from many sources. The *common law* of England is comprised of long-established usages, which have been practised and acted under "time out of mind, or time whereof the memory of man runneth not to the contrary." In the most ancient times, there were many systems of law prevailing in different districts. Alfred had the ability to collect many of them, and to have them observed by the whole community. His book was styled the Dome-book, or *liber judicialis*, which, unfortunately for posterity, has perished. The invasion of the Danes and Saxons had introduced laws different from the law of the land; and, in the eleventh century there prevailed in England three different system of laws; viz., the Mercen lege, the West Saxon lege and the Dane lege. Out of these, it is said, Edgar and Edward the Confessor compiled their systems of laws which they ordained to be observed by the community; but it is more probable that those systems were collected from the *liber judicialis* of Alfred. However that be, the common law is of good authenticity, and it derives its chief force and support from being of immemorial usage, and being obeyed by generation after generation. As a law is enacted for the good of the community, it is better that that law should have the voice of all its members. The common law being placed on the love and obedience of the community, and having stood so long in their estimation, it cannot but be said that the law has great and intrinsic value. It remains only to observe the sources of the canon and civil laws which prevail in some courts. The *canon law* is derived from the writings of Holy Fathers and Saints, from the edicts of the Councils of Bishops, and the decretal orders of the Popes. The *civil law* is the municipal law of the Romans comprised in the Institutes, the Pandects and Novels of Justinian. These are not followed in England for any obedience or allegiance which England has for Rome or the Emperors, but are only followed as a matter of choice, and because the custom of ages has rendered these laws a part of the common law. I shall conclude by observing that the *statute law* of England consists of the Acts made by the King, with the aid of Parliament, and are founded upon the Supreme Legislative authority of the Sovereign, and the two Houses of Parliament.

Second Series.

1. *Real* property is that kind of property which is immoveable and lasting; it is defined to be "that which has an *immobility* as to place, and *duration* as to length of time," as land, which is a real property or thing; for it cannot be taken out from the earth, or transferred to another place, and shall last almost as long as the earth shall exist. It is not absolutely lasting, but has a sufficient degree of stability to induce one to say that it is almost unperishable. Real property is divided into three kinds; viz., lands, tenements, and hereditaments, which some suppose to be of the same nature; but they have at least some shades of difference, as an heir-loom, which is inherited, together with the house, is a hereditament. Personal property is that which is of a moveable and perishable nature; that is, it follows the person of the possessor wherever he goes, and can last no longer than a short and limited length of time; thus the apparel, the furniture, the money of a man can go along with his person, and are also of a perishable nature. Personal property is divided into two kinds; viz., absolute and qualified. Absolute property is that to which a man can have a total right to the possession of, and qualified property is that of which a man can have a temporary possession. Goods, furniture, trees, jewels, monies, &c. are personal *absolute* property, as a man has a total and paramount property in them above all others; and as no one can lay any claim to them when he got them by means and enterprizes of his own. But animals, *feræ naturæ*, or of a ferocious nature, when reclaimed and tamed by a man, to remain in his hold, are personal qualified properties, for they are so long his, as long as he can keep them within his subjection; but when they have once got possession of their former liberty, and wandered away to their native forests, they are as much his property as of any other, then they are no longer the subjects of property or "dominion." There is another distinction in personal property; viz., a property in possession and a property in action. A property in possession is that in which a man has not only the title, but also the possession; and a property in action is that of which a man has not the possession, but a mere right or title to, and which is recoverable by a suit at law; and the thing so recovered is called a chose in action. There is another kind of property which is neither absolutely real nor personal. Of the quality of the one it has an *immobility* as to place; and of the other, it has a quality of lasting not long, such are leases on lands which remain for a short or any definite period of time; but the land is immoveable. One legal distinction which I can draw between real and personal property is this, that the one is inheritable, in the English law, by right of primogeniture; and the other equally, or as regulated by will.

2. Simple contracts are those which are done either by word of mouth, or by mere writing, unsealed; and contracts under seal are sealed, and duly signed by the parties, with the evidence of witnesses. A simple contract may only be valid if the subject of the contract be demanded within six years after the formation of the contract; whereas a deed under seal may be valid to any reasonable length of time. In contracts, simple, anything may be altered or superadded; but in special contracts, no alteration or addition can be made without endangering its validity. A contract simple may be revoked, or its obligations rescinded, by the consent of the parties, verbally; but a contract under seal can never be revoked without the assistance of another deed to the purpose. In contract, simple, the *consideration* for which the contract is made, is the evidence or proof of its being made; whereas in contracts special, the deed itself is a sufficient proof of its existence. In contracts special, the deed itself is a sufficient warranty of its validity, and its being executed; whereas, in simple contracts, if a reasonable *earnest* or otherwise be not made to bind the bargain, one may not be bound by it unless immediately performed, or unless the contract be in writing, though

though not under seal. In these distinctions does a simple contract differ from a special contract, or contract under seal.

3. The acts of a partner in transacting business related to the business of the partnership or firm, are binding (even when made without the consent of his co-partners) on the other members of the firm. When a partner pawns some articles to a man, or takes a loan pertaining to some business of the firm, his co-partners are liable to recover that pledge and repay this loan. When a partner guarantees some one in a contract or otherwise, his co-partners are liable for that security. If a partner indorses, accepts or draws a bill, his partners are responsible for that. In fact, in the execution of any business which is similar to that carried on by the firm, a partner will bind his co-partners thereunto. But if, in the execution of any such business, the trader knows that he does not act on behalf of the partnership, and still makes any contract with him, then, if it be proved that he did not act *bonâ fide*, he cannot bind the co-partners on account of the partner. For instance, a firm entered into an agreement with the partner of another firm, and, in order to guarantee themselves against any danger, insisted on the partner to act as if in behalf of his partnership; on the failure of the partner, it was decided that the contractors cannot recover their sum from the co-partners, as they knew that he acted for himself, therefore a partner cannot bind his co-partners in any transaction of his own, if the trader *knows* it to be such. Also, he cannot bind his co-partner by a bond or deed; therefore, if a partner executes a deed, the other partners are not bound by it; but if it is done in their *presence*, and with their seeming *assent*, it can bind them; but there are some differences of opinion on this head.

4. A participation in profits and losses for an undertaking constitutes a partnership, therefore any *specific interest* in the *profits* will make a person responsible to a third party as a partner. Whoever has a *share* in the profits must have a share in the losses, and therefore, although a man who gets some remuneration for his labour in *proportion* to the profits may not be deemed a partner (by a third party) as regarding responsibility for losses, yet a person in the same station, who takes a specific interest in a *part* of the profits, will be deemed as such, and liable for any losses which may be suffered by the partnership.

5. The liability of the members of a joint stock company extends (as regarding the claims of third persons) to their private properties; but this liability of the members, to answer the claims of creditors and others by the last farthing they have in the world, may be restricted by charters from the Queen or Government, who can grant them several privileges, one of which is this, that they will be amenable or responsible only to a certain extent, proportionate to the amount of their shares in the joint stock, whereas in partnerships, any partner is bound to make good a debt to the utmost of his power and wealth, though any other member or partner who had not means sufficient, paid the debt to an amount even below the proportion of his shares, and the profits he had accrued or gained.

6. A factor or agent who is entrusted with goods to sell them for his principal, can lawfully deal with them according to the injunctions and commands of his principal, so as to bind him by the contract. In the fulfilment of *acts ordered* to be done by the principal, and in doing *acts under general commands*, the agent binds his principal by such acts. To exemplify the former, take for instance a driver of a coach, or agent of his master to drive the coach, if he drove over the body of a man, the master is liable for this injury; so in the case of factors, when the principal commands him to do any act, which he does either carefully or negligently, he is bound by such act. To exemplify the latter; if a master was in the habit to command his servant to bring goods on credit, and he makes away with the property, the master is liable for this to the merchant who supplied him with those articles, and knew that they were usually taken by the servant, in order to serve the purposes of the master: and the same rule holds among factors. But by this it is not to be thought that, in the performance of acts ordered by the principal, the agent may or may not use diligence in so doing, that is not the case; the agent is required, on his part, to obey his principal in every intent and purpose, and he is required, as much as he can, to fulfil those duties which are imposed by his principal, and to go along with his intentions and designs to the best of his power. But when the agent acts contrary to the injunctions of his principal, or contrary to usage, the principal is not bound by those acts: he cannot indorse a bill in the name of his master, if he is not ordered to do so—he cannot deliver goods on credit contrary to usage; for if he does so, the master is *not* liable, or bound by the contract, and he may redeem the goods by an action in trover. With these restrictions, an agent can do acts whereby he may bind his principal, and make him amenable to third persons—and can execute those transactions with such freedom, that it appears he were the principal himself.

7. A bill of exchange contains an order from one person to another to pay on his account a sum of money to a third person. The common form of it is this: Pay to A. B. or order the sum of —— rupees (for value received), and place the same in my name or account—with the name of the person who is to pay, called the *drawee*, on the top, and the signature of the person who draws the bill, called the *drawer*, placed below. If the person who is directed to receive payment does not receive it himself, but directs another to receive it, then he should write his name on the back of it; which is called an indorsement, and which is *blank* or *full*, according as the name of the indorser is only written on the back of it without any other circumstance being mentioned, or if the name of the person who receives the money for the indorser is particularised. It is negociable by indorsement, for one of the indorsers may indorse it again to another, and he again to another, so that it can be transmitted through several hands before it can come to the drawee; and thus, instead of large quantities of money being transferred from one to another, this paper, which represents money, may be transmitted more conveniently. The "acceptor" is the drawer, so called, when he accepts the bill, presented by the payee or indorsee. "Acceptance for honour," is the accepting of the bill by a person different from the drawee—when the drawee does *not* come forward, such an "acceptor for honour" may have his remedy against the drawee. The "presentment," is the presenting of the bill, by the indorsee or payee, for "acceptance," at a certain time and certain place, or if the bill is accepted but not paid (allowing the days of "grace"), the "presentment" for payment at the proper time and place—"*protest*" is made by the indorsee or payee, when the drawee does not accept the bill, or if accepted, does not pay the bill after allowance being made

Appendix N.

made for the days of grace, which are different in number in different countries. This "protest" should be made before a public notary, or if there be none, before a respectable inhabitant of the place. The payee is always entitled to payment; for if the drawee does not pay this money, he can have it from the drawer, or if the indorsee, he can go to the payer, if the payer had made the indorsement, or to the indorsers who have been the indorsee to some other indorsers.

8. The master of a ship is allowed to abandon the vessel in case only when all his endeavours to save the vessel hath failed. Great liability and trust is laid on the master, who is enjoined to try all possible means for the preservation of the ship and cargo from destruction.

9. A ship is divided into 64 shares, and every part-owner cannot take less than two; wherefore there can be 32 part-owners at the utmost. Part-owners are the joint tenants of articles of their merchandise, whereas partners are tenants in *common*. In the former certain shares are joined together, to which each has his own *part* of the right; whereas, in the latter, a property stands, in which every one has an equal interest. In the former, any one may dispose of his share without the consent of the rest; but in the latter, he cannot do so without the assent of the others. In the one case, the liability of a single person does not reach any other; in the other, all are equally liable for any damage or loss.

10. The implied warranties in a policy of insurance, though not expressed in it, are (regarding ships), that the vessels be exactly in the state mentioned in the policy under a certain date; for if it be not such, the insurers cannot be bound to pay the money stipulated to be paid if the ship be lost. Or if the ship's state be not known, not being in port, they may take it as "lost or not lost." As regarding the course of the voyage, the implied warrantees are, that the ship should proceed directly to its destination, that the master should not provoke hostilities with any nation, and that he should keep aloof as much as possible from the attacks of enemies.

11. The right of "lien," is the right to keep goods (either pawned for debt or sold, but the price not paid) in possession, till the debt is paid or the price given. The right of "stoppage in transitu," is the right whereby a merchant, who had consigned property to another, and who conceives that the consignee may be insolvent, can stop the goods while they are proceeding on the sea, and can transfer it to another; but when once the goods are delivered, he cannot transfer them to another. This transfer is made by an indorsement of the bill of lading in which the goods are enumerated and the contract made (as is the method in *general* ships chiefly), and which being directed to the consignee, is indorsed and directed to another person, to whom the proprietor or merchant wishes the goods to be given.

12. When ships are in great hazard in a tempest are liable to be drowned, the shipmaster throws over some goods to lighten the vessel, which is called "jettison"; as this loss (it may be of one person) is made for the saving of others, it is made good by the contributions of the other merchants, whose goods were thus saved at the expense of another. This contribution is called "general average," and particular average is the loss accrued by one or two persons, whose goods are washed away, for instance, by a wave. This is meant by "particular average," wrongly so called.

13. Bankruptcy is the state of a bankrupt. He must be a trader, and a *regular* trader, otherwise he cannot become a bankrupt. In England, the acts of a bankruptcy are, the "being out of the kingdom;" concealing oneself within his own house; lying in prison 21 days, without demanding bail, on an arrest for debt; not paying a debt of 100 *l.* after the judgment of a court for his paying; confessing oneself as not able to pay his debts. These are acts of bankruptcy, all of which tend more or less to the defrauding of debtors. On any of these acts being made, a creditor, whose due is 100 *l.* if one, 150 *l.* if two creditors, and 200 *l.* if more, should petition the Chancellor and deliver their affidavit; and the Chancellor should issue a commission of some gentlemen, who will seize the person and papers of the debtors, examine him (the debtor being obliged to make the fullest discovery), and then appoint assignees, who are to be elected by the creditor (not under 10 *l.*), and to whom the whole property should be delivered, or who shall seize it for the creditors; and when all the property has been reduced to money, a dividend should be made after this; if the debtor has conducted himself fairly and *bonâ fide*, a certificate signed by the creditors (not under 20 *l.*), the Commissioners and the Chancellor to be given to him, and an allowance at a certain rate, and he shall become a man free from all debts, with liberty to trade again. Bankruptcy is available by merchants and traders only, whereas insolvency can be claimed by all sorts of men, and where the privileges granted are not so ample and liberal. In India, the part of the Chancelior is performed by the Judges of the Supreme Court, under the Indian Insolvent Act.

14. One doubtful question as regarding commercial law has arisen in regard to sales. Suppose A. buys a cow from B. at a certain sum, and B. requires that the cow may be kept in his field, and gives also an earnest of 5 rupees to bind the bargain; A. keeps it; but in a certain time the cow dies, and he requires B. to remove his carcase; B. does not agree to this; wherewith A. sells the carcase at a certain price, and sues B. in some court of justice for the remainder. A. affirms that as B. has given an earnest, he thereby takes the cow almost into his possession; but B. affirms that he had not received it, and that if so he had a right to the carcase; for if the cow was his own, the carcase was his too. If there be any doubt as to the earnest, it must be proved. My opinion and conclusion is this, that an earnest was given, he thereby had a right to the cow, and that therefore he should pay A. the money, deducting the *reasonable* price of the carcase, which may be fixed as such by the Court. The Court may give this decision (inflicting any fines, if they choose, on the vendor for selling the carcase, which was not his own) in favour of the plaintiff A. I conclude it upon this principle, that when a bargain is made the right of the things is immediately vested in the buyer and the right to the money in the vendor—and the bargain is highly binding if an earnest on the one part or the other was made. The Court must, however, examine if the vendor had not used any fraud in the matter, as contributing to the death of the cow.

Appendix (B.)

SCHOLARSHIP EXAMINATION QUESTIONS.

SENIOR SCHOLARSHIPS 1843.

LITERATURE.

He thought also, there was found in the mind of man an affection naturally bred and fortified, and furthered by discourse and doctrine, which did pervert the true proceeding towards active and operative knowledge.

This was a false estimation, that it should be as a diminution to the mind of man to be much conversant in experiences and particulars, subject to sense, and bound in matter, and which are laborious to search, ignoble to meditate, harsh to deliver, illiberal to practise, infinite as is supposed in number, and no ways accommodated to the glory of arts.

This opinion or state of mind received much credit and strength by the school of Plato, who, thinking that particulars rather revived the notions, or excited the faculties of the mind, than merely informed; and having mingled his philosophy with superstition, which never favoureth the sense, extolleth too much the understanding of man in the inward light thereof; and again Aristotle's school, which giveth the due to the sense in assertion, denieth it in practice much more than that of Plato.

For we see the schoolmen, Aristotle's successors, which were utterly ignorant of history, rested only upon agitation of wit; whereas Plato giveth good example of inquiry by induction and view of particulars; though in such a wandering manner as if of no force or fruit. So that he saw well that the supposition of the sufficiency of man's mind hath lost the means thereof.

1. What is meant by, "That it should be as a diminution to the mind of man," &c.?
2. State, in your own words, the doctrine of Plato, which is here alluded to.
3. What does the author mean by saying, "That superstition never favoureth the sense"?
4. State, in your own words, what (according to the author) is "the difference between the school of Plato and Aristotle in assertion, and what is the difference in practice."
5. In what sense are the schoolmen here said to have been "utterly ignorant of history"?
6. What is meant by their resting only upon agitation of wit?
7. What is the meaning of the last sentence?
8. What is the scope of the whole passage?

Macbeth.—Two truths are told
As happy prologues to the swelling act
Of the imperial theme—
This supernatural soliciting
Cannot be ill; cannot be good.—If ill,
Why hath it given me earnest of success,
Commencing in a truth? I am Thane of Cawdor;
If good, why do I yield to that suggestion
Whose horrid image doth unfix my hair,
And make my seated heart knock at my ribs,
Against the use of nature? Present fears
Are less than horrible imaginings:
My thought, whose murder yet is but fantastical,
Shakes so my single state of man, that function
Is smother'd in surmise; and nothing is
But what is not.

1. "Two truths are told as happy prologues to the swelling act of the imperial theme."
   What were the two truths, and what was the imperial theme?
2. "I am Thane of Cawdor."
   What does Macbeth intend to prove by this assertion?
3. Explain "whose murder yet is but fantastical."
4. Explain "that function is smother'd in surmise."
5. Explain "and nothing is but what is not."

But sometimes virtue starves while vice is fed,
What then? Is the reward of virtue bread?
That vice may merit, 'tis the price of toil;
The knave deserves it when he tills the soil;
The knave deserves it when he tempts the main,
Where folly fights for kings, or dives for gain.
The good man may be weak, be indolent:
Nor is his claim to plenty, but content;
But grant him riches, your demand is o'er?
No—shall the good want health, the good want power?
Add health and power, and every earthly thing,
Why bounded power? why private? why no king?
Nay, why external for internal given?
Why is not man a god, and earth a heaven?

Appendix N.

Who ask and reason thus will scarce conceive
God gives enough while he has more to give;
Immense the power, immense were the demand:
Says, at what part of nature will they stand?
What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heartfelt joy,
Is virtue's prize:

Write a paraphrase of this passage from Pope, in prose, substituting for every interrogation a corresponding affirmation, and for every pronoun the noun which it represents.

HISTORICAL QUESTIONS.

1. Give some account of the Gracchi—their descent and character, and the state of parties i Rome at the time they flourished.
2. What was the Mithridatic war, and who were the principal Roman generals engaged?
3. State (1) the origin of the Achæan league, (2) the principles on which it was established, (3) its termination, and (4) the chief characters who figured in it.
4. Give some account, with date, of the battles of the Metaurus, Mycale, Arginusæ, Delium, Chæronea, and Mutina.
5. At what time, and under what Emperors, did the final division of the Roman Empire into East and West take place? and what countries were comprehended in each division?
6. Give the line of policy pursued by Henry VII. in his internal government, and the means by which he carried it into effect.
7. What events led to the English wars with France in the 13th and 14th centuries? How did the English finally lose possession of their conquests?
8. State the rise and progress of the representation of the Commons in England.
9. Mention some events in the lives of Sebaktagin, Nadir Shah, Seraji, Mahomed Toglak, and Holkar.
10. Describe the religious opinions, political design, and revenue system of Akbar.
11. When did the Romans first become acquainted with the Oriental mode of warfare, and in what respects did it principally differ from their own?
12. What are the earliest Historical Records among uncivilized nations? and what are the changes which they usually undergo before we arrive at the period of true history? Illustrate this by instances from the Histories of Greece and Rome, of India, and of Europe.

GEOMETRY.

1. To a given straight line apply a parallelogram, which shall be equal to a given triangle, and have one of its angles equal to a given rectilineal angle.
2. If a straight line be divided into any two parts, the square on the whole is equal to the sum of the squares on the parts with twice the rectangle contained by the parts.
3. The opposite angles of a quadrilateral figure inscribed in a circle are equal to two right angles. Give also the demonstration of the converse.
4. The area of a triangle is equal to half the product of its base multiplied by its altitude.
5. Describe an isosceles triangle having each of the angles at the base double of the vertical angle. Give the construction for inscribing the regular decagon in a circle.

ALGEBRA.

6. Find the square root of $4x^8 - 16x^6 - 16x^5 + 12x^4 + 32x^3 + 24x^2 + 8x + 1$.
7. Divide a number a into two such parts, that the sum of the quotients which it contains, when one part is divided by m and the other by n, may equal b.
8. Required two numbers whose sum is $\frac{1}{6}$ of their product, and the greater is to the less as 3 to 2.
9. Given $\left\{\begin{array}{l} x + y = a \\ x^4 + y^4 = b \end{array}\right\}$ to find x and y.
10. Find such a number, that if we take it seven times from its square, the remainder will be 44.

PLANE TRIGONOMETRY.

11. If A B be 8, A C 7.2, and B C 12 miles, and the angle A D B 107° 56′ 13″: required the distances D A, D C, and D B.
12. The two sides of a right angled plane triangle, which contain the right angle, are 242.7 and 321.2; required the hypothenuse.
13. At the top of a castle which stood on a hill near the sea-shore, the angle of depression of a ship's hull at anchor was 4° 52′; at the bottom of the castle the angle of depression was 4° 2′. Required the horizontal distance of the vessel, and the height of the hill on which the castle stands above the level of the sea, the castle itself being 64 feet high.

NATURAL PHILOSOPHY.

1. Illustrate the different kind of levers, and calculate the advantages gained by each.
2. State the law for the transmission of force through a rigid body, and deduce it from the principle of two equal and opposite forces balancing upon such a body.
3. Describe the formation and use of the screw.
4. Describe the hydrostatic press, and explain the principle of its action.
5. Describe the air-pump, and some of the principal experiments for which it is employed.
6. The cylinder of an air-pump = one-fifth the contents of the receiver: required to find the exhaustion at the fourth stroke.
7. Explain and illustrate the principle of the compound microscope.
8. Explain the principles on which all telescopes are constructed.
9. State briefly the principles on which the Calendar is constructed, and the nature of the Julian and Gregorian corrections.
10. State Kepler's three planetary laws, and deduce its own proper consequence from each.

JUNIOR SCHOLARSHIPS, 1843.

HISTORY.

1. Give a short sketch of the Danish dynasty in England.
2. Give a brief outline of the events that occurred during the reign of Alfred the Great; the chief enemies with whom he had to contend, and the particular acts by which he improved the administration of justice.
3. Under what circumstances did Spain become a power of the first magnitude in Europe, and what were the character and policy of Ferdinand?
4. Who was the first sovereign of the Tudor dynasty in England, and what was the nature of his pretensions to the throne.
5. Who were the European cotemporaries of Henry the Eighth of England, and for what were they and their reigns remarkable?
6. At what period did the Roman Empire begin to decline, and to what great causes can this be attributed?
7. Give a brief outline of the characters of the twelve Cæsars.
8. What was the nature of the laws enacted by Solon for the administration of justice in Athens; and under what circumstances was he called upon to amend the criminal codes of that state?
9. When was the battle of Marathon fought, and to what results did it lead?
10. What proofs can you give of the early civilization of India?
11. Describe briefly the leading events in the life of Mahmood of Ghuzni.
12. What were the results of the battle of Plassey?
13. What advantages does India derive in regard to commerce, security of property, and the diffusion of knowledge, from its connexion with England?

GEOGRAPHY.

1. What are the chief cities of Russia—its extent, population, religion, and form of government?
2. Give a brief outline of what is known concerning the Japanese Empire.
3. Enumerate the principal rivers of Asia, and the countries through which they flow, specifying their various sources and terminations.
4. Enumerate the capital cities of the kingdoms of Europe, and state the latitude, longitude, population, and most striking characteristics of each.
5. What is understood by the Germanic Confederation, and of what States is it composed?
6. For what peculiarities is the Chinese Empire chiefly remarkable?
7. What islands compose the Oriental Archipelago, and what are their principal products?
8. What are the relative proportions of land and water upon the surface of the globe, and what are the chief geographical divisions of each?
9. What are the causes of the change of seasons and variations of climate?
10. What do you understand by the vernal and autumnal equinoxes, and when do they occur?
11. What are the chief products of Asia?
12. How do you find the angle of position between any two places on the globe?

ARITHMETIC.

1st.—Reduce $\frac{5}{9}$ of a pound to the fraction of a penny; state the process and result in vulgar fractions and decimals.

2d—What is the value of $\frac{5}{9}$ of an English ell? State the process and result in vulgar fractions and decimals.

3d.—If a penny loaf weigh $6\frac{6}{10}$ oz. when wheat is 5 *s.* a bushel, what ought it to weigh when it is 8 *s.* 6 *d.* per bushel? State the process and result in vulgar and decimal fractions.

4th.—Find the value of 37 cwt. 2 qrs. 14 lbs. at 7 *l.* 10 *s.* 9 *d.* per cwt. by process of practice.

5th.—Divide 721.17562 decimals by 2.257432 decimals.

6th.—Multiply 9 ft. 6 in. by 4 ft. 7 in. by process of duodecimals, and also by that of decimals.

7th.—What is the square root of 3 to 6 places of decimals?

8th.—What is the cube root of 3214?

9th.—What is the 5th root of 2?

10th.—What is alligation medial? and what is alligation alternate? State examples of both and work them out.

11th.—A hare runs at the rate of 10 miles, and a dog at the rate of 18 miles per hour. The hare, being

Appendix N.

being distant from the dog 40 yards, begins to run; when the hare has ran 40 seconds, the dog begins to pursue. In what time will the dog catch the hare, and how many yards will the dog run?

12th.—What is the radius of a circle which contains a begah, or 160 square yards? State the process.

ENGLISH GRAMMAR.

I. What is a triphthong? How many triphthongs are there? and give examples.

II. Divide the following words into syllables:

Arrogant, coalition, coeval, delicious, dependence, efficacious, freedom, filtration, gardener, guidance, impregnable, judicial, momentary, musician, onion, perversity, reverential, solidity, teachest, transient, unanimity, verisimilitude.

III. Correct the false spelling in the following words:

Succede, sence, degenaracy, usefull, limitted, loveingly, receed, compleat, disapointment, laudible, imbalm, dispence, cellebrated, licenciousness, ancesters, exagarate, merryment, priviledge, condusive, etheriel, reumatism, peazant, soverein, inesteemable, perswaded, paroxism, flowry, direliction, cronology, prophane, septre, center.

IV. What are the comparatives and superlatives of bad, fore, in, out, up, ill, and little?

V. Give the past tense and perfect participle of the following verbs:

Bid, drink, forbear, shrink, smite, stride, tread, weave, wring, bereave, cleave, beseech, burst, ring, saw, work.

VI. Rectify the errors in the use of capital letters, and supply the stops in the following passage:

Between Fame and true Honour a Distinction is to be made the former is a loud and noisy Applause the latter a more silent and internal Homage Fame floats on the Breath of the Multitude Honour rests on the Judgment of the Thinking Fame may give Praise while it withholds Esteem true Honour implies Esteem mingled with respect The one regards Particular distinguished Talents the other looks up to the whole character.

VII. Parse the following passages:

If we view ourselves, with all our imperfections and failings, in a just light, we shall rather be surprised at our enjoying so many good things, than discontented, because there are any which we want.

Vice is a monster of so frightful mien;
As, to be hated, needs but to be seen:
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

VIII. Correct the following sentences:—

By these attainments are the master honoured, and the scholars encouraged.

I cannot yield to such dishonourable conduct, neither at the present moment of difficulty, nor, I trust, under no circumstances whatever.

May thou as well as me, be meek, patient, and forgiving.

I have not, nor shall not consent to a proposal so unjust.

No person could speak stronger on this subject, nor behave nobler, than our young advocate for the cause of toleration.

Not a creature is there that moves, nor a vegetable that grows, but what, when minutely examined, furnished materials of pious adoration.

There was much spoke and wrote on each side of the question; but I have chose to suspend my decision.

IX. Scan the following lines:

See the leaves around us falling,
Dry and wither'd, to the ground;
Thus to thoughtless mortals calling,
In a sad and solemn sound.
Beneath the hedge, or near the stream
A worm is known to stray,
That shows by night a lucid beam,
That disappears by day.

Dear Harp of my country! in darkness I found thee,
The cold chain of silence had hung o'er thee long,
When proudly, my own island Harp! I unbound thee,
And gave all thy cords to light, freedom, and song!

TRANSLATION.

English into Vernacular.

Alexander being asked how he had been able, at so early an age, to conquer such vast regions and establish so great a name, replied, "I used my Enemies so well, that I compelled them to be my Friends, and I treated my friends with such constant regard, that they became unalterably attached to my person." When this great Prince was asked why he paid more honor to his Tutor than to his Father; "My Father," he replied, "brought me from Heaven to Earth; by the aid of my Tutor, I ascend from Earth to Heaven." He was, the same author states, subject to violent anger, and used to warn his favorites of the danger of speaking to Princes when under the influence of passion. "They are as a Sea," he was won't to say, "which is dangerous even in a calm, but dreadful when the tempest rages."

He soon afterwards gave some terrible proofs of the outrageous violence of his own ungovernable passions.

Bengalee

Bengalee into English.

Appendix N.

তাম্রকর্ণদেশে এক অতিভয়ানক বন আছে তাহাতে নানাপ্রকার পশু পক্ষি সর্পাদি থাকে সে অরণ্যের এক দেশে শিৎ শপাবৃক্ষে শুক ও সারী থাকে কিছু দিন পরে সারীর প্রসবকাল উপস্থিত হইলে শুক নানা স্থানহইতে তৃণাদি আনিয়া বাসা নির্ম্মাণ করিল পশ্চাৎ সে বাসাতে সারী দুই ডিম্ব প্রসব করিল পঞ্চদশ দিবসের পর ডিম্বহইতে দুই শাবক জন্মিল শুক ও সারী আহারাদি আনিয়া শাবকেরদিগকে প্রতিপালন করে ইতোমধ্যে সেই বনে কোনরূপে অগ্নি লাগিল ইহাতে সেই অরণ্যের যাবদীয় জন্তু পলাইতে লাগিল ইহাতে শুক ও সারী কিছু উপায় না দেখিয়া অত্যন্ত ভাবিত হইল। তাহার পর অগ্নি নিকটে আইলে তাহার উত্তাপে শুকপক্ষী অন্য বনে উড়িয়া গেল সারী শাবকের মায়াতে সেই বৃক্ষে থাকিল কিন্তু শাবকেরা অল্প উত্তাপ পাইবামাত্র উড়িতে না পারিয়া বৃক্ষতলে পড়িয়া অল্পেৎ চলিয়া মূষিকের গর্ত্তে প্রবিষ্ট হইয়া মূষিককে কহিল হে মূষিক আমরা তোমার শরণ লইলাম তুমি আমারদিগকে মারিতে হয় মার কিম্বা রাখিতে হয় রাখ। উন্দূরু পক্ষিশাবকের এই কথাতে দয়াবান্ হইয়া কহিল যে তোমারদের বাক্যে আমি বড় সন্তুষ্ট হইলাম তোমরা এইখানে থাক কিছু ভয় নাই ইহাই কহিয়া তণ্ডুলাদি আনিয়া খাইতে দিল। পক্ষিশাবকেরা উন্দূরুকর্ত্তৃক প্রতিপালনেতে বর্দ্ধিষ্ণু হইয়া কিছু দিন পরে মূষিকহইতে বিদায় হইয়া কাম্য বনে প্রস্থান করিল সারী সে অগ্নিতে পুড়িয়া মরিল। অতএব ঈশ্বর যাহাকে রক্ষা করেন তাহার কোনরূপে আপৎ হয় না ইতি।

Oordoo into English.

اِتني مين ايک خو جي ني ميري پاس آکر کہا اِس مسجد مين تو جاکر بيٹھه شايد تيرا مطلب اِس جگہه بر آوي اور اپني دل کي مراد پاوي فقير فرما ني سي اُسکي وهان سي اُٹھه کر اُسي مسجد مين جارها ليکن آنکهين در وازي کي طرف لگ رهي تهين که ديکهئي پرده غيب سي کيا ظا هر هوتا هي تمام دن جيسي روزه دار شام هو ني کا اِنتظار کهينچتا هي مين ني بهي وه روز ويسي هي بي قراري مين کاٹا باري جِس تِس طرح سي شام هوئي اور دن پہاڑ سا چهاتي پر سي ٹلا ايکبارگي وهي خوا جه سرا جن ني اُس پري کي مکان کا پتا ديا تها مسجد مين آيا بعد فراغت نماز مغرب کي ميري پاس آکر اُس شفيق ني که سب راز و نياز کا محرم تها نهايت تسلّي ديکر هاتهه پکڑ لٹا اور اپني ساتهه لي چلا رفته رفته ايک با غيچي مين مجهي بٹها کر کہا يہان رهو جب تک تمهاري آرزو بر آوي اور آپ رخصت هو کر شايد ميري حقيقت حضور مين کهني گيا مين اُس باغ کي پهولون کي بہار اور چاندني کا عالم اور حوض نهرون مين فوّاري ساون بهادون کي اُچهلني کا تماشا ديکهه رها

SENIOR SCHOLARSHIPS, 1843.

No. 1.

لجنية ام غادة رفع السجف
لو حشية لا ما لو حشية شنف

Appendix N.

نفور عرتها نفرة فتجاذبت
سوالفها والحلي والخصر والردف
وخيل منها مرطها فكأنما
تشني لنا خوط و لا حظنا خشف
زيادة شيب وهي نقص زياد تي
و قوة عشق وهي قوتي ضعف
هراقت دمي من بي من الوجد مابها
من الو جدبي والشوق لي ولها حلف
و من كلما جرد تها من ثيا بها
كسا ها ثيا با غير الشعر الو حف
و قا بلني رمانتا غصن بانة
يميل به بدر و يمسكه حقف
اكيدا لنا يا بين وا صلت وصلنا
فلا دار نا تد نو ولا عيشنا يصفو

No. 2.

و لما اتصل بشاه رخ هذا الخبر عبس و بسر و تضجروز مجر واز در واز با رو كشتر و اكفهرو تغير و جهه و تمعرو استغاث و تقلق و ولول و استر جع و حو لق و تحرق و تنكد و تا وه و انشد * شعر * لقد هزلت حتي بدا من هزا لها * كلا ها و حتي سا مها كل مفلس * ثم طير بطائق مرا سيمه كل مطير الي اطراف مما لكه بجمع العسكر وا مر شاه ملك ان يسير غير مر تكب ويستد يم السير و يسابق بعتاقه عتاق الطير فيتد اركُ ما انفرط من النظام ويطا رد عن و رد المملكة الا غتام الطغام فلا يدع رائد هم ان يحل و يعا جل مستعجل فد رهم ان يمل فسار شاه ملك في الحال بعسا كر في المد دكا لجبال وفي العد د كا لرمال ثم اتبعه شاه رخ بسائر الا سا ورة وكوا سر الا كا سرة وسار لا يلوي علي احد ولا يسكن في حركته الي طالع والا رصد فحين و صلوا جيحون و عبر وه غطوا وجهه وستروه فا نبسط ذ لك السيل علي و جه الماءُ فكان البحر غظي با لغمام المتر اكب وغرق في بحر الحياءُ

No. 3.

نقل هندي

ايك بنيان اپني بيڻي كو بيا هني برات لي پر شهر كو جاتا تها راه مين ايك جنگل ملا اِس مين كهين دائين بائين اُس كا بهائي جهاڑا پهر ني گيا اِتفاقاً اُسي وهان باگ كها گيا اِس مين ديري جو هوڻي تو بنيا اپني من مين يهه سمجها كه كسي دين لين والي ني شايد ميري بهائي كو بيڻها ركها هي لگا روز نامه كها تي كي بهي ديكهني جب ديكهتي ديكهتي اُسمين كسي كا دينا پانا نه ٹهرا تب گهبرا كي جنگل مين ڈهو نڈهني چلا كتني ايك دور جائي ديكهي تو ايك باگ ليڻا هوا هي اور اُسكي بهائي كا هاڻ چام آگي پڑا هي يهه ديكهتي هي بولا سن تو انوٹ كي انوٹ نه تيرا هماري كها تي مين نام نه روز نامه مين تو ني ميري بهائي كو كس حساب سي مار كها يا وه هون كر كي گهر كاتب بنيان يهه كهه روتا پيڻتا پهر آيا كه هان اِس حساب سي كها يا تو ٹهيك

No. 4.

عكس نقيض در اصطلاح منطقيين از قد ماو و متا خرين چه چيز است مثال آن بالتفصيل بايد نوشت

تعريف عناد يه و اتفا قيه نزد منطقيان چيست معني آن هر يك جد اگانه بايد نوشت

Appendix N.

میخوا هیم که بساز یم مثلث متساوي السا قین که هریک از دو زاویه قاعدهٔ آن مثلث دو چند زاویهٔ راس آن مثلث باشد

هر دو مثلث که متنا سب باشند اضلاع آنها که متناظر اند پس زاویه هاي هر دو که نظائر اند برابر خوا هند بود

شخصي خرید کرد ابریق فضه رابه چهارصد درهم وقبض کردند بائع ومشتري ثمن ومبیع را پسترا قاله کردند هردو یعني بائع ومشتري پستر از ان خرید و فروخت کردند آن مبیع مذکور را قبل ازین که متفرق شوند ولیکن قبض نکردند در بار دوم و متفرق شدند پس درین صورت حکم این مسئله چیست

شخصي اجارہ داد سراي را پسترفروخت قبل ازانقضاي مدت آن و مستا جرشفیع آن بود پس این بیع نافذ خوا هدشد یانه و مستا جررا طلب شفعه میرسد یانه و بر تقد یر طلب اجارہ باقي ماند یانه

JUNIOR SCHOLARSHIPS, 1843.

No. 1.

الا لا ري الا حد اث حمد او لا ذ ما
فما بطشها جهلا ولا كفها حلما
الي مثل ماكان الفتي مرجع الفتي
يعود كما ابدي و يكري كمار مل
لك الـــلـــه من مفجوعة بحبيبها
قتيلة شوق غير ملحقها وصمـــا
احن الي الكاس الذي شربت به
واهوي لمثواها التر اب و ماضما
بكيت عليها خيفة في حيوتها
وذ اق كلا نا ثكل صاحبه قدما
و لو قتل الهجر المحبين كلـــهـــم
مضي بلد باق اجدت له صرما
منا فعها ما ضر في نفع غير هـــا
تغذيلي و ترويلي ان تجوع و ان تظما
عرفت الليا لي قيل ما صنعت بنا
فلما دهتني لم تزد ني بها علما

No. 2.

* نقل هندي *

کسي مکان کي بیچ پانچ سات سپاهي بیٹھي آپس مین ڈینگ مار تي تھي کوئي کہتا تھا مین ني چارگھاؤ کھا ئي اور کوئي کہتا تھا پانچ غرض هر ایک ني اپني اپني لڑ ني اور زخم کھا ني کا احوال بیان کیا ایک بوڑھا ٹھٹھول باز اُسکي پاس بیٹھا تھا بولا که میان گبرو جواني مین هم بھي سیکڑون لڑا ئیان لڑي اورهم ني بھي هزارون زخم کھا ئي ایسي که کہین بدن پر تل دھر ني کي جگہہ باقي نہین رهي هماري آگي اب کوئي کیا لڑیگا اور کیا زخم کھا ئیگا اِتني بات کي سنتي هي اُن مین سي ایک جوان خفا هوکر بولا بڑي میان کپڑي تو اُتا رودیکھین تم ني کہان کہان گھاؤ کھائي هین وہ هسکي بولا میان گبرو نه وہ زمانه رها نه وي دن رهي نه وہ جواني رهي نه وہ تیاري رهي نه وہ جسم هي رها اب کیا دیکھو گي اِتنا کہہ چنپت هوا

Appendix N.

No. 3.

میخوا هیم که نود و نه را درچنین پنج حصه تقسیم کنیم که حصهٔ اول از ثاني سه عدد زائد باشدو از ثالث ده عدد کم باشدو از رابع نه عدد زائد واز خامس شانزده عدد کم
شخصي خمس مال خود را صرف کرد با ده روپیه زائد از ان پس باقي ماند درین هنگام نصف مال وي با زیادة ۳۶ روپیه پس چه قدر مال او بود

No. 4.

صرف ادغام کردن لام معرفه وجوبا و جوازا در چند حروف است و فک آن در کدام حروف درست است

ایضا هرگاه واقع شود همزهٔ عارضه درجمع چنین جمع که قبل آن همزه الف باشدو بعد آن یا و نه بود آن همزه درمفرد آن جمع مثل آن پس درین صورت حکم آن چیست

نحو تعریف معني همزهٔ انکاري ابطالي نزد نحاة چیست و چیزیکه مابعد اوست واقع است یا غیرواقع و مدعي آن چیز صادق است یا کاذب

ایضا و قتیکه متصل شود بفاعل ضمیرمفعول یا واقع شود آن فاعل بعد الا متوسط در میان صورت تقدیم و تاخیر یا واقع شود بعد معناي الا یا متصل باشد فاعل مر مفعول خودرا باینطور که باشد مفعول ضمیر متصل بفعل پس درین همه صور فاعل از مفعول مؤخر باشد یا مقدم و جوبا یا جو از او دران خلاف کسي هست یا نه

SENIOR DEPARTMENT—(*Benares*).

FIRST DAY.

॥ १ ॥ निम्नलिखितानां पंक्तीनां देशीयभाषयानुवादः क्रियतामिति ॥

वासन्ती १ आत्रेयि, अथ तस्माद्रण्यात् परित्यज्य निवृत्ते लक्ष्मणे, सीता देव्याः किं वृत्त मिति काचिदस्ति प्रवृत्तिः १ आत्र १ नहि नहि १ वास १ हा कष्टमरुन्धती वशिष्ठाधिष्ठितेषु रघुकुल कद म्वकेषु, जीवन्तीषु प्रवृद्ध राज्ञीषु, कथमिदं जातं १ आत्रे १ ऋष्य शृङ्ग १ श्रमे गुरुजनस्तदासीत्, सम्प्रति परिसमाप्तंतद्वादश वार्षिकं सत्रं, ऋष्यशृङ्गेण च संपूज्य, विसर्ज्जिता गुरवः १ ततो भगवत्यरुन्धती, नाहं वधूविरहिता मयोध्यां गमिष्यामि इत्याह ; तदेव राममातृभिरनुमोदितं ; तदनुरोधाद्भगवता वशिष्ठेनापि प्रतिज्ञातं, यथा वाल्मीकि तपोवने गत्वा, तत्र वत्स्यामइति १ वास १ अथ स राजा किमाचारः सम्प्रति १ आत्रे १ तेन राज्ञा क्रतुरश्वमेधः प्रक्रान्तः १ वास १ का तर्हि यज्ञे, सहधर्म्मचारिणी १ आत्रे १ हिरण्मयी सीताप्रतिकृतिः १ वास १ हन्त भोः १ वज्रादपि कठोराणि, मृदूनि कुसुमादपि, १ लोकोत्तराणां चेतांसि, को नु विज्ञातुमर्हति १ आत्रे १ विसृष्टश्च वामदेवानुमन्त्रितो मेध्योऽश्वः, उपकल्पिताश्च यथा शास्त्रं तस्य रक्षितारः, तेषामधिष्ठाता लक्ष्मणात्मजश्चन्द्र केतुरवाप्तदिव्यास्त्रसम्प्र-

Appendix N.

दाय ; साधनान्वितो-नु प्रहितः १ वास १ सस्नेहकौतुकास्त्रं ॥ कुमार-लक्ष्मणस्यापि पुत्रः, हन्त मातर्जीवामि जीवामि १ आत्रे १ अत्रान्तरे, ब्राह्मणेन, मृतं पुत्रमारोप्य राजद्वारि, सोरस्ताउनमब्रह्मण्य मुद्घोषितं, ततो न राजापराधमन्तरेण प्रजायामकाल मृत्युश्चरतीत्यात्मदोषं निरू पयति करुणामये रामभद्रे, सहसैवाशरीरिणी वागुदचरत्, शम्बूको नाम वृषलः पृथिव्यां तपते तपः १ शीर्षच्छेद्यः स ते राम, तं हत्वा जीवयद्विजं १ इत्युपशुत्यैव कृपाणपाणिः, पुष्पकं विमान मारूह्य सर्व्वादिशो विदिशश्च शूद्रतापसान्वेषणाय, जगत्पतिश्चरि तु मारब्धवान् १ वास १ शूद्रः शम्बूको नाम धूमपो-स्मिन्नेव जन स्थाने ततश्चरतीति, तदपिनाम रामभद्रः पुनरपीदं वनमलंकुर्य्यात् १ आत्रे १ भद्रे गम्यते-धुना १ वास १ आर्य्ये, आत्रेयि एवमस्तु १

॥ २ ॥ निम्न लिखिपानां पंक्तीनां संस्कृतेनानुवादः

क्रियनामिति ॥

एक गांव में चारेां ओर से अैसी आगलगी, किसीको वस्तु भावका संभार न रहा १ अपना विराना भूल, सब जहां तहां से भाग खड़े हूये १ उसी समै गावंके मध्य एक अंधा पड़ा तड़फता था ; पर पथ नहीं पाता था, जो उस आपदा से निकल रक्षा पावे १ ओ अैसे ही एक लुंज कि जो चल नहीं सकता था, अपना जो बंचाने के लिये बाहर जाने को लुंज हाथ पावों से सरकता था, तौ भी अपनी रक्षा न देखता था १ इतने में उस अंधेको देख बोला, सूरदास जी क्या समाचार है हमारा तुम्हारा दोनों ही का जो जाताहै, अब कोई रक्षक नहीं दृष्टि में आता है १ अंधरे ने कहा, भाई १ तूकौन है कहा, मैं पंग हूं, चल नहीं सकता हूं १ जो तू मेरी आंखं ले और मुझे अपने पावं दे तौ दोनों के प्राण त्राण पाय सकते हैं १ उसके भी मन में आ गइ, कौर पंग को अप अंधे ने अपने कंधे पर धर लिया, और लुंज भी उपर चढ़ा, बांयां दहिना उंचा नीचा बताके आग से कुछ टप्पेपर पहुंचाया, और अपने अपने साथी के जो को बचाया १

SECOND DAY.

निम्नलिखितेषु नानाशास्त्रीयेषु प्रश्नेषु अन्यतम शास्त्रीयाणा मुत्तर लिख्यतामिति १

धर्म्मशास्त्र प्रश्नाः ॥

॥ १ ॥ कश्चित् कस्यचिदेकं क्षेत्रमाधाय दुष्टतया तदेवान्य स्याप्यादधौ, भोगश्च पश्चिमस्यैव प्रचलति, साक्षिलेख्यादिसद्भावस्तु द्वयोरेव समानः ; अथातीतेषु कतिपयेषु दिवसेषु क्षेत्रविषये तयोर्महान् विवाद उदतिष्ठत,

Appendix N.

राज्ञे च तौ विज्ञापयामास तुरथ न्यायानुसारिणा नरपतिना कस्मै तत् प्रतिपाद्यतामिति ।

॥ २ ॥ एक च्छायाप्रविष्टेषु प्रतिभूषु कश्चिद्दशान्तरं लोकान्तरं वा गतवान् तत् पुत्रो विद्यते धनो तु तस्मादेव सर्व्वमादातु मिच्छति, तत्र राज्ञा कया रीत्यासौदापनीयः, अथासौ तदा ऋणिकात् कियद्ग्रहीतु-मर्हतीति ॥

॥३॥ पुत्रप्रागभावाभावं विनिश्चित्य कश्चिद्दत्तकं गृहीत वाननन्तरञ्च तञ्च पुत्रान्दुहितर ञ्चैकामुत्पाद्य दिवंगतः, अत्रेयं पृच्छा कीदृशस्तेषां न्यायप्राप्तोविभाग इति ॥

॥ ४ ॥ असंसृष्टौ पितृसहोदरौ, संसृष्टौ चासहोदरौ विद्येते, तत्रोपरतस्या पुत्रस्य धनं कोऽधिकुर्य्यादिति ॥

॥ ५ ॥ कस्यचिच्चत्वारः पुत्रा आसन्, तत्र जीवत्येव धनिनि कनिष्ठः पुत्रपत्न्यादि रहितः प्राणैर्विरहितः, अथोपरते पितरि ज्येष्ठोऽपि दुहितृद्वयं मृतमातृकञ्चैकं दौहित्रं रक्षित्वा खर्गतः, मध्यमस्य दिवंगतस्य लक्षितव्यभिचाराभार्य्या वर्त्तते तृतीयस्य त्वनन्तर लोकान्तरं प्रस्थितस्य पुत्रद्वयमस्ति, अधुना प्राप्ते विभाग काले कीदृशी तेषामंशकल्पनेति ॥

ज्योतिष प्रश्नाः ।

॥ १ ॥ अनुमीयतां, वाराणसो कलिकातातः २४० वियदर्णव पक्षमितक्रोशान्तरेऽस्ति, तत्रोभयस्थानस्थितयोरन्योन्यदर्शनाभि लाषिणो र्गन्तुमारभमाणयोरेकः सप्तान्यश्चाष्टौ क्रोशांश्चलितुं समर्थः, अत्र पृच्छा, कतिपयै र्दिवसैः कुत्रवा तयोः परस्परं संगति रिति ॥

॥ २ ॥ कश्चित् एकं हस्तिनं अश्वं चैकं क्रीतवान्, अथ कियता कालेन तुल्येनैवमूल्येन उभौ विक्रीणानस्य तस्य, क्रयकाले निज दत्त मूल्यापेक्षया, चतुर्बि शत्यधिकषटशतमुद्रात्मिका क्षति र्बभूव ; तत्र प्रतिशतं हस्तिन्येका मुद्रा, चतुस्त्रिंशच्चाश्वे ; अत्रेयं पृच्छा, प्रत्येकस्य कामूल्यसंख्येति ॥

॥ ३ ॥ कश्चित् समसंख्यकफलपूर्ण पात्रद्वयमादाय हट्टं गत वान् ; प्राथमिक स्तस्यैष कल्प आसीत्, चतुर्भिस्ताम्रखण्डैः एक पात्रगतानां त्रीणि, अन्येषाञ्चपञ्च फलानि विक्रेतव्यानि ; अथा सौ विक्रयसौगम्यार्थं सर्व्वं मिश्रीकृत्य अष्टभिस्ताम्रखण्डै रष्ट फलानि विक्रीणीतेस्म ; परन्तु पूर्व्व कल्पानुसारि विक्रयोत्पन्न मपेक्ष्यताम्रखंउचतुष्टयन्यूनो लाभोबभूव अत्र फलानां कासंख्या इति ॥

॥ ४ ॥ कतिचित् पुरुषा त्रिंशन्मासोपयुक्तं भक्ष्यमुपादाय देश भ्रमणाय निर्गताः, मासचतुष्टयानन्तरं द्विगुणीभूतास्ते, मास त्रयात् परतश्च

वियद्वेपामबेद ४०० मिता जनास्तैर्मिलिताः, भक्ष्यं च पंचदशभिर्मासै र्निःशेषितं, अत्र प्राथमिकानां कासंख्येति ॥

॥ ५ ॥ एकस्य वृत्तसूचोखातस्यार्णवाक्षि २४ हस्त मितोवेधः स्थूलफलं चास्य हयेन्द्वग्नियह ६३१७ मितं अत्रकः परिधिः कोवा व्यास इति ।

वेदान्त प्रश्न ।

॥ १ ॥ श्रवणमनन निदिध्यासनानां कानि लक्षणानि, कदावा तेषामनुष्ठानापेक्षा भवतीति ॥

॥ २ ॥ निर्व्विकल्पकसमाधेः किं लक्षणं ; कानि तस्यांगानि, के वास्यबिघ्नाः सम्भवन्ति, कश्च सविकल्पकादस्य भेदः तस्य वा किं लक्षणमिति ॥

॥ ३ ॥ स्थूलशरीरात्मवादः कस्य, काच तत्र श्रुतिः प्रमाणं, कोन्नुभवः, कावायुक्तिः कथं वा तन्निराकरणं, किम्वा वेदान्त सिद्धान्त सिद्धमात्मत-त्वमिति ।

॥ ४ ॥ मिलितैः कतिभिरवयवैः सूक्ष्मशरीरं भवति, केचते, अवयवाः, कुतस्तेषामुतपत्तिः, सूक्ष्मशरीरसमष्टिव्यष्टयुपहिते च चैतन्ये किमाख्ये भवत इति ॥

॥ ५ ॥ अज्ञानस्य किं लक्षणं, तस्य कतिशक्तयः, कानिच तासां नामानि, ताश्च किं कुर्व्वन्ति । किञ्च जगतोनिमित्तं कारणं किं किम्बो-पादानमिति, अथ वस्तुद्वयं एकं वा वस्तु कारण द्वयात्मकं, वस्तुद्वयंचेत् किं किं तत्, एकं चेत् कथं सम्भवति दृष्टान्तश्चेत् प्रदर्श्यता मिति ॥

सांख्य प्रश्नाः ॥

॥ १ ॥ व्यक्ताव्यक्त साधारणा धर्म्माः के, ते च पुरुषे सम्भवन्तिन वा, कैश्च धर्म्मैर्व्यक्तानामव्यक्ताद्वैरूप्यं। किंच गुणाः कति, किं स्वरूपाश्चेति ॥

॥ २ ॥ पुरुषः कथं कीदृशश्च स्वीक्रियते, तद्बहुत्वोकारेच कायुक्तिः, कथं च तस्य प्रधानेन सह संघातः खीकर्त्तव्यः, संघातश्च तयोः कयोरिव, तस्माच्च किं मुत्पद्यतइति ॥

॥ ३ ॥ वन्धः किंखरूपः, कोवातस्य हेतुः ; केन वोपायेन तदु च्छित्तिः सम्भवति किंच, वन्धस्य खाभाविकत्वखीकारे का हानिः, खाभाविकत्वंच तत् किंलक्षणकमिति ।

॥ ४ ॥ कति प्रमाणानि सांख्याचार्य्याभिमतानि, कानि वा तेषां लक्षणानि, केन वा प्रमाणेन कस्य सिद्धि रिति ॥

॥ ५ ॥ सतामपि पदार्थानामनुपलब्धौ केहेतवः प्रदर्शिताः, कतमेनच तेषां प्रधानानुपलब्धिः, तदुपलब्धौच कोहेतु रिति ॥

Appendix N.

न्याय प्रश्नाः ॥

॥ १ ॥ ईश्वरे किं प्रमाणं ; तस्य कति गुणाः तेचकेः ; किंच ईश्वरस्य सुखमस्ति नवा, अस्तिचेत्, कथं तदीय गुणगणगणनावसरे नोल्लिखितं ; नास्ति चेन्नित्थं विज्ञानमानन्दं ब्रह्मेत्यादि श्रुतेःकथमुपपत्तिः १ अथेश्वरस्य ज्ञानसुखात्मत्ववादिनोवेदान्तिवः केनोपायेन निराक्रियन्तां मिति ॥

॥ २ ॥ मनः सावयवं निरवयवं वा, कथं च तत् सिध्यति १ किंच, समकालमेव नृत्य गीतवाद्यादौ प्रवृत्तस्य सिद्विदर्शनेन युगपन्ना नाज्ञानसम्भवदर्शनात् कथमयौगपद्याज्ज्ञानानां तस्याणुत्वमिहे ष्यत इति संगच्छत इति ॥

॥ ३ ॥ कतिविधानि प्रमाणानि, कानिच तेषां नामानि लक्ष णानि च १ अर्थापत्यनुपलम्भयेाः कयारीत्या प्रामाण्यं निर सनीयं, केचतयेाः प्रामाण्यमंगीकुर्वन्ति कुत्र च तावन्तर्भावमा पद्येता मिति ॥

॥ ४ ॥ शक्तिः किंखरूपा, कुत्र च तज्ज्ञानस्योपयेागिता, केचवा तद्ग्रहेापायाः १ किंच लक्षणा किंलक्षणा, तत्खीकारे किं वीजं, कुत्र च सा लक्षितलक्षणेत्यभिधीयत इति ॥

॥ ५ ॥ अनुभूतिः कतिविधा ताश्च काः किंलक्षणाश्चेति ॥

THIRD DAY.

निम्नलिखितानां श्लोकानां संस्कृतेन व्याख्या लिख्यता मलङ्का राश्च तत्रत्या यथासम्भवमुद्भाव्यन्तां १

प्रश्नानाञ्च तन्निम्नलिखितामुत्तरं दीयतामिति ॥

क्रान्तकान्तवदनप्रतिविम्वे, गन्धवालसहकारसुगन्धौ १
खादुनि, प्रणदितालिनि, शीते, निर्ववार मधुनीन्द्रियवर्गः ॥ १ ॥
कापिशायनसुगन्धि, विधूर्णन्मुन्मदेाऽधिशयितुं समशेत १
फुल्लदृष्टि वदनं, वनिताना मब्जचारू चषकञ्च षड्ङ्घ्रिः ॥ २ ॥
विम्वितं भृतपरिश्रुति जानन् भाजने जलजमित्यवलायाः १
घ्रातुमक्षि पतति भ्रमरः स्म ; भ्रान्तिभाजि भवति कु वि वेकः ॥ ३ ॥
राजर्षिवंशस्य रविप्रसूतेरुपस्थितः पश्यत कीदृशेाऽयं १
मन्त्रः सदाचारशुचेः कलङ्कः पयेादवातादिव दर्पणस्य ॥ ४ ॥
पौरेषु सेाऽहं वल्लीभवन्त मपां तरंगेष्विव तैलविन्दुं १
सेाढुं न तत्पूर्व्वमवर्णमीश आलानिकं स्थाणुमिव द्विपेन्द्रः ॥ ५ ॥
तस्यापनेादाय फलप्रवृत्तावुपस्थितायामपि निर्व्यपेक्षः १
त्यक्ष्यामि वैदेहसुतां, पुरस्तात् समुद्रनेमिं पितुराज्ञयेव ॥ ६ ॥
दृशापि सालिंगितमंगमस्य जग्राह नायावगतांगहर्षैः १

अंगान्तरेऽनन्तरमीक्षितेतु निवृत्य सस्मार न पूर्व्वदृष्टं ॥ ७ ॥
निरीक्षितञ्चांगमवीक्षितञ्च दृशा पिवन्ती रभसेन तस्य ।
ममानमामन्दमियं दधाना विवेद भेदं न विदर्भसुभूः ॥ ८ ॥
कुतः संगृहीता इमे श्लोका इति ॥
निर्व्ववार मधुनीन्द्रियवर्ग इत्येन्द्रिय वर्गः कः कथं वा तेषां सर्व्वेषामेवै कस्मिन् मधुनि निर्वृतिः सम्भवतीति ॥ २ ॥
अधिशयितुं समशेतेति । अत्र भ्रमरस्य कथं संशय इति ॥ ३ ॥
राजर्षिवंशेत्यादिकं श्लोकत्रयं कस्थोक्तिः ॥ ४ ॥
मनः सदाचारशुचेः कलंक इति । अत्र कलंकः कीदृशः ॥ ५ ॥
फलप्रवृत्तावुपस्थितायामपीति । अत्र फलप्रवृत्तिःका ॥ ६ ॥

FOURTH DAY.

यथाथस्य परोपकारित्वस्य खरूपं, प्रशंसा, साधना न, फलानि च संस्कृतमयेन गद्येन वर्ण्यन्ता मिति ॥

Appendix (C.)

HINDOO COLLEGE.

ANSWERS.

AUNUND KISSEN BOSE.

Bacon.

1. THE ancient philosophers, who delighted themselves in the luxuriance of imagination, rejected with disdain the aid of experience which they thought was too humble and mean a guide to follow. They were as yet untutored by the truths of inductive philosophy, and hence they were led to make too poor an estimate of the tedious and irksome process of analysis and generalization.

This is the false estimation that Bacon here alludes to. To be much conversant in experience and particulars was, in the opinion of the ancients, a degradation from the dignity of the human mind, and an occupation which seemed to contract its powers. They feared nothing so much as to be too matter-of-fact minded. They did not deign to examine the limits of their power, they therefore plunged themselves into inquiries which are beyond the reach of the human intellect; their speculations in theology, however sublime and transcendent, were carried too far to betray at once the energy and weakness of man. These reflections they thought were congenial to their nature, and hence derided such exertions as were directed to the discovery of truths which are subject to the sense, little knowing how to rise up "from Nature up to Nature's God." They found it more easy to invent a hypothesis for the explanation of a phenomenon than to search for its real cause; hence they call the search tedious; "ignoble to meditate" in comparison with the Divine speculations above alluded to," "harsh to deliver," because on such subjects they could not make a display of their eloquence which they were ardently fond of, their delivery being reduced to a bare rationale of facts; "illiberal to practise," because they thought it to be a degrading occupation; "infinite in number," because they knew not how to generalize.

2. The doctrine of Plato here alluded to is that there is nothing new on the earth, and that all knowledge is but remembrance—he supposed that the mind is filled with the image of existing things from the very beginning, and that the senses cannot be accounted as the origin of knowledge, but as instruments, by which our notion of things, which lies dormant becomes revived.

3. Superstition requires the immediate interference of the Deity in all the operations of Nature, and claims the peculiar privilege of explaining every physical, mental and moral phenomenon, by some development of supernatural agency. Her votaries fall into an error just opposite to that of the Atheists; the latter rest on "second causes scattered;" the former deny at once the efficiency of second causes; hence superstition cannot stoop to acknowledge the genuine functions of the senses; it is her interest to condemn them as fallacious. She valueth more the false operations, and the innate energy of the man within, than the indispensable aid of the man without.

4. The followers of Aristotle maintained, in their dialogues and discourses, that the senses are the origin of our knowledge, which the Platonists denied; but the latter, in their reasoning and inquiry, take a view of particular examples, and make and approach to induction, though in a

Appendix N.

manner showing that they set not the least value upon it; while the former in their mode of argumentation betrayed a supine neglect of the aid of experience, a minute attention to rules of synthesis, without regard to the nature of the results they brought out. Hence the followers of Aristotle "give the due to the sense in assertions" (which the Platonists do not acknowledge), and deny it much more in practice than those of Plato.

6. They rested only upon agitation of wit; that is, they rested only upon the deductions of theory, without stooping to compare them with those of experience, or bringing the aid of the latter to bear upon the former. The schoolmen were particularly famous for their singular array of arguments, compact and beautiful in their superstructure, but based upon an unsteady foundation.

8. Bacon points out the errors into which the ancients had fallen with respect to their low estimation of experience; he shows clearly that the feeble progress of philosophy is owing to her votaries having disdained to court the aid of this humble but sure guide; that this contempt is unjust and unfounded; that induction is the only means by which man can unravel the arcana of nature, and feel that he treads on firm and unyielding ground.

Macbeth.

1. The witches had accosted Macbeth, calling him Thane of Glamis, Thane of Cawdor, and King that would be. On the arrival of the messenger from King Duncan he learnt that he *has* been made Thane of Cawdor, and as he was already Thane of Glamis, the truth of these two assertions of the witches was consequently verified. These two truths, therefore, Macbeth considers as the prologue to the "imperial theme." The imperial theme is the promise of royalty which the witches had honoured him with.

2. The hasty fulfilment of a part of the prophecy of the witches kindled up the ambition of Macbeth, who began to see before him the prize of royalty. He is at first perplexed what to think of this circumstance, whether it would end in good or evil; then he makes up his mind, and says, it cannot be ill, for it hath given me earnest of success commencing in a truth, which is that I am already made the Thane of Cawdor; thus far, his hopes being fed, there rises a secret question in his heart—why then may I not be a King.

3. Macbeth yielding to the electric current of his imagination, thinks of the murder of Duncan, but he staggers at the thought, and says to himself that the project of murder which his thought has hatched, though yet but a dream, works such a tremendous effect upon him.

4. The sense here seems to me ambiguous. It may either mean that from the perturbed state of Macbeth's mind, the functions of his body and mind were smothered and received a momentary check; or that the perpetration of the contemplated deed seems to be prevented from its being smothered in surmise, buried as it were in doubts. The mind of Macbeth is in a state of dilemma; he wavers and fears, he hopes and determines, according as he looks forward to the consequence, or reflects upon the present happy conjunction of circumstances.

5. That is, that which has no existence produces an effect like a real existence. The phantasm of the imagination, a mere nonentity, torments Macbeth, and forces him to make this observation.

Rajnarain Bose.

Bacon.

1. The supporters of this false estimation maintained, that it is a matter of degradation to the mind of man to be much conversant with the knowledge of material nature, which is "subject to sense, and bound in matter, laborious to search, ignoble to meditate, harsh to deliver, and illiberal to practise;" but that it should rather soar on the wings of speculation and meditate on the existence of God, his infinite attributes, the gradations of being that are links in the universal chain between God and man, and the pre-existence or immortality of the soul; that it should attempt to reconcile the foreknowledge of God with the free will of man, and the existence of evil with his infinite benevolence and infinite power, and that it should expatiate on the causes, progress and effects of the phænomena and qualities of the human mind.

2. The doctrine of Plato here alluded to was this, that when Nature was not created and the germs of the universe lay in chaotic confusion, the Supreme Being had in his mind the pattern of the present system of things in the form of ideas of a general nature, and that he did create this universe by impressing these ideas upon matter, which was at first without form and void. He maintained that the human soul, which is an emanation from the Divine essence, or in the beautiful language of the Persian poet, Jellal-ood-deen Roomee, "a rose from its native garden untimely torn," was, in its pre-existent state, conversant with those ideas, and did revel in the appreciation of their beauty; that it has lost them by being confined in this "fleshy nook;" that it should attempt to regain them by contemplation; and that the cold particulars of physical nature should not merely endow the mind with a knowledge of themselves, but that they should contribute to the revival, and excite its faculties to the attainment of those ideas which it possessed when it was in its pre-existent state, a portion of the Supreme Spirit.

3. Superstition never favoureth the investigation of the qualities of sensible objects. The fancy of the superstitious man is always engaged with the imaginary beings, which his own brain has created, in propitiating them in his own favour, and in yielding homage to them with heartfelt veneration. The superstitious man has hardly the time and the inclination, to make physical nature the object of his study and speculation. Plato did really mingle superstition with his philosophy. He admitted the existence of demons or genii between God and man, and allowed worship and sacrifices to be paid to their Divine Nature. He also maintained that the souls of wicked men, and those who luxuriated in the enjoyment of concupiscent pleasures, after the dissolution of their bodies, did hover around their tombs, and were unable to free themselves from the earth, in whose pleasures and passions they had so much indulged.

4. In

4. In theory, Aristotle favoured the study of external nature, and Plato of spiritual nature. But, in practice, the case has been different; for Plato has given, in his invaluable works, many examples of inductive reasoning; but (as he paid superficial attention to that method of ratiocination, and whenever he uses it, uses it in a kind of rambling excursive manner), they are of no force or effect; while on the other side, the schoolmen of the middle ages, the disciples of Aristotle, who regarded the works of their master as possessing equal authority with the Bible itself, were not engaged in the study of physical nature, but busied themselves with theological inquiries and metaphysical subtleties.

5 and 6. The schoolmen were utterly ignorant of history; *i. e.* the history of material nature. Men who were enamoured of theological and metaphysical inquiries, and pursued those inquiries with the greatest alacrity and application, cannot be expected to have much knowledge of natural science, and to pay much attention to its investigation. Their minds rested only upon "agitation of wit," *i. e.* upon wrangling and controversy on the subjects above-mentioned. Theological controversy was the chief employment of the learned in the middle ages. Any University who could puzzle and confound a rival one with their subtleties was declared victorious, and its renown was spread far and abroad. There were prizes given to the parties victorious in metaphysical disputations. These incitements had due effect upon the minds of students, and they devoted their whole attention and time to the study of theology and metaphysics, to the perusal of the huge volumes of St. Augustine, Thomas Aquinas and Duns Scotus. The sense in which the term "history" is used in this passage by Bacon, is countenanced by his division of the intellectual faculties of man and of human knowledge, in the second book of his advancement of learning. He there divides history into civil and natural history.

7. Plato saw well that if we suppose man's mind to be all-sufficient, and that it can pronounce with decision upon subjects beyond its reach, we must acknowledge on the other hand that it has not the means of doing so; for, as far as induction and view of particulars go, so far can man proceed with firm steps in his inquiries and speculations. This is well shown in the case of Plato himself, for he was obliged to have frequent recourse to inductions and view of particulars in the demonstration of his opinions on spiritual subjects, as for example in his able demonstration of the dissimilarity of the corporeal and intellectual natures of man, and the distinct existence of the human soul.

8. In the above passage, extracted from the Filum Labarynthi of Lord Bacon, that illustrious philosopher persuades men to the study of physical nature, and refutes the false opinion that prevailed before his time, that it is a matter of degradation to the human mind to exercise its powers upon material objects, which occupation was considered by the proud Peripatetics of the middle ages to be ignoble and illiberal. It should be observed, to the honour of Lord Bacon, that though he depreciates Aristotle in the above passage, and various others of his Great Instauration, and calls him the tyrannical Ottoman who kills his brothers that he himself may be the sole sovereign; yet, in the dedication of his work, named "Colours of Good and Evil" to Lord Mountjoy, he bestows such praise upon Aristotle as almost compensates all his depreciations of that gigantic intellect. Lord Bacon is the founder of modern science. He it was who freed philosophy from the cloister of monks and the jargon of the middle ages. Though he himself did make few actual discoveries in physical science, yet to him we owe a Newton, a Boyle and a Laplace. He has been well compared by Thomson, the poet of the Seasons, to Moses, as the person who, out of the gloom of the dark ages, conducted men to the land of true science and true philosophy.

II.—*Shakespeare.*

1. Macbeth, Thane of Glamis and General of Duncan, King of Scotland, in his way to the capital, after his successful repression of a rebellion of some Scottish Thanes, aided by the Norwegians, is greeted in his way through a blasted heath, with the titles of Glamis, Cawdor and King, by three witches, who wished to gratify their malicious disposition by enticing him to his own destruction by ambiguous prophecies. Immediately after he is hailed with the title of Thane of Cawdor by some messengers from the King. Dumb with astonishment, at the devils speaking true, he breaks forth into the above exclamation, fraught with the most vehement pathos:

> "Two truths are told
> As happy prologues to the swelling act
> Of the imperial theme."

These two truths are, his being Thane of Glamis and Thane of Cawdor; and these truths are happy prologues to the act of the imperial theme, *i. e.* to the act of his accession to the throne of Scotland, which act is more important than the two happy prologues, and which will be performed with imperial magnificence.

2. Macbeth intends to prove by this assertion that this supernatural soliciting cannot be ill; for, if ill, why then has it commenced in a truth (*i. e.* his elevation to the Thaneship of Cawdor), and given him pledge of the future consummation of the ardently desired event, *i. e.* the performance of the "swelling act of the imperial theme."

3. That is, "my intention, the actual execution of which is but yet existing in my phantasy or imagination." Macbeth's fancy is big with the conception of some dark act of blood, *i. e.* of the assassination of his sovereign, in defiance of the laws of loyalty and gratitude. His whole frame is agitated, and is shivering with this mental convulsion.

4. That intention, the actual execution of which is but yet existent only in his phantasy or imagination, shakes his single state of man, *i. e.* convulses his little microcosm so much, that "function is smothered in surmise," *i. e.* his natural functions are impeded, and, as it were, suffocated in their operations by surmise; *i. e.* by anticipation of the bloody and dark act of assassination which is preparatory to his ascension on the throne of Scotland.

Appendix N.

5. Not only his functions are smothered, but he is, as it were, living in the midst of things that are not at present in actual existence, and that are only now existing in his own brain. His mind's eye is seeing only things that are in the womb of futurity. He is not at present standing on the heath; but is, perhaps, grasping a dagger, and burying it in the royal blood of Scotland. The first conception of a bloody act, with the physical convulsion attendant on it, in such a man as Macbeth, who had much of the milk of human kindness in him, is described with a happy and inimitable exactness by the pen of the heart fathomer, William Shakespeare.

JOGESCHUNDER GHOSE. 1ST CLASS.

1st. The Gracchi were descended from a noble family of Romans. They were the sons of Cornelia, who was the daughter of Scipio. Though they were nobles by birth, yet they favoured the people, and proposed in the senate for the revival of the Licinian law, that is for the equal division of land. This was of course rejected by the senators; however, the Gracchi became very popular amongst the Romans, and consequently the senate disliked them. Tiberius Gracchus, the elder brother, was killed at the instigation of the senators, who pretended that he aimed at the sovereignty of Rome; a few years after, the younger brother, Caius Gracchus, met the same fate. Whether they actually aimed at sovereignty, it is very difficult to decide now; but they were guided by motives of patriotism and benevolence to propose for the Licinian law, and their character was every way exemplary; and it was rather the sedition of the senate against the Gracchi than that of the Gracchi against the senate. There were two parties at that time in Rome; the one was the aristocratic, the other was the popular party; and one contended against the other.

2d. The Mithridatic war took place between the Romans and Mithridates in the seventh century, after the foundation of Rome. This Mithridates was descended from that Mithridates who begged the friendship of Alexander the Great, and who was King of Pontus. Sylla, the Roman dictator, defeated Mithridates at Chæronea, the same place where Philip defeated the Thebans two centuries before; and Pompey and Lucullus were the other Roman generals who were engaged in this war.

3d. 1. The states of Achæa, and other Greek provinces, combined themselves in a league to get rid of the encroachments of the Macedonian Kings, in the third century before Christ. 2. They pledged themselves to defend each other against any foreign encroachment, and also they took the lead in the affairs of Greece. 3. The Achæan league was dissolved when the Romans, under the Consul Mummius, defeated the Greeks. 4. Philopœmen and Aratus were the chief characters who figured in this league.

4th. After the death of Theodosius, in the fourth century after Christ, his two sons, Honorius and Arcadius, divided the Roman empire amongst themselves. Honorius took the Western empire, and Arcadius the Eastern. The Western empire comprised Britain, Gaul, Spain, Helvetia and Italy, &c.; and the Eastern empire contained Greece, Syria and other Asiatic possessions, and Egypt and other African possessions.

5th. The line of policy pursued by Henry the Seventh was economy; he likewise depressed the power of the nobility, and increased the influence of the commons by allowing them to purchase the estates of noblemen; he consulted his Parliament on all momentous occasions, and raised the dignity of that august assembly; it was in his reign that something like a Parliament was established in Ireland, by Poynings; though the power of the Irish Parliament was very limited, for that assembly could not pass any important laws without the consent of the English Council.

6th. Edward the Third of England claimed the crown of France by right of Isabella, the Queen of England, who was the daughter of the King of France, and soon after invaded that country and defeated the French, in the battle of Cressy, where his son, commonly called the Black Prince, displayed high feats of valour. Soon after Edward returned to England, and his son, being ill supported by his father, lost all the conquests gradually. All these events took place in the thirteenth century. In the fourteenth century, Henry the Fifth of England revived his claim upon the throne of France, and, having invaded that country, he gained a decisive victory over the French, in the battle of Agincourt; and soon after a treaty was concluded, by which it was agreed that Phillip, the King of France, should be allowed to reign during his lifetime, but after his death Henry should succeed to the throne; and Margaret, the daughter of Phillip, was married to Henry. After the death of Henry the Fifth, his son Henry the 6th, who was a minor, succeeded to the thrones of England and France. It was at this time that an enthusiastic woman named La Pucelle, commonly known as Joan of Arc, spread a rumour that she was destined by God to rescue France from a foreign yoke; however, by this she caught the credulity of the people, and soon after she headed an army and defeated the English; and Charles, the son of Phillip, was re-instated on his ancestral throne; and thus did the English finally lose possession of their conquest.

7th. In the year 1215, the barons, sword in hand, extorted from King John his consent to the Magna Charta, the ground-work of English liberty, by which it was enacted, that in criminal matters all Englishmen should be tried by a jury of their peers, and a free enjoyment of person and property was also secured. However, it was not till the end of the thirteenth century, that the Commons obtained a share in the legislation. Henry the Third was obliged to allow the Commons a share in the legislation; and in his reign it was enacted that knights, citizens and burgesses should be summoned to attend the Parliament. This was the origin of the House of Commons. In the reign of Edward the First it was enacted, that Parliament should be summoned annually, and oftener if need be. In the reign of Edward the Third the House of Commons was re-modelled, and it was enacted that no taxes can be levied without the consent of the Commons; and the House of Commons was constituted in the same form in which it continued for several centuries. In the reign of Queen Anne, the Scotch Parliament was incorporated with the English; and in the year 1800, the Irish Parliament was also united with the English. In the year 1831, a Bill was introduced in the House of Commons, by Lord John Russell, for reforming the constitution of the Parliament; after a long debate for two or three sessions, it was at last passed. By this Bill, the number of electors was increased to 900,000 nearly, and all British-born subjects who possess a freehold of 10 *l.* per annum are entitled to vote in the election; and some rotten boroughs were disfranchised,

disfranchised, and Manchester, Birmingham, and other large towns received franchises. Those who enjoy a clear freehold revenue of 600 *l.* per annum, are entitled to become members for counties; and a freehold of 300 *l.* per annum will entitle a man to become a member for towns and boroughs. The total number of the Members of the House of Commons is at present 658, of which 100 represent Ireland, and 45 represent Scotland.

8th. Sebactagin was the son of Aleptagin, and may be said to be the founder of the Afghan dynasty; and Mahomed, the celebrated Sultan of Ghizni, was the son of Sebactagin. He flourished in the eleventh century.

Nadir Shah was originally known by the name of Cooly Khan, and was the leader of a band of Tartar shepherds. His valour recommended him to the service of the King of Persia, and soon after he became the King of Caubul. At this time India was governed by a weak and imbecile Prince, Mahomed Shah, whose profligacy disgusted his ministers, who invited Nadir Shah to come and take possession of India. Nadir Shah invaded India in 1738, and the imperialists were defeated by him, and he soon attacked Delhi, and ordered a general massacre of the inhabitants; and, after taking an immense quantity of gold and jewels, he returned to his country, where he was soon after murdered in his camp by Ahmed Shah Abdalli.

Holkar was a Mahratta Chief, who ruled Malwa. About the beginning of the present century Jeswunt Rao Holkar became a formidable potentate. Holkar intended to burn Poonah in 1803; but it was saved by the timely arrival of General Wellesley (afterwards the great Duke of Wellington). About the year 1805, Holkar ravaged Hindoostan, and defeated Colonel Monson at Shamlee; afterwards he was pursued closely by the English, and he fled to Lahore; soon after, Lord Cornwallis concluded a peace with him. During the government of Lord Hastings, the power of Holkar was totally annihilated.

9th. In the war with Pyrrhus, King of Epirus, the Romans first became acquainted with the Oriental mode of warfare, for we know that Pyrrhus brought with him some elephants, which the Orientals only use in their warfare. The chief strength of the Romans consisted in their infantry, which was known under the name of Roman Legions; but the chief strength of the Eastern nations consisted in their cavalry and elephants. The Romans fought very close, while the Oriental scattered their forces; in these respects the Oriental mode of warfare differed principally from the Roman mode. In the Mithridatic war, the Romans became properly acquainted with the Oriental mode of warfare.

10th. The earliest records among uncivilized nations consisted in traditions, ballads, and monuments; and, gradually, these ballads are collected and sung by minstrels; afterwards poems are composed to commemorate principal events, and then history, in the proper sense of the word, takes its rise. Thus we see Hesiod and Homer collected their great poems from ballads and traditions; afterwards true history took place of traditions and poems. The Romans originally used to commemorate their events by songs, and it was not till the time of the Punic wars that historians commenced to write true histories. The Ramayuna and Mahabharut, the two greatest epic poems of India, contain the earliest histories of India, which were collected from oral traditions and ballads; after the conquest of India by the Mahomedans, we arrive at the period of true history.

In modern Europe, the Druids and minstrels used to commemorate principal events by means of ballads and songs; and the poems of Ossian and others are collected from these ballads.

PRIZE ESSAY.

PEARYCHURN SIRCAR.—1st CLASS.

The Effect upon India of the new Communication with Europe by means of Steam.

The application of steam, in carrying on the communication with Europe, has been the source of innumerable advantages to India. By means of this powerful agent, Europe, ere long regarded as a *remote* quarter of the globe, has lost that character. The appalling distance between these two portions of the world has been diminished, though not in a scientific sense. The connection between them has been strengthened by the communication being rendered more easy, and voyages to Europe have lost that forbidding aspect which had so long dissuaded the unenterprising sons of India from leaving her shores.

The introduction of this great improvement in guiding ships has facilitated Indian commerce to a great degree. Voyages at present are performed within less than a fourth part of the time occupied a few years ago. Vessels are no longer subject to wind and sail, and the lengths of voyages are made subjects of mathematical calculation. Merchants, enabled to transport goods much oftener in the course of a year, and receiving their returns much sooner, have found means to carry on trade on very extensive scales. Capitals are speedily set free, so as to be invested in fresh merchandise, and the prices of articles are lowered by the rapid import of large quantities of them. The application of machinery to manual labour, as existing in Europe, is daily coming into use here also. Thus the commerce of India, one of the principal sources of her civilization and aggrandizement, is indebted to the agency of steam for much of its present flourishing state.

As the enlightenment of India is owing in a great measure to her intercourse with Europe, the object that has been instrumental in bringing her close to the focus of illumination, must be regarded as having been highly beneficial to her. The arts and sciences of Europe, the many valuable inventions and discoveries that have been made in that continent, the useful instruments and utensils that are there used, and the innumerable improvements that the people in that quarter have made, both in practical and intellectual knowledge, have all been rendered easily accessible to her ignorant children.

Another source of the advantages derived from steam communication, is the quickness with which intelligence is conveyed from one place to another. The overland mail has been of great utility to every class of men any way connected with Europe, but particularly to Government; for

Appendix N.

owing to this rapid vehicle of intelligence, its measures are no longer clogged with unnecessary delays, and business is conducted with a degree of expedition, the want of which is sometimes productive of very evil consequences. By means of the overland mail, a speedy communication is kept up with the Court of Directors; and thus the Government here is soon relieved from suspense, and the consequent inaction, in executing measures of importance. In the case of a war breaking out, the intelligence may be rapidly communicated to any place, and the preparations commenced with the greatest expedition.

Besides these, the Government is in several other ways benefited by steam communication. By means of the overland mail the state of the whole of Europe is brought under the cognizance of the inhabitants of India within a very short time; and thus these two parts of the world, distant as they are, are made to communicate with each other in civil, political and literary matters, with the greatest ease. So we see that by means of a certain quantity of steam the distance of several thousands of miles is made to be regarded as comparatively nothing. Such is the triumph of science.

The advantages derived from the use of steam in navigation are too numerous to admit of being described within the short compass of an essay of this nature, in the limited time that is allowed to write it. Suffice it to say, that by means of steam communication India is daily rising higher and higher in the scale of civilization, and that the treasures of Europe, in the most extensive sense of the word, are poured upon her lap in profusion, taking into consideration not the riches of the soil only, which are very poor indeed, when compared with the inestimable boon of intellectual improvement which it has been the lot of her sons to receive at the hands of enlightened strangers.

Appendix (D.)

HINDOO COLLEGE.

The prizes for proficiency in Adam Smith's Moral Sentiments, given by the President of the Council of Education, have been contended for at the Hindoo College.

The questions were not communicated to the students till they were all assembled in the hall of the college, and the answers were all written in the presence of the President, without reference to books or other assistance. The answers have been examined by the President, and he has awarded the gold medal to Annand Kissen Bose, and the silver medal to Raj Narain Bose.

The questions were the following :—

I. Whether is the moral estimate which, according to Smith, we form of conduct, founded ultimately in reason or sentiment?

II. Show that we have no *immediate* experience of what other men feel; and point out, carefully, the connexion of this fact with Smith's theory.

III. Whence arises our sense of the propriety or impropriety of conduct, and of its merit or demerit in others and in ourselves?

IV. Whence are the *general maxims* of morality derived; and what importance would you attach to them as *regulators* of our conduct and moral decisions?

V. State your opinion on the following objections to Smith's theory :—

1. Sympathy being a capricious principle, cannot be regarded as the standard of our moral judgments, which are on the whole pretty regular.

2. Smith says, " when we judge in this manner of any affection as proportioned or disproportioned to the cause which excites it, it is scarce possible that we should make use of any other rule or canon but the corresponding affection in ourselves."

" I judge of your sight by my sight, of your ear by my ear, of your reason by my reason, of your resentment by my resentment, of your love by my love." But I may surely think my own sight bad and yours good, or both bad. Then why may I not think your resentment proper and my own improper, or both improper? and if so, my own can be no rule or canon for judging of yours.

3. The principle of sympathy becomes insufficient when applied to cases, wherein a good act, instead of securing the affections of men, subjects us to their hatred.

Annand Kissen Bose.

1. There are two sets of philosophers who have taken different views of the manner in which we perceive moral approbation or disapprobation. The one founds the moral estimate of our conduct on reason, which, according to this theory, is supposed to exercise its jurisdiction not merely over the dominion of truth and falsehood, nor to confine its power in adapting means to an end agreeably to the scientific acceptation of the phrase, but to observe what tenor of conduct or tone of temper is fit and proper, deserving of reward or punishment, necessary and advantageous to be indulged and encouraged, or checked and eradicated. The other builds the theory of moral approbation and disapprobation upon sentiment, upon a certain conformation of our feelings, or what some metaphysicians call, passive affections of the mind. Clarke, Cudworth, Price, Butler, Malebranche and Stewart stand as the distinguished champions of the first or the rational theory. Hume, Hutcheson, Shaftsbury, Cumberland, Adam Smith and Brown, form the conspicuous supporters of the second or the sentimental theory.

Though the writings and opinions of these philosophers go in favour of the one or the other of these two theories, yet there is no unanimity among the upholders of the same system; among the rationalists, there are almost as many distinct theorists as there are among the sentimentalists. Adam Smith, who belongs to the latter class, has distinguished himself by the originality of his system, by the nicety and subtilty of his reasoning, by his deep and profound knowledge of human nature, and by the many apt and lucid illustrations which he has brought forward to establish his theory.

theory. He seems to be the most candid of all the founders of new theories, and betrays no desire of veiling any objections that appeared such to him; he examines every system of moral philosophy that was known in his time, declares them to be founded upon some acknowledged principle of mental operations, points out the false phases in which lurk undetected errors, and marks the points of coincidence with his own theory; he takes notice of those varieties of agents which exert any material influence upon moral approbation or disapprobation, gives their due weight to those faculties which are the basis of antagonist theories, and disclaiming the sophisms and visions which haunt thick the recluse in his closet, comes out into the broad daylight of the world, appeals to fact and experience, and traces the source of the moral estimate of our conduct to sympathy, an universal, though till his time not duly noticed, operation in the economy of nature. He defines sympathy to be our fellow feeling with any passion whatever, with grief as well as with joy, with gratitude as well as resentment, with the social and the selfish, with the amiable and the boisterous passions.

2. Though it is a matter of question, whether by any process of *à priori* reasoning, built upon the knowledge of the natural constitution of man, we can discover the truth, that we have no immediate perception of another man's feelings, yet that we can have no such perception is a fact of every day's experience, and too obvious to cause any doubt, even in the mind of the most superficial observer. Since, therefore, it is more from experience than by any process of ratiocination that we come at this conclusion, the best means by which we can prove its reality to any (who takes a fancy to question it), is by citing instances and giving illustrations.

If, while I am conversing with a person, he happens to show some symptoms of an inward complaint, I observe them, and grope about for some cause which excited them. I question him, and until he gives an answer my feeling is not a whit disturbed, my state is that of impatient curiosity. When I learn the cause, I ponder upon it, my imagination is set actively at work, and by a process (which I shall have occasion to explain hereafter), a faint idea of his suffering is conveyed to me.

The external senses are the only instruments by which any emotion of pleasure or pain can be excited, and as there are no links to connect the senses of one man with those of another, there is no possibility of a feeling excited in one being immediately perceived by an observer. A culprit that is undergoing a flagellation feels an emotion of pain which is excited by the irritation of his nerves; the nerves of a spectator not being in a similar state of excitement, he cannot immediately have the same perception of pain.

There is a strong connexion between this fact and the theory of Smith, inasmuch as it may be regarded as the corner stone of his theory. The connexion may be thus traced. If I can have no immediate perception of another man's feelings, by what process is it, that when I am acquainted with everything regarding those feelings, I exhibit faint expressions of similar feelings? The solution of this query leads to the theory in question.

Smith argues, that as we can have an immediate perception of our own feelings only, when we observe a person under any sort of excitement, we in imagination transport ourselves into his situation, and conceive what must be the state of our feelings under similar circumstances, and by this illusive identification we acquire a perception of his feelings. That such is really the case our author proves by many striking illustrations. We see, says he, a person drawing back his leg when he observes a stroke aimed at the leg of his neighbour; we see the spectators of a rope-dancer writhing and twisting themselves in the same manner as the player does to balance himself; now all this can never arise from any immediate transfer of nervous influence—sympathy alone explains these phenomena.

After having established this ground-work of his theory, Smith goes on to show how, from this principle, we regulate our approbation or disapprobation of another man's conduct.

When I see a person commanding himself in the agony of disease, I approve of his conduct. My approbation cannot arise before I perceive his feelings; the perception is caused by my imagining myself to be transported into his situation, and by observing the state of my feelings under similar circumstances. Thus by *my* feelings I judge of *his*; and if, subsequently, I find that I would have acted similarly as he acts, I approve of his conduct.

Smith, moreover, observes, that our sympathy does not arise so much from the view of the passion as from that of the situation of the person. Thus, on many occasions, as in the case of idiots, of men of callous feelings, and of departed spirits, our illusive sympathy arises from conceiving ourselves in their situations, and feeling an emotion which they feel not; on other occasions, when we see a person labouring under a passion, we naturally inquire the cause of it, that we may enter thoroughly into his situation, and have a perception of his feelings.

From simple, double, divided, illusive and conditional sympathy, Smith explains all the phenomena arising from the sense of merit and demerit, of propriety and impropriety.

3. Our actions and affections may be judged under two different views; in relation to the cause which excited them, or the motives from which they sprung; and in connexion with the consequences arising from, or the ends proposed by, them.

When actions and affections appear to us as suited to, or out of keeping with, their cause or motive which excited them, we approve or disapprove of them.

When the ends they aim at or tend to produce, and the consequences arising from them, appear to us beneficial or hurtful, there arises in our minds a sense of their merit or demerit. When we judge of another man's conduct as consistent with propriety or not, we conceive ourselves placed in his situation, and observing his feelings, if we find every emotion of our heart corresponding with his, we approve of his conduct; if, on the contrary, we find no feelings of our heart responding to his, we disapprove of his conduct.

Our sense of the propriety or impropriety of another man's conduct, therefore, is founded upon the concord or dissonance of our sentiments with his.

Our sense of the merit or demerit of an action is a compound sentiment; it is made up of a direct sympathy with the motives of the person who confers the benefit, and an indirect sympathy with the gratitude of the person upon whom the benefit is conferred, on the one hand, and a direct antipathy with the motives of the injurer, and an indirect sympathy with the resentment of the injured, on the other.

We judge of the propriety or impropriety, merit or demerit, of our own conduct, by the same principles with which we judge in the case of others.

Appendix N.

We approve or disapprove of our own conduct, when, by transporting ourselves into the situation of an impartial spectator, my sentiments correspond or disagree with those of the imaginary being.

Those actions of our own which are the proper objects of gratitude or resentment, appear to us as deserving of reward or punishment; proper objects of gratitude or resentment, are the objects of that gratitude or resentment which every impartial spectator can go along with. This imaginary being, the man within the breast, is conscience.

4. These general maxims are drawn by a process of induction, acting upon the materials supplied by sympathy. They are of high importance in correcting our momentary and false sympathy, and in the moment of acting under the influence of a passion.

5. Answer to Objection.—The first objection to Smith's theory loses its force, when we recollect that Smith does not regard the first impulse of sympathy as the standard of moral judgment; this is not the "be all and the end all" in our consideration of what is right or wrong, proper or improper.

It is true that the sympathetic emotion of no two individuals are alike, nor of the same individual at all times; but upon this vacillating and capricious nature of sympathy, we could never rely for the decision of moral truths, had it not, when called into exercise, required the assistance of the general rules of morality, and of the result of the experience of our former sympathies. As, in judging of a composition of genius, a delicacy of taste, sound judgment, habits of comparison and experience, must combine to make our decisions right; as we pronounce those productions to be models or standards of taste, which, throughout the revolutions of time, the mutations of custom and religion, have continued to please the generality of civilized nations; as we do not call that sort of writing the best, which, in the heat of party spirit and popular phrenzy, has been applauded to the skies; so in judging aright the conduct of a man, a delicacy of feeling, a vigorous understanding, habits of experinece, and a knowledge of human nature are the essential requisites; we call that tenor of conduct just and proper, which not only is the object of our own approbation, but which has become such throughout all ages and in almost all civilized countries. Our approbation of that course of action is not proper, which, under the influence of some passion or prejudice, we for a moment sympathise with.

To explain this view more clearly, I shall take the following instance. Here is a general moral maxim; that the good of the greatest number should be preferable to that of a few; which I observe is quite opposite to the view of my neighbour. I charge him with bad judgment, he retorts the charge upon me; how can the dispute be put an end to? I bring forward arguments from the general economy of nature; but they do not convince him; he gives another turn to the question, and says, that he sees no necessity why he should sacrifice his own interest to that of the world. Reason can go no furthur to convince him; he continues firm in his opinion, till enlarged experience and general commerce with mankind prove how disagreeable such a passion appears to the rest of his fellow-creatures; how little they sympathise with this selfish view. When he learns that the moral maxim above alluded to has continued to guide the generality of mankind from time immemorial; the dislike, with which his selfish view was received, often and often returns to his mind; upon these facts he builds his reasoning, and the accumulation of these concurring circumstances presses upon him with irresistible force, and compels him to believe what at one time he denied. Thus is the capriciousness of sympathy corrected; thus the varying judgments of moral truths are reconciled; and thus the eternal and immutable maxims of morality produce those beneficial effects which it was intended by the Great Ruler of the Universe to work.

Answer to Objection II.—With respect to the second objection, it may be observed, that as we can have no immediate perception of another man's feelings, I must, in judging of a person's affection, refer to my affection on a similar occasion. It is true I judge of another man's sentiment by my own; but I do not rely upon this until other concurring circumstances (mentioned in the answer to the 1st objection) confirm it: here it must be confessed, that the expressions of Smith upon this part of the subject are a little lax.

Amongst the several sorts of sympathy, Smith mentions a conditional sympathy. When I observe that conduct, which to me appears praiseworthy, is notwithstanding censured by the generality of mankind; yet I abide by my conviction by the belief, that if men were thoroughly acquainted with my feelings and motives, if they had viewed the particular conduct from the same point of view as I have done, they would undoubtedly sympathise with my sentiments.

Rajnarain Bose.—1st Class.

1. The opinion into which I have been led on this often disputed and most intricate point of moral philosophy, after as much of candid and impartial investigation as I have made up to this time, is this, that the moral estimate which we form of conduct is founded neither on reason or pure sentiment, but on the compounded principle, of what is called by Smith sympathy. I call sympathy a compounded principle, because, at every time it is exercised, it is compounded of either imaginative and emotive, or imiginative, ratiocinative, and emotive processes. When I sympathise with another person, I place myself in his situation, I identify myself with him, *I become he*; this is an act of the imagination; then, when I have placed myself in his situation, I participate in his feelings; this participation is an emotive process: sometimes he is reasoning on the ultimate cause of my sympathy, and I participate in his reasonings; this is a ratiocinative process; and then again after he has reasoned, immediately an emotion springs up in his breast, I participate in this emotion also; here again is the emotive process. However it is certain, that in every operation of sympathy, there are the imaginative and emotive processes. If we examine our hearts thoroughly, we shall find that every isolated thought which rises in our breast is conjoint with feeling; and that it is certain, that no man can be "an intellectual all in all," a being of pure intellect and thought.

It is certain, and is agreed to by all moral theorists, that in every moral estimate, the final faculties, which decide the point, are the emotions of approbation and disapprobation; it is not certain, however, whether reason, or sympathy, or moral sense *precedes* approbation and disapprobation. Now, as general rules have been formed, and at present regulate our moral decisions, we cannot decide this question, unless we take as our data the probable nature of this antecedent process, occurring

occurring in the earlier stages of society when general rules were not yet formed; and the instances of it which yet occur at this stage of society when general rules have been formed, and when remembrances of such general rules precede and guide approbation or disapprobation. The supposition of a moral sense, which precedes approbation and disapprobation, is inconsistent with that economy of nature which prevails in innumerable works of her hand; and with which it is *probable* she has acted in this instance also; which probability being such, that it almost amounts to certainty. Reason cannot precede approbation or disapprobation. Suppose the case of a savage that first of all saw a murder committed. Instantly, it is certain, the emotion of disapprobation should have arisen in his breast: but it is very probable that he would have been unconscious of a ratiocinative process, if we suppose any such, that would have preceded this disapprobation. He thought, says the rationalist, of the results of this murder towards the individual murdered, and his family; and also of the prejudicial consequences which this crime, if frequently committed, would have on society. If such reasonings did really precede his disapprobation, then why was he unconscious of them? In the present state of society, I am certain that, in no case whatever, are we conscious, except very rarely, of a ratiocinative process, preceding our approbation or disapprobation. Locke says, that "I cannot conceive how any idea springs up in the mind, and I be unconscious of it;" with much more truth, I can say, that I cannot conceive how a process of ratiocination is being performed in my mind while I remain unconscious of it.

After the refutation (a feeble one) of the Hutchesonian and the rational system, I will attempt to prove that sympathy does really precede approbation and disapprobation. If we examine our hearts carefully, we will find that, as we are social beings, we often regard the opinions of others. When we are going to perform any bad action, we frequently ask what will *men* think? After we have done any bad action, we usually ask ourselves, after it has been brought to light, what are men thinking of it; perhaps they are thinking so and so, perhaps their feelings towards us are so and so. With respect to other men, we imagine what they have reasoned and felt, before and after the commission of such and such an action. We will find that after every such operation of sympathy, the emotion of approbation or disapprobation arises in our breast, and we will find that if we do not exercise sympathy before approbation or disapprobation, the remembrance of general rules has supplied its place.

Smith's theory is very simple and deeply founded in the feelings of human nature. I cannot therefore think well of the intellect of a very modern moral theorist, who has said that it requires but common acuteness to refute his theory.

2. That we have no immediate experience of what other men feel is very evident; we have no sense by which we can become conscious of other men's feelings; we have eyes to see, ears to hear, tongues to taste, noses to smell, muscular sensation to perceive the feeling of touch, but we have no sixth sense whereby we can become conscious of the *feelings* of others. It is, then, by the imagination only that we can become conscious of them. Unless we place ourselves in their situation, identify ourselves with them, *and become they*, I cannot conceive of any other way of which we can become conscious of their feelings and emotions. This is sympathy; this is the fact upon which Smith has ingeniously and ably erected his sympathetic theory. I have before proved that sympathy is a compounded principle, and that it does not consist solely of an imaginative process.

3. Every affection can be considered in two relations; first, its relation to the cause which excites it; and, secondly, its relation to the effects which it produces, or tends to produce. Upon the suitableness or unsuitableness, gracefulness or ungracefulness of an affection with respect to its cause, depends the decency or indecency, propriety or impropriety of the affection, and the conduct which it occasions; upon the suitableness or unsuitableness of the effects, which an emotion produces, or tends to produce, considered with respect to the emotion itself, depends the merit or demerit, the utility or the hurtfulness of an action or a line of conduct; and it is deserving either of rewards or punishments, as it becomes the object of gratitude or resentment.

4. The general rules of morality have been formed by the process of induction. After men had felt what actions please, and what actions displease, they have, by an easy induction, formed these rules.

These solid rules of morality are very useful; for they supply the place of sympathy which Smith allows, varies with the different humours, and different states of the health of men; they are the great regulators of our conduct, and, by an easy reference to them, we can decide cases of morality. It is by a regard to them that we waver many times before the commission of an atrocious act; and, after we have done the deed, it is a regard to these general rules that fills our minds with the stings of remorse, that leads us to consider that we are the object of the detestation of mankind, and subjects us to continual anguish. If we had not the general rules of morality, then the collisions of various and fluctuating sympathies would have introduced confusion into morals; though it must be confessed that these various and fluctuating sympathies themselves were the sources of the formation of these general rules. It is plain, then, that these rules are of great importance to us as *regulators* of our conduct and moral decisions.

5.—1. Though sympathy is a capricious principle, yet it is not so capricious as its opponents think: for instance, every man on the face of the globe, however depraved his moral principles may be, admires a beneficent action, and disapproves of theft, robbery and murder. Even the perpetrators of these crimes acknowledge that they are in the wrong, but have been led into the commission of them by want, necessity or passion. I grant that sympathy is capricious; but then, where it is capricious, it is guided and corrected by reason.

Smith, in his review of the national system, at the latter part of his work, grants that sympathy is capricious, and that all solid and just judgments concerning right and wrong, are made by reason. Some nations follow customs which, judged according to the pure and elevated standard of European morality, are morally culpable, but which the nations themselves consider as innocent. The custom of infanticide prevailed in ancient Greece and Rome. The rites of infant sacrifice and Suttee prevailed until very lately in Hindoosthan. In the island of Formosa, promiscuous sexual intercourse is considered no crime; and in some parts of Africa, the people throw their old parents from trees. All these have originated in mistaken, misguided, and rude sympathy; yet we can venture to assert, that when those nations will gain the same stock of information and civilization as the Europeans possess, their elevated reason will correct these products of misguided sympathy, and will abolish them altogether. I doubt not that if the Suttee rite had prevailed up to this time, the youths who are educated in the institutions, where Western learning and literature are cultivated

Appendix N.

and taught, would not have sympathized with the perpetrators of the rite, and would have disapproved of it.

5.—2. The objection, as far as it goes, with respect to sight, is true, but the inference, that " my own resentment cannot be a rule or canon for judging of yours " from the premises " why may I not feel your resentment proper and my own improper, or both improper," such inference is not correct. In innumerable cases I judge of your resentment by my resentment, and in those cases such judgment is generally correct. By my resentment of improper, hurtful and vicious actions, I judge of your resentment of such actions, and this judgment, we find, is usually correct.

The senses in which the words " why may I not feel your resentment proper and my own improper," can be taken, are two. First, when the cause of resentment is the same; and, secondly, when it is not the same. The latter is out of the question altogether; but as to the former, if the cause of resentment be the same, it is impossible that when I call *my own* improper, I will call your's proper; I cannot conceive of such a case. So that the words " why may I not feel your resentment proper and my own improper " are a contradiction in terms. Then, as to the very last part of the objection, when we feel the resentments of both of us to be improper, in this case, I judge of your resentment by my resentment. I judge my resentment to be improper, and I pass the same judgment with respect to your resentment; it is plain that I judge of your resentment by my own resentment.

5.—3. According to my humble opinion, the principle of sympathy does not become insufficient, when applied to cases, wherein a good act, instead of securing the affections of men, subjects us to their hatred. I cannot conceive of such case as that when a good action subjects us to the hatred of all men. Though the multitude did not relish the poem of Antimacus, yet still there was a Plato to approve of it. So a good action may be disliked by the generality of the actor's countrymen; yet still he can repose in the sympathies of his wise friends, and contemporaries, and countrymen, who approve of the deed. Yet, granting such a case to happen as that of a good action incurring the hatred of *all* men, yet still the actor may think that the people are prejudiced against, and have formed some misconception of the scope and tendency of, the action; therefore they hate it; but when they will be in their right senses, they will shower applauses upon him. If his own generation do not approve of the action, yet still he thinks that posterity will do justice to him. The applauses of future centuries ring upon his ears, and he disregards the cotemporary hatred that is pouring invectives and vituperations upon him. It is this conditional and future sympathy, that the actor reposes in and contemplates with calm and serene satisfaction.

HOOGHLY COLLEGE.

ESSAY.

The Effects upon India of the new Communication with Europe by means of Steam.

Nothing tends so much to advance society, to humanize the manners, and to elevate men in the scale of civilization, as intercourse with different nations. It encourages commerce, by supplying the wants of one country with the superfluities of another; the knowledge of one people may be made the common property of all by its means, what the people of the remotest regions discover or invent, can be communicated everywhere. In short, intercourse renders the earth, separated as it is into continents, islands, &c., by vast oceans, sometimes by insurmountable mountains, into one entire whole; and all mankind, as the members of one and the same family.

It was by carrying on an intercourse with the Greeks, that the Romans were enabled to improve in the liberal and mechanic arts. It was Greek philosophy that softened and polished the rough military manners of the Romans, and soothed them when misfortune compelled them to look for consolation. In the middle ages, when religious fanaticism coupled with superstitious zeal, led to the opening of a communication between Asia and Europe, the people of the latter continent who, sunk in barbarism and ignorance, were then groaning under the pressure of tyranny and oppression, received from the hands of the Asiatics, who were their superiors in civilization, the blessings of social life and happiness. But those short days of Asiatic glory and superiority are gone, the stream of civilization has taken an opposite course; before, it flowed from Asia to Europe, now, but with more than its pristine vigour and rapidity, it flows from Europe into Asia.

The blessings that Europe now showers upon us are numerous and useful. Both in ancient and modern times Europe has been the seat of philosophy and civilization, but in consequence of there being no safe intercourse in ancient times, that civilization was confined to where it grew. But now that that obstacle is removed, an entire change has taken place in the circumstances of countries; whatever is now or has been gathered in Europe or in any part of the earth, receives an universal circulation.

England which is of all the countries of Europe is nearest related to India by her present position in Asia, is particularly engaged in the cause of Indian improvement. She not only carries on commerce with India, but she is ardently employed in instructing the natives in the arts and sciences, in history and political economy, and, in fact, in every thing that is calculated to elevate their understanding, meliorate their condition, and increase their resources.

But since, from a communication with Europe, these benefits upon India have resulted, if this communication be rendered more easy and rapid, would not the benefits received increase in proportion? The sooner a thing desired is had the better. But this facility of communication is beneficial in many other ways; whether to carry on war, or manage the civil affairs of a distant empire, or communicate with a friend situated in a remote country, in every one of these concerns, expedition is the chief instrument of success. To secure expedition and facility in carrying intelligence from one place to another, public roads are constructed, post-offices established, &c. But none of these means has proved of greater use in answering the desired end than steam. By means of steam a distance, a distance that took 18, afterwards six months to pass over, now takes six weeks only. Hence, whatever advantages existed before is, by the new mode of communi-

cation,

cation, increased four times. Now, Europe is brought nearer to Asia, and each can partake of the fruits of labour of the other with more ease than before. But since, in the event of an association of an inferior with a superior, the inferior is the gainer, let not our rulers think themselves the losers; for a knife is whetted upon a stone which is in itself not sharp. The English are to us what the Romans were to the English; and as the English are the children of modern times, and command more resources and power than the Romans, we derive the greater advantage. The facility afforded to communication by the use of steam has enabled the English to govern our country with great prudence and vigilance, they do not appear to be at any time at the risk of forbearing in the glorious work which they have commenced, of improving the native mind and condition, but prosecute it with honour to themselves and favour to their subjects, till they are styled the regenerators of India.

NOBINCHUNDER DASS.

PAPER ON GENERAL LITERATURE.

ANSWERS.

Bacon.

Answer 1st.—By the passage, "That it should be a diminution of the mind of man, &c." is meant that it is a degradation of the mind of man to be very familiar in experiences and particulars; intimating that it is beneath the dignity of the human mind to be conversant in them, for they are derived through our senses and from matter; also, because it requires great labour to find out these experiences and particulars which are too mean to be deeply thought of, disagreeable to be made known, unworthy of being practised or imitated, too many to be enumerated in the flourishing of arts.

Answer 2d.—Plato maintained, that human happiness depends on the true knowledge of the Almighty, which is to be acquired from speculations, as God and matter were different things, having no connexion with each other.

Answer 3d.—"Superstition never favoureth the sense," the author means to say, that one who pays great veneration for superstition is incapable of favouring the dictates of his sense, or of allowing them to be correct, when they do not coincide with his superstitions.

Answer 4th.—Aristotle's school asserted that opinions should be founded and explained by our sense, but Plato's school asserted, that the same should be accomplished by speculation. In practice, however, the first acted contrary to his own assertion in a greater degree than Plato did.

Answer 5th.—The author means to say, that the schoolmen were utterly ignorant of the different phenomena of nature and the dependencies existing in it.

Answer 6th.—"Resting upon the agitations of wit," means depending upon what they made out by consulting their wit.

Answer 7th.—Plato observed, that he could not, upon proper grounds, suppose that the mind of man is of itself sufficient to make all investigations, without having recourse to anything else.

Answer 8th.—From the whole passage it appears, that we must invariably make reference to the works of nature for arriving at any correct conclusion, and that true knowledge depends upon experiences and particulars.

Shakspeare.

Answer 1st.—The two truths told to Macbeth (while he was passing on) by some witches and spirits. They were, that Macbeth would become the Thane of Cawdor and the Thane of Glamis, and the imperial theme was, that he would be the sovereign.

Answer 2d.—Macbeth, by asserting that I am the Thane of Cawdor, intends to prove that what was made known to him by the supernatural agency, could not be ill, for what they prophesied, was partly fulfilled, as he became the Thane of Cawdor, and similarly the rest might also be fulfilled.

Answer 3d.—The word fantastical means fanciful, and, therefore, the whole passage means—whose murder is not yet accomplished, but only thought of in his mind, or intended.

Answer 4th.—This passage means, that considerations relative to the murder have smothered his purpose, or have rendered him incapable of executing his object.

Answer 5th.—I take this to be its meaning: Macbeth says, that "nothing is but what is not"—smothered, alluding to his person, that is to say, nothing remains of him except his body, his senses being smothered by the thought.

HURRYMOHUN CHATTERJEE,
Upper School, First Class, Sec. A.

ANSWERS TO HISTORICAL QUESTIONS.

Answer 1.—The two brothers, Tiberius and Caius, were the sons of the high-minded Cornelia, by Gracchus. In one of his journeys through Italy, Tiberius, the elder, observing the wretched condition of the people, resolved to redress their grievances, and place them on terms of equality at least before the laws with their haughty lords. On his return to Rome, he stood a candidate, and became the tribune of the people. The first acts of Tiberius, after being installed tribune of the people, were well calculated to gain their favour. He proposed, and carried into effect the agrarian law; measures were taken for the rebuilding of Carthage, and he proposed, what the senate, after a useless waste of blood and treasure, was obliged to concede, the extension of the privileges of the citizens of Rome, to all the inhabitants of Italy. But Tiberius was not thus allowed to carry on his measures: the senate took alarm at these dangerous encroachments on their power, and resolved, if possible, to put him out of their way. In a tumult, excited by one of his measures, Tiberius was slain, to the regret of the people of Italy.

Appendix N.

But his brother Caius was near at hand to avenge his fate. Being elected tribune, he proposed that none but the knights should be elected senators, and that the *commita centuriata* should be transferred from the senate to the people. Not content with this, he resolved to carry the measures of his brother into effect. Accordingly, he invited a great number of Italians to Rome to carry out that law, which vested the rights of the citizenship of Rome to the allies; but the brutal Optimus, at the instigation of the senate, fell upon him while still in the forum, and slew him, with a great number of his followers.

Thus fell the two brothers, Tiberius and Caius, whose patriotism has been stigmatised with the name of sedition by historians. Tiberius possessed all the talents of an accomplished statesman, and understood well the means by which he could carry on his measures with success. Caius, though inferior to his brother, was still a good statesman.

The state of parties in Rome at this time was of a most heterogeneous nature. While the former distinctions of patricians, plebians and clients remained, the new ones of poor and rich began gradually to usurp their place.

Answer 2.—The Mithridatic war was a war with Mithridates, king of Pontus. This bold and powerful Asiatic, having consolidated his own kingdom, resolved to seize on the possessions of Rome, and ordered, in a cruel manner, the general massacre of all the Romans found in Asia. The generals who were successively engaged in this war, were Sylla, Lucullus and Pompey.

Answer 3.—The Achæan league had subsisted in Greece from the earliest ages; but the part which it had hitherto taken in the affairs of Greece was either very unimportant or was obscured by superior parts of Sparta, Athens and Thebes. But when these states successively lost their supremacy, Achæa rose into notice.

The principle of union between the different cities of Achæa was the same, as it now exists, among the Swiss Cantons, and among the United Provinces of America, that is, each city was governed by its own particular laws and usages; but all public affairs were decided in national assemblies.

With the destruction of Corinth, we may date the termination of Achæan league, which was finally absorbed in the vast empire of Rome.

The principal characters who figured in it, were Aratus and Philophemen, the last of Grecian heroes according to Cicero's judgment.

Answer 4.—The contending parties who opposed each other at the battle of the Metarans, were Asrubal (the brother of Hannibal) and the Roman Generals, Nero and Livius, in which fortune gave the victory to the Romans, 206 B. C.

The battle of Mycale, off the coast of Ionia, between the Persians and the Greeks, under the Athenian, Zairtephus, and the Spartan, Leotichides, gave such a fatal blow to the power of Persia, that the Ionians were encouraged to throw off the galling yoke of king of kings. B. C. 425.

There were two battles off this promontory: the one in which the Greeks gained a partial victory over the fleets of Xerxes, in 427 B. C.; the other in which the Spartan Admiral Calicrates was defeated and slain by ten Athenian Admirals.

The battle of Delian was fought between the Spartans and the people of Argos, in which the latter were completely defeated.

The field of Charonia was fatal to the liberties of Greece, because Phillip here obtained a bloody victory over the Athenians and Thebans.

The battle of Mantinea decided nothing; for both the Spartans and Thebans claimed the victory. In this engagement Epaminondas, the first of the Greeks according to Cicero's judgment, lost his life, B. C. 362.

Answer 5.—The final division of the Roman empire took place under the sons of Theodosius, the Great Honorius and Arcadius, of whom the former became emperor of West, and the latter of the East. The western division of the empire with Roman for its capital, comprehended Italy, Gaul, Spain, England, Africa, Egypt and Pannonia, and the eastern division with Constantinople for its capital. All those countries lately under the Turkish empire.

Answer 6.—The policy which Henry the Seventh pursued in his internal government, was the depression of the ancient barons, and the elevation of the middling classes and the clergy. This he carried into effect by granting permission to the nobles to dispose of their estates, which the merchants and all those who had acquired wealth, were easily enabled to purchase. Another method by which he attempted to break in the power of nobles, was by the enactment of such laws which prohibited the nobles from keeping retainers in their service.

Answer 7.—The English princes in the thirteenth and fourteenth centuries, embraced a notion of conquering France, or at least those portions of it, which formerly belonged to the Norman line. In the prosecution of this idle plan, they often came into contact with the French kings, and on one occasion had nearly completed the conquest of France, when their prey was wrested from them by a simple country girl.

The English lost their last hold in France in the reign of Mary. Without any provocation she declared war against Henry II. of France, in hopes of making a diversion in favour of her husband, Philip II. of Spain. But all her hopes were frustrated, the French, under the celebrated Duke of Guise, besieged and took Calais in 12 days, which it had cost Edward III. eight months to capture; and thus the English finally lost their last possession in France, in 1556 A. D.

Answer 8.—Although the House of Commons owes its origin to the usurpations of Leicester, yet it has been found one of the most effectual checks upon the power of kings. Leicester, in order to conceal his own usurpations, first issued writs to the counties and boroughs, to return to Parliament two Members from each county, and one or two from every borough. On his death, Edward, though a warlike prince, found the necessity of the support of the House of Commons to all his ambitious projects, and he thus established its legal title. Under Edward III. the House of Commons enacted those three laws which rendered their power permanent, viz. that no tax should be levied without the consent of the House of Commons. That any alteration in any law should have their concurrence, and that they should exercise the privilege of impeaching king's minister for bad government. The House of Commons had nearly lost its importance in the wars of the Roses, when in the reign of Henry the Eighth, it was made the instrument of all his cruelties. Some spirit began to show itself in the reign of Elizabeth, and which farther developed itself in that her successor, James I. "The Great Rebellion" decided the dispute whether the King should govern

govern with or without Parliaments; but it was decided in favour of Parliaments. The reign of James II. affords a curious spectacle to every reader of the constitutional history of England. The House of Commons boldly declared that James, by violating the fundamental laws of the realm, had abdicated the throne. Under the Hanoverian family were decided two questions, namely, the dispute between the constituents and their representatives, occasioned by the Middlesex election of Wilkes, and the Reform Bill. By the latter Act, the right of returning Members to Parliaments was extended to those cities which had hitherto remained unrepresented.

Answer 9.—There is nothing extraordinary or inalogous in the history of oriental despotism, when we say, that both Sebaktigin and Nadir Shah raised themselves from the lowest states to the highest pinnacle of human grandeur. Both were slaves, and both became kings. The one was more ferocious and cruel than the other, and was at the same time well fitted to shine in troubled time. Both invaded India, of whom Subaktigin confined his incursions to the Punjab, while Nadir Shah carried his ravages as far as Delhi, marking his progress with devastation and bloodshed.

Sevagi, the founder of the Marhatta greatness, is a character, the like of which is scarcely to be found in the history of the world, surrounded by powerful neighbours. Sevagi found means to enlarge his territories at the expense of the kings of Ahmednuggur, and Bijapore and Golcon, and in the course of a few years gave importance to a race of men hitherto little known. The most important event in his life was his escape from the fort of Rhijor, where he was confined by the bigoted Arungzebe.

It is hard to decide whether Mohammad Toglak was perfectly in his senses. The evident signs of derangement is everywhere visible; in one of his capricious fits he orders the inhabitants of Delhi to remove their family, cattle, furniture, &c. to Dowlatabad, because he intended to make it the capital of his empire.

Answer 10.—The religious opinions of Akber are thus stated by a Persian writer: Akber, himself, believed in the existence of one deity, the author of all space and matter; but he could not go all the lengths he wished for the fear of offending his Mahomedan subjects. Akber, say the same writer, was extremely fond of hearing religious disputes, and would sometimes take an active part in them. He would engage Brahmins, Molnas, Jews and Christian missionaries to decide on the merits of their respective religions.

The revenue system of Akber was the same as is still to be found in some of native states. The Great Reformer of the revenue system of the Moguls, was Raja Fodarmul. He divided lands into three sorts, viz., those which require no fallows, those which after the expiration of four years, and those which are overflowed by inundations, and waste ground. The lands which required no fallows were required to pay one-third of the whole produce, which, if it were inconvenient to be paid in kind, was transmuted into money, according to the price of the commodity. The lands which required fallow were in the same manner required to pay one-fourth of their whole product. The waste grounds were only to pay one-eighth of the whole, with the same conditions as before stated.

Answer 11.—The Romans first became acquainted with the oriental mode of fighting in their wars with the Syrian kings. The principal points in which it differed from their own, lay in the organization of the two armies. The orientals place all their dependence on the cavalry, while the Romans generally made their infantry the instrument of their victories.

Answer 12.—The earliest records among uncivilized nations are the traditions, monuments and documents take in their place after tradition, and at last history appears. This may be finely illustrated from the Grecian history. Before the time of Herodotus, it may with propriety be said, that there was no history, and its place was usurped by traditions.

(signed) Nouroton Mullick.

Appendix N.

Appendix (E.)

Section 1.

Annual Return of Diseases treated in the Male Hospital of the Medical College, from the 1st of May 1843 to the 30th of April 1844.

DISEASES.	Remained.	Admitted.	Total.	Discharged.	Died.	Remaining.	Remarks.
Febris Intermittens	-	47	47	47	-	-	
„ Remittens	-	43	43	37	6	-	
„ Continua Communis	-	130	130	115	15	-	
Pneumonia	-	4	4	4	-	-	
Bronchitis	1	16	17	17	-	-	
Pleuritis	-	6	6	6	-	-	
Enteritis	-	3	3	1	2	-	
Hepatitis Acuta	2	15	17	13	4	-	
„ Chronica	-	2	2	2	-	-	
Splenitis	4	34	38	33	5	-	
Rheumatismus Acutus	6	106	112	112	-	-	
„ Chronicus	3	32	35	35	-	-	
Hæmoptysis	-	4	4	3	1	-	
Phthisis Pulmonalis	-	12	12	-	12	-	
Dysenteria Acuta	7	176	183	146	35	-	
„ Chronica	2	35	37	14	13	-	
Apoplexia	-	7	7	-	7	-	
Paralysis	-	13	13	13	-	-	
Epilepsia	-	8	8	8	-	-	
Colica	-	16	16	16	-	-	
Cholera Morbus	-	169	169	104	65	-	
Diarrhœa	2	43	45	45	-	-	
Delirium Tremens	3	101	104	102	2	-	
Aneurisma	2	-	2	-	2	-	
Anasarca	-	8	8	8	-	-	
Erysipelas	-	3	3	3	-	-	
Ascites	-	7	7	4	3	-	
Hydrocele	1	21	22	22	-	-	
Syphilis Primitiva	12	103	115	115	-	-	
„ Consecutiva	1	10	11	11	-	-	
Scorbutus	-	4	4	4	-	-	
Icterus	-	4	4	4	-	-	
Hernia Humoralis	1	5	6	6	-	-	
Gonorrhœa	-	20	20	20	-	-	
Dysuria	-	6	6	6	-	-	
Scrofula	-	4	4	4	-	-	
Elephantiasis	2	7	9	9	-	-	
Gangrena	-	3	3	-	3	-	
Variola	-	5	5	4	1	-	
Tetanus	-	6	6	-	6	-	
Hernia Strangulata	-	2	2	2	-	-	
Tumores	-	2	2	2	-	-	
Psora et Herpes	-	2	2	2	-	-	
Luxatio	-	4	4	4	-	-	
Vulnus Incisum et Contusum	10	120	130	129	1	-	
Contusio	5	70	75	75	-	-	
Ambustio	2	4	6	2	4	-	
Ulcus	8	113	121	121	-	-	
Fractura	4	26	30	30	-	-	
Morbi Oculorum	-	4	4	4	-	-	
Concussio Cerebri	-	6	6	3	3	-	
Poisoning	-	7	7	6	1	-	
Total	78	1,598	1,676	1,485	191	-	

Medical College,
16 May 1844.

Fred. J. Mouat, M.D.
Secy.

Section

Section 2.

Annual Return of Diseases treated in the Female Hospital of the Medical College, from 1st May 1843 to 30th April 1844.

DISEASES.	Remained.	Admitted.	Total.	Discharged.	Died.	Remaining.	Remarks.
Febris Intermittens	-	2	2	2	–	–	
„ Continua Communis	-	28	28	26	-	2	
„ Remittens	-	14	14	10	4	–	
Bronchitis	-	7	7	7	–	–	
Peritonitis	-	3	3	3	–	–	
Splenitis	1	7	8	5	1	2	
Rheumatismus Acutus	1	30	31	25	-	6	
„ Chronicus	-	10	10	8	-	2	
Phthisis Pulmonalis	-	1	1	-	1	–	
Dysenteria Acuta	1	33	34	24	8	2	
„ Chronica	-	8	8	3	3	2	
Epilepsia	-	2	2	2	–	–	
Colica	-	1	1	1	–	–	
Cholera Morbus	-	28	28	19	9	–	
Diarrhœa	-	6	6	6	–	–	
Ascites	-	4	4	3	1	–	
Menorrhagia	-	3	3	3	–	–	
Erysipelas	-	1	1	1	–	–	
Hæmorrhois	-	4	4	4	–	–	
Syphilis Primitiva	3	49	52	48	-	4	
Variola	-	4	4	1	3	–	
Cancer Uteri	-	1	1	1	–	–	
Paralysis	1	3	4	3	1	–	
Vulnus Incisum et Contusum	1	39	40	36	1	3	
Ulcus	2	12	14	11	-	3	
Fractura	1	6	7	7	–	–	
Concussio Cerebri	-	4	4	1	3	–	
Abortio	-	3	3	3	–	–	
Parturitio	9	48	57	45	-	12	
Poisoning	1	7	8	7	1	–	
Total	21	368	389	315	36	38	

Medical College,
16 May 1844.

Fred. J. Mouat, M.D.
Secy.

Appendix N.

Section 3.

Table of Admissions and Deaths in the Medical College Hospital for the Year 1843–44.

Months.	EUROPEANS. Admitted. Medical.	Admitted. Surgical.	Discharged. Medical.	Discharged. Surgical.	Died. Medical.	Died. Surgical.	REMARKS.
May - 1843 -	40	20	42	17	6	1	
June - „ -	62	20	46	20	7	1	
July - „ -	69	24	53	22	9	–	Of the deaths among Europeans—
August „ -	71	23	50	18	9	–	
September „ -	56	22	46	17	11	–	36 were from 1 to 2 days in hospital.
October „ -	57	25	42	15	8	–	
November „ -	49	18	46	12	7	–	21 were from 2 to 7 ditto.
December „ -	39	14	42	11	13	–	30 were from 7 to 14 ditto.
January 1844 -	33	16	49	14	6	–	10 were from 14 to 20 ditto.
February „ -	37	15	40	11	7	–	4 were from 20 to 40 ditto.
March - „ -	59	11	48	15	8	–	
April - „ -	21	10	46	18	7	–	
Total - -	593	218	550	190	99	2	

Months.	NATIVES. Admitted. Medical.	Admitted. Surgical.	Discharged. Medical.	Discharged. Surgical.	Died. Medical.	Died. Surgical.	REMARKS.
May - 1843 -	42	36	36	24	13	–	
June - „ -	34	29	48	21	6	2	
July - „ -	43	34	37	25	4	–	Of the deaths among Natives—
August „ -	37	32	42	26	7	1	
September „ -	36	24	38	18	8	–	40 were from 1 to 2 days in hospital.
October „ -	40	30	37	22	8	–	
November „ -	36	22	38	18	4	1	20 were from 2 to 7 ditto.
December „ -	39	20	42	16	2	4	12 were from 7 to 14 ditto.
January 1844 -	42	27	45	22	5	6	8 were from 14 to 20 ditto.
February „ -	44	25	40	24	7	1	10 were from 20 to 40 ditto.
March - „ -	41	23	39	22	7	–	
April - „ -	33	18	45	24	4	–	
Total - -	467	320	487	258	75	15	

Medical College,
16 May 1844.

Fred. J. Mouat, M.D.
Secy.

Section 4.

Return of Surgical Operations performed by Professor Raleigh at the Medical College Hospital, from 1st May 1843 to 30th April 1844.

NATURE OF OPERATIONS.	Number.	REMARKS.
Trephining for compound fractures of the skull - - - -	2	
Amputations of the arm - - - - - - - - -	2	
Ditto of the leg - - - - - - - - -	3	
Hypertrophied scrotums removed - - - - - - -	7	
Large carcinomatous tumour removed from the pubis - - -	1	
Vascular sarcomatous tumour removed from the head - - -	1	
Ditto medullary sarcoma from ditto - - - - - -	1	
Adipose and encysted tumours from various parts of the body -	6	
Luxations of the hip-joint reduced - - - - - - -	2	
Ditto of the shoulder ditto ditto - - - - - -	2	
Operations for cataract - - - - - - - - -	1	
Ditto for hydrocele - - - - - - - - - -	21	
Minor surgical operations - - - - - - - - -	40	

Medical College,
16 May 1844.

Fred. J. Mouat, M.D.
Secy.

Section

Section 5.

Annual Return of Diseases treated in the Out-door Dispensary of the Medical College, from 1st of May 1843 to 30th of April 1844.

DISEASES.	Remained.	Admitted.	Total.	Cured.	Relieved.	Absconded.	Died.	Remaining.
Of the Digestive Function:								
Colica	-	31	31	12	11	8	-	-
Diarrhœa	1	593	594	528	26	38	-	2
Cholera Biliosa	-	9	9	6	-	3	-	-
Cholera Spasmodica	-	9	9	7	-	2	-	-
Icterus	-	21	21	17	1	3	-	-
Of the Respiratory Function:								
Asthma	1	15	16	-	9	6	-	1
Of the Sanguineous Function:								
Febris - Intermittent	-	40	40	33	2	5	-	-
Febris - Continued	-	52	52	41	1	8	-	2
Phlegmon et Abscessus	5	623	628	593	6	14	-	15
Inflammatio - Cephalica	-	13	13	7	4	2	-	-
Inflammatio - Thoracica	-	11	11	7	3	1	-	-
Inflammatio - Enteritica	-	20	20	16	2	2	-	-
Hepatitis - Acuta	-	23	23	10	6	4	-	3
Hepatitis - Chronica	-	84	84	57	13	13	-	1
Splenitis	1	227	228	156	50	18	-	4
Ophthalmia - Acuta	-	42	42	35	2	2	-	3
Ophthalmia - Chronica	-	149	149	138	6	5	-	-
Catarrhus	1	107	108	97	3	8	-	-
Dysenteria - Acuta	5	85	90	72	4	10	-	4
Dysenteria - Chronica	2	304	306	251	9	34	-	12
Rheumatismus - Acutus	6	130	136	107	12	12	-	5
Rheumatismus - Chronicus	-	506	506	429	25	43	-	9
Variola	-	6	6	4	1	-	-	1
Scrophula	-	14	14	11	-	2	-	1
Syphilis - Primativa	-	93	93	67	15	8	-	3
Syphilis - Consecutiva	8	569	577	510	18	34	-	15
Elephantiasis	1	13	14	1	12	-	-	1
Scorbutus	-	1	1	-	1	-	-	-
Ulcus	-	3,205	3,205	3,137	21	36	-	11
Of the Nervous Function:								
Mania	-	5	5	3	2	-	-	-
Cataracta	-	16	16	10	4	2	-	-
Apoplexia	-	4	4	3	1	-	-	-
Paralysis	-	27	27	11	13	2	-	1
Of Sexual Function:								
Gonorrhœa	1	654	655	465	146	32	-	13
Of the Excernent Function:								
Tumores - Bronchocele	-	1	1	1	-	-	-	-
Hydrops - Anasarca	-	27	27	17	7	3	-	-
Hydrops - Acites	-	8	8	3	3	2	-	-
Hydrops - Hydrocele	-	68	68	54	12	1	-	1
Dysuria	-	7	7	6	-	1	-	-
Lepra	-	36	36	15	10	9	-	2
Psora et Herpes	-	4,399	4,399	4,278	28	56	-	37
Of the External Violence:								
Contusio	-	29	29	23	3	3	-	-
Vulnus	-	3	3	3	-	-	-	-
Ambustio	-	4	4	2	1	-	-	1
Fractura	-	15	15	7	7	-	-	1
Total	32	12,298	12,330	11,250	500	432	-	148

Medical College,
1 May 1844.

Fred. J. Mouat, M.D.,
Sec^y.

Appendix (F.)

Section 6.

Half-Yearly Return of Sub-Assistant Surgeons educated at the Medical College, from the 1st July to 31st December 1843.

Nos.	NAMES.	Date of Rank.	Stations to which attached.	Character and Qualifications.
1	Omachurn Sett - -	22d March - 1839	Government Dispensary, Agra.	Conduct good, and qualifications of a first rate.
2	Samachurn Dutt - -	July - 1841	- ditto, Jubbulpore -	Highly satisfactory.
3	Essur Chunder Gangoolee -	10th January - 1840	Native Hospital, Benares	Has received an excellent English and professional education; is intelligent and zealous.
4	Ramnarain Doss - -	10th January - 1840	Government Dispensary, Cawnpore.	Very good.
5	Jadub Chunder Sett - -	17th February 1840	- ditto, Bareilly - -	In every way excellent.
6	Punchanun Sreemoney -	10th January 1840	- ditto, Moorshedabad -	Appear unexceptionable.
7	Mr. Heming - - -	23d April - 1841	Civil Station, Calpee -	Very good.
8	Callachunder Day - -	20th January - 1841	Government Dispensary, Bhoaneepore.	- ditto.
9	Rajkisto Chatterjee - -	3d February 1841	- ditto, Chittagong -	Conduct good, and has good knowledge of his profession.
10	Jadubchunder Dharia -	10th February 1841	- ditto, Allahabad -	Very good.
11	Chummun Loll - - -	10th February 1841	- ditto, Delhee - -	Very satisfactory.
12	Nobin Chunder Paul -	10th February 1841	- ditto, Dacca - -	Conduct good, and has a good knowledge of his profession.
13	Mr. Imlay - - -	10th February 1841	Sandoway - - -	Good.
14	Nilmoney Dutt - -	24th February 1841	Government Dispensary, Pooree.	Conduct and qualification are very good.
15	Budden Chunder Chowdry	23d February 1841	Imambarrah Hospital, Hooghly.	Good.
16	Mohes Chunder Nun -	22d June - 1841	Government Dispensary, Muttra.	Good.
17	Deenonauth Dhur - -	22d June - 1841	Civil Station, Sirsa -	Not mentioned.
18	Sadachurn Mullick - -	22d June - 1841	Government Dispensary, Furruckabad.	Very good.
19	Gopal Kisto Goopt - -	22d June - 1841	Jail Goorgaon or Rhotuck	Very satisfactory.
20	Nobin Chund Mookerjee -	17th April 1843, letter Medical Department.	Native Hospital, Burdwan	Qualifications are good.
21	Esser Chunder Nye - -	17th April - 1843	Bancoora Cutcherry Hospital.	In every way satisfactory.
22	Samachurn Ghose - -	17th April - 1843	Civil Station, Jessore Charity Hospital.	He was constantly unwell during the half year.*
23	Purmanund Sett - -	17th April - 1843	Bijnore.†	
24	Mr. F. D'Cruze - -	22d February 1843	Civil Station, Agra -	Latterly has been attentive, and will improve.
25	Inayut Hosein - - -	28th December 1842, General Department.	His Majesty of Oude's Dispensary.	Very steady and intelligent, but not very zealous.
26	Samachurn Day - -	22d February 1843	Civil Station Loodiana -	Not mentioned.
27	Chunder Seekur Holdar -	22d February 1843	- ditto, Umballa - -	- ditto.
28	Tarachund Pyne - -	22d February 1843	Government Dispensary, Moradabad.	Good.
29	Gobind Chunder Doss -	22d February 1843	Civil Station, Budaon -	Not mentioned.
30	Purmesser Doss - -	10th May C. G., 27th May 1843.	Charity Hospital, Rungpore.	Good.
31	Moheschunder Dey.			

* Since dead.

† Not joined yet.

(signed) J. Forsyth, Surgeon,
Offg Secy Med. Board.

SECTION 7.

HALF-YEARLY RETURN of the NATIVE DOCTORS who were educated at the Secondary Class of the Medical College, from the 1st July to 31st December 1843.

Nos.	NAMES.	Date of Rank.	Stations to which attached.	Character and Qualifications.	REMARKS.
1	Kurreem Bux	3d Nov. 1841	Volunteer Battalion	Not known.	
2	Mahommed Hosein	3d Nov. 1841	29th Regiment N. I.	Correct.	
3	Mahommed Kissen Allee	3d Nov. 1841	2d Irregular Cavalry	Not known	The Regiment gone to the expedition; no return received during the half-year.
4	Fuzoollah Khan	3d Nov. 1841	67th Regiment N. I.	Very good, and can read English prescriptions.	
5	Allee Bux 2d	3d Nov. 1841	11th Light Cavalry	Not known.	
6	Bux Khan	3d Nov. 1841	72d Regiment N. I.	Apparently well-behaved and qualified.	
7	Chunder Deoir Sukul	3d Nov. 1841	Garrison of Agra	Very good.	
8	Allee Bux 1st	3d Nov. 1841	55th Regiment N. I.	Very attentive.	
9	Mozuffer Hossain	3d Nov. 1841	9th Light Cavalry	Not known	ditto ditto.
10	Jelall Ooddeen	3d Nov. 1841	24th Regiment N. I.	Good.	
11	Shaik Munglo	3d Nov. 1841	50th Regiment N. I.	Not known	ditto ditto.
12	Wodhim Sing	20th June 1842	4th Light Cavalry	ditto.	
13	Kendy Sing	20th June 1842	Under orders of the G. G.'s Agent, Assam.	Good.	
14	Summon Khan	20th June 1842	1st Irregular Cavalry	Conduct uniformly good.	
15	Shaik Ashan Ally	20th June 1842	7th ditto		Discharged from the Service G. O. C. C. 1st July 1843.
16	Hingun 2d	20th June 1842	8th Irregular Cavalry	Very good and well qualified.	
17	Meer Caussim Allee	20th June 1842	28th Regiment N. I.	Very good.	
18	Collee Persaud	20th June 1842	31st Regiment N. I.	Not known	On general leave.
19	Golam Rajah	20th June 1842	52d Regiment N. I.	Not mentioned.	
20	Meer Golam Shaw	20th June 1842	Meywar Bheel Corps	Not known	Appointed by G. O. C. C. 14th November 1843.
21	Ghassy Khan	20th June 1842	Kital Agency	Not known	ditto, 10th ditto.
22	Mirza Bauker Hossen	20th June 1842	37th Regiment N. I.	Attentive.	
23	Nuzuff Alee	20th June 1842	Deptd. 11th Lt. Cavalry	Good, and attentive to his duty.	
24	Oahud Allee	20th June 1842	37th Regiment N. I.	Attentive; conduct satisfactory.	
25	Golam Murtoza	20th June 1842			
26	Abdool Wahed	20th June 1842	5th Regiment N. I.	Satisfactory.	
27	Mirza Monur Beg	20th June 1842	Deptd. 61st Regiment N. I., Pooree.	Not known	G. O. C. C. 16th October 1843.
28	Shaik Elahee Bux	5th Dec. 1842	Sylhet. L. I. Battalion	Not attentive.	
29	Hedyet Oollah	5th Dec. 1842			
30	Torab Allee	5th Dec. 1842	Civil Station, Baraset	Conduct good	Appointed by G. O. 28th Nov. 1843.
31	Hingun 1st	5th Dec. 1842	49th Regiment N. I.	Satisfactory.	
32	Udhur Persaud	5th Dec. 1842	Ram Ghur Local Force	Conduct good; qualification moderate.	
33	Seetul Sing	8th June 1843	Assam Sebundy Corps	Not known.	
34	Essory Loll	8th June 1843	Under the orders of The Supg. Surgeon, Saugor.	Not known	Applied to do duty with 39th Regiment, G. O. C. C. 23d October 1843.
35	Ghunsam Sing	8th June 1843	In charge of prisoners In the Nagpore-road.	Good.	
36	Khaundum Hossain	8th Aug. 1843	Darjeeling	Not known.	
37	Sooltan Khan	17th July 1843	1st Regiment N. I.	Conduct good, and in other respects improved.	
38	Bissessor Sing	4th Sept. 1843	Rajshy Jail or Bauleah	Active and intellgent.	
39	Sahebdad Khan	11th Aug. 1843	56th Regiment N. I.	Not known.	
40	Mendhy Khan	29th July 1843	Station Hospital	Not known	*Vide* G. O. C. C. 28th Nov. 1843.
41	Imdad Hossain	25th Sept. 1843	25th Regiment N. I.	Requires zeal.	
42	Jhoomuck Loll	25th Sept. 1843	Nipaul Residency	Good and qualified.	
43	Ameer Khan	8th Sept. 1843	Under the orders of the Supg. Surgeon, Agra.		Not appointed to the Service.
44	Oozeer Khan	8th Sept. 1843	ditto ditto		ditto.
45	Bhowanee Sing	8th Sept. 1843	ditto ditto		ditto.

(signed) J. FORSYTH,
Offg Secy Med. Board.

Appendix N.

APPENDICES to the REPORT of the MOFUSSIL INSTITUTIONS.

Appendix No. 1.

CIRCULARS issued from the Education Department, from the 30th April 1843 to the 30th April 1844.

CIRCULAR No. 1.

To the SECRETARY to the Local Committee.

(Education.)

Sir,

I AM directed to transmit for your information and guidance the annexed extract from a Resolution recorded by the Government of India, under date the 29th ultimo, and to acquaint you, that the Institutions in the Agra Division of the Bengal Presidency, as noted in the margin,* are placed under the Government of the North-West Provinces, and you are requested to submit all your communications connected with the school to that Government for orders.

2. You will be pleased also to forward in future the monthly pay abstracts of the school to the Secretary to Government in the North-West Provinces, who will transmit them, after examination, to the Civil Auditor there, for the purpose of being audited and returned to you for payment at the local treasuries, as heretofore.

* Benares College.
Ghazipore.
Allahabad.
Saugor.
Jubulpore.
Azimghur.
Gorruckpore.
Agra College.
Delhi ditto.
Barrelly.
Meerut.
Furruckabad.

Fort William, 3d May 1843.

EXTRACT from a Resolution of the Government of India, dated 29th April 1843.

RESPECTING education, the establishments within the two divisions of the Presidency, which are now carried on under the direction of the Supreme Government, will henceforth be superintended by the Governments of Bengal and Agra respectively; the Council of Education being placed in direct communication with the Government of Bengal, and in other respects remaining on its present footing until further orders.

CIRCULAR No. 2.

To the SECRETARY to the Local Committee.

(Education.)

Sir,

I AM directed to acquaint you, that, by a Resolution of the Government of India, dated the 29th ultimo, the school has been placed under the Government of Bengal; and you are requested, in future, to address your communications to the Secretary to that Government, instead of to the Secretary to the Government of India, as heretofore.

Fort William, 3d May 1843.

CIRCULAR No. 3.

To the SECRETARY to the Local Committee.

Sir,

GREAT inconvenience having at various times been experienced by pupils desiring admission to the Calcutta Medical College being sent for examination who were not found qualified, I am directed by the Honourable the Deputy Governor of Bengal to state, that in every case in which any pupil of your school (or college) may wish to join that institution, the following are the qualifications required:

1st. The age must not be under 15, or above 18 years of age.

2d. The candidate must bring a certificate of good conduct and character from the Head Master of the institution in which he has been educated.

3d. He must be able to read correctly, and analyse any passage from Milton's Paradise Lost, Robertson's Histories, or other works of the same classical standard; be able to write correctly from dictation, and possess a knowledge of arithmetic as far as the rules of proportion.

4th. He must produce a certificate from his master of having been examined and found qualified in the above-mentioned branches of education.

5th. The number of pupils admitted to the stipendiary class is limited to 50, and the amount of the stipend is eight rupees per mensem, tenable for four years, subject to the special regulations of the college on the subject.

6th. The number of free students is unlimited, and for them the tests of age and qualification are the same as prescribed above.

Fort William, 26th June 1843.

CIRCULAR

CIRCULAR No. 4.

To the Secretary to the Local Committee.

(Education.)

Sir,

It has been determined that the examination for Scholarships in the Mofussil Schools and Colleges shall be uniform with those in the Presidency institutions; and hence it is absolutely necessary that the examinations throughout the country should be held simultaneously, or as nearly so as to prevent the possibility of unfair practices by the communication of the contents of the question papers from one station to another, previous to the day of examination.

2. The examination for Scholarships will commence during the month of September, some few days before the Dusserah vacation; and of this you are requested to inform the candidates, in order that they may be prepared to undergo their examination at the shortest notice.

3. With the papers will be communicated specific instructions as to the orders in which the several subjects are to be given, and the precise day and hour at which the examination in each is to be commenced. The Committee are requested to be particular in observing that those instructions are punctually conformed to, as any deviation will preclude the award of a Scholarship even to a properly qualified candidate.

4. You are requested to state by *return of dawk* the number of sets of Senior and Junior Scholarship examination papers that will be required in the institution under your charge.

Fort William, the 28th August 1843.

CIRCULAR No. 5.

To the Secretary to the Local Committee.

(Education.)

Sir,

In continuation of my Circular No. 4, dated the 28th ultimo, I have now the honour to forward, in separate sealed packets, sets of examination questions for Senior, and sets for Junior Scholarships.

2. The examination for Junior Scholarships at the Presidency Institutions will commence on Thursday the 14th instant, and be held in the following order:

1. Grammar	Thursday	14	September.
2. History	Friday	15	„
3. Geography	Saturday	16	„
4. Arithmetic	Monday	18	„
5. Vernacular	Tuesday	19	„

That for Senior Scholarships as below:

1. General Literature	Thursday	14	September.
2. History	Friday	15	„
3. Mathematics	Saturday	16	„
4. Natural Philosophy	Monday	18	„
5. Essay	Tuesday	19	„

3. The Committee are therefore particularly enjoined to observe the above order in giving the subjects, and not to give more than one subject on each day. Should the papers reach the Committee before the 14th instant, they are requested to hold the examination on the very same day as those determined upon by the Council of Education for the Presidency schools; but should they arrive on the day itself, or subsequently to it, the Committee are requested to commence the examination on the day after the receipt of the papers (not being Sunday), allowing no day except Sunday to intervene between those on which the examinations may be held.

4. In modification of a portion of section 80 of the printed Rules, the Committee are requested to open each sealed packet on the day set apart for the examination on the particular subject to which its contents refer, and not before. They are also requested to observe that portion of the Rules transcribed in the margin,* with the greatest care.

5. As there are no means available at the Presidency for composing a suitable paper in the vernacular of your district, a paper in Bengali is sent, which the Committee will, in the first instance, render into the vernacular, and give it, in that form, to be translated by the students. To Ramree, Cuttack and Moulmein.

6. The Deputy Governor has determined that the award of Scholarships shall be made exclusively at the recommendation of the Committee, and his Honor trusts that the increased responsibility involved in the change will ensure their best attention and care in examining the candidates, and weighing the merits of their respective performances.

7. The Committee will lose no time in reporting the result of the examination, together with the names of those whom they recommend for Scholarships, for the information of Government. The answers need not be sent.

8. After

---

* The students will not be allowed to communicate with each other during the examination, and on that account will be placed at a proper distance from each other.

They will be required to answer the questions and to write the Essay without any assistance whatever, and to ensure this, *one of the members of the local Committee will remain in the room and superintend during the whole examination.*

At the hour fixed for the close of each day's examination, each student will deliver to the superintending member of the local Committee his answers or his essay signed by himself. The member of the local Committee will immediately put them all into an envelope, and seal it up.

Appendix N.

8. After the close of the examination, and of the proceedings of the Committee consequent thereupon, the question papers may be made over to the Head Master, for the use of the pupils of the institution.

Fort William, 4th September 1843.

CIRCULAR No. 6.

To the Secretary to the Local Committee.

(Education.)

Sir,

I am directed by the Honourable the Deputy Governor of Bengal to transmit to you the accompanying copy of a Notification received from the Secretary to the Council of Education, respecting vacancies in the stipendiary class of the Medical College, and to request that you will cause the contents of the same to be made known to the pupils of the institution under the Committee's charge.

Fort William, the 23d October 1843.

Notification.

An examination will be held by the Council of Education in the Medical College on or about the 1st December, of all candidates for the stipendiary vacancies in the Medical College, 12 in number.

The amount of the stipend is eight rupees per month, tenable for five years. No persons will be allowed to compete who are under the full age of 15 years, or above that of 18, on any account whatever.

The candidates must present themselves before the Secretary to the College three days prior to the day of examination, in order that they may be identified as the persons really desiring admission.

All candidates will be expected to possess a thorough knowledge of English, so as to be able to read, write and enunciate it with fluency and facility. They must be able to analyse a passage in Milton's Paradise Lost, Robertson's Histories, or works of a similar classical standard; be acquainted with arithmetic, as far as the rules of proportion; and bring certificates from the Head Master of the schools in which they have studied, expressly stating that they possess the information required, and are capable of undergoing the ordeal proposed. The preference in selection will be always given to those who possess the greatest amount of information in the above-mentioned branches of elementary education.

Pupils of the schools and colleges in the Upper Provinces are informed that four Scholarships of 10 rupees per month each, in addition to the college stipend of eight rupees, are open to all who are willing to compete for them. The following are the conditions on which they will be allowed to contend:—

No boy from the Upper Provinces shall, on any account, be admitted as a student of the college under the age of 15, or above that of 18 years of age.

The stipends of all students who may obtain Robertson Scholarships, with a view to study the medical profession in Calcutta, should be fixed at 10 rupees per month, tenable for four years. In addition to which they shall receive the usual college allowance, when admitted as stipendiary students; viz., eight rupees per mensem.

With a view to ascertain the respective attainments in general literature and English of the various candidates in the different colleges of the North-west Provinces, a series of examination papers, prepared in Calcutta, shall be forwarded to the various institutions, to be opened on a fixed day, the answers to be written in the presence of the Masters or Teachers, by the pupils, without having any access to books or paper on the subjects; the respective replies to be forwarded for the decision of the Council of Education, with a descriptive roll of the age, caste, parentage, general character and attainments of the several candidates.

CIRCULAR No. 7.

To the Secretary to the Local Committee of Public Instruction, Patna, Bhaugulpore.

(Education.)

Sir,

In forwarding the accompanying copy of an Urdu translation of Marshman's History of India, which has been approved of by the Government, I am directed to state, for the Committee's information, that it is thought desirable to introduce the work in question into the Vernacular Department, with a view of imparting a knowledge of the historical facts which it contains, as well as of the language into which it has been translated.

2. You are requested to state how many copies the Committee are prepared to purchase for the use of the school under their management. The price is 1 rupee 8 annas a copy.

3. The Committee will, of course, understand that the introduction of an Urdu version of this work supersedes the necessity for the use of the original in the English classes; and that the pupils are expected hereafter to obtain their knowledge of Indian history to the end of the fifteenth century through the medium of the vernacular language of the district.

4. This, however, must not be understood as intended to discourage those pupils who may feel disposed to read, out of school-hours, the history, in its original English: it is merely designed, in conformity with the frequently expressed desire of the Government, to make the vernacular the means of inculcating sound information in every branch of instruction in which it can be made available.

Fort William, the 20th November 1843.

CIRCULAR

CIRCULAR No. 8.

To the SECRETARY to the Local Committee.

Sir,

WITH reference to the printed Rules 45 and 46, I am directed to request that, on the first of every month, you will submit, together with the monthly bills, an abstract of the register of daily attendance for the preceding month, according to the annexed Form, showing the number of boys present on each school-day, as well as the average number present throughout the month.

Fort William, the 11th December 1843.

ABSTRACT REGISTER of Daily Attendance of Scholars at the School (or College), for the Month of —— 184 .

Date.	Number of Scholars borne on the Books.	Number of Scholars in Attendance.	REMARKS.

CIRCULAR No. 9.

To the SECRETARY to the Local Committee.

(Education.)

Sir,

I AM directed to request that you will report how far the directions contained in the fifth head of the fifth section of the printed Regulations are attended to, and why the monthly visiting book is not submitted annually, for the information of Government.

Fort William, the 15th January 1844.

CIRCULAR, No. 10.

To the SECRETARY to the Local Committee.

(Education.)

Sir

I AM directed to forward, for the information of the Committee, and of the Principal, Masters and Scholars of the institution under their charge, and for distribution to the same, copies of rules for leave of absence, and travelling and acting allowances in the Education Department, which the Deputy Governor of Bengal has directed to be in force from this date.

Fort William, the 28th February 1844.

RULES for Leave of Absence, and Travelling and Acting Allowances, to Principals and Masters of the Government Colleges and Schools, passed by the Deputy Governor of Bengal, on the 28th February 1844.

The Local Committee may grant leave of absence, without deduction from salary, during the authorized vacations, and it shall not be necessary to report the same to Government.

2. In addition to the above, the Government will, at the recommendation of the local Committee, and on good cause being shown for the indulgence, grant leave of absence on private affairs for not more than three months; but no salary will be drawn for the period of such absence.

3. The Government will grant leave of absence on medical certificate for one year to any place within the limits of the East India Company's Charter, one-half of the absentee's salary being deducted for the first six months, and the whole for the remainder.

4. In cases of extreme urgency, the local Committee are authorized to grant leave of absence for one month on medical certificate, reporting the same to Government for sanction.

5. No leave will be granted under Rule 3 until after the lapse of three years from the expiry of previous leave under that Rule.

6. If the period of leave granted under Rule 3 be less than one year, the Government will extend the same to the full period allowed by the Rule, on the production of a medical certificate showing the necessity for such extension.

7. Absence without leave will subject the absentee to loss of appointment.

8. No person appointed to a situation in the Education Department shall draw the salary of his appointment for any period prior to the date of his joining it.

9. A person holding a situation at one station in the Education Department appointed to one of equal or higher value at another, will draw the salary of his former situation from the date on which he may relinquish it, until the date of his joining his new appointment, provided he does not exceed the time allowed for joining, prescribed by the following Rule, in which case no salary will be passed to him for such period in excess.

Appendix N.

10. The time allowed for joining an appointment is to be calculated at the rate of 10 miles a day (Sundays excepted), together with a week to prepare for the journey.

11. A person officiating temporarily in any situation on the occurrence of a vacancy, or during the absence of the real incumbent, will, if he hold no other appointment, draw one-half the salary of such situation; and if he hold any other situation of less value, he will receive half the fixed salary of his own appointment, together with half the fixed salary of that in which he officiates.

12 The 1st, 2d, 3d, 4th, 5th, 6th and 7th of these Rules shall be considered applicable to the holders of Senior and Junior Scholarships, and to the Stipendiary Students of the Medical College.

CIRCULAR No. 11.

To the Secretary to the Local Committee.

(Education.)

Sir,

I am directed by the Deputy Governor to forward, for the information of the Committee, extract of a letter (para. 10) addressed to the local Committee at Dacca on the 5th ultimo, and to request that in future the annual examination of the institution under the Committee's charge may be conducted simultaneously with that for Scholarships, of the time for which due information will be given.

2. This rescinds section 76 of the late General Committee's printed Regulations, *and the special Instructions in Mr. Deputy Secretary Bayley's Letter, No.* 1299,* *dated* 30*th July* 1842, *No.* 1790,† *dated* 12*th October* 1842.

* To Bhaugulpore Hill School.
† To Moulmein.

Fort William, the 4th March 1844.

Extract of a Letter addressed to the Secretary Local Committee at Dacca, dated 5th February 1843, No. 104.

10. The arrangements made as to the time for holding the general examination are approved. In future it may be always held simultaneously with the Scholarship Examination, immediately before the Dusserah holidays, during which period there will be ample time to determine the award of prizes, scholarships, promotion, &c., and to make the requisite preparations for re-opening the college after the vacation. It does not appear necessary that those students who compete for a Scholarship, senior or junior, should undergo any other test of their proficiency during the year.

CIRCULAR No. 12.

To the Secretary to the Local Committee.

(Education.)

Sir,

I am directed by the Honourable the Deputy Governor to request that you will submit to this office returns of the institution under the Committee's charge, brought up to the 30th of April, according to the Forms of Statements annexed, and despatch the same so filled up without fail on the 1st of May 1844.

His Honor begs that the instruction may be carefully attended to.

Fort William, the 11th March 1844.

Local Committee on the 30th April 1844.

NAMES.	Designation and Office.

Establishment on the 30th April 1844.

NAMES.	Designation.	Salary.	Date of Appointment.

Statement

STATEMENT of Number, Caste, &c. of Students on the 30th April 1844.

Statement, showing the Number of Paying Students, and the Amount paid by them, and Students who do not Pay.	Statement, showing the Number of Students studying each of the Languages taught.	Statement, showing the Total Number of Students in the Institution.

LOCAL RECEIPTS and DISBURSEMENTS as for the 30th April 1844.

Resources of Annual Income.	Actual Charges for 1843–44.

BOOK ACCOUNT, as per Circular, No. 23.

ABSTRACT of Receipts and Disbursements from the 30th of April 1843 to 30th of April 1844.

CIRCULAR No. 13.

To the SECRETARY to the Local Committee.

(Education.)

Sir,

I AM directed by the Honourable the Deputy Governor to inform you, that if there be no local objection to the arrangement, the Committee are authorized to admit boys into the institution under their management, for the purpose of receiving instruction in the vernacular language alone, without making it incumbent upon them to study English likewise.

Fort William, the 11th March 1844.

CIRCULAR No. 14.

To the SECRETARY to the Local Committee.

(Education.)

Sir,

I AM directed to forward an extract from Mr. Principal Ireland's Report on the Dacca College for 1843, and, with reference thereto, to request that the Committee will use their best endeavours to establish in the institution under their control the system of prepayment for school-books which has been so successfully introduced at Dacca.

Fort William, the 25th March 1844.

EXTRACT from Report of Mr. IRELAND, Principal of the Dacca College, dated 20th December 1843.

Para. 7. On the receipt of printed Circular, No. 23, in May last year, directing the Committee to discontinue sending indents for books to Government, and authorizing them to charge, in a contingent bill, 70 rupees per mensem, to provide all books, &c. which might be required in the college, it was resolved that Rule 41 should be immediately enforced, and that all the boys, without exception, should be made to pay something for their class-books. The old books already in the hands of the boys, were accordingly all called in, valued and re-issued; and the boys were further supplied from the store with such books as they required in their respective classes. They were then informed that these books must all be paid for, and that in future no class-books would be given out to them unless paid for beforehand. Three months elapsed, and only two boys had the honesty to come forward with their payments. All the rest positively declared that they were in very poor circumstances, and had not the means of paying. This was referred to the Committee, and

Appendix N.

and the senior boys were summoned before them, and questioned on the subject, but they still persisted in declaring their inability to pay. There was in fact a conspiracy among the boys of the senior department to resist payment as long as possible, in the expectation of being able to induce the Committee not to enforce the rule; while the boys of the junior department refused to pay unless the senior boys paid also. It was well known that many of the boys were in good circumstances, and could easily pay if they chose; and it had been ascertained by the teachers, that several of them had actually received money from their parents for that purpose. Public notice was therefore given by the Committee, that they would enforce payment for class-books from all the students, but that the payments might be made either at once or by monthly instalments, and that some deduction would be made from the bills of such as were really in very poor circumstances. Several boys responded to the call, but the majority still held out, and the payments came in so slowly, that on the 5th September the Committee deemed it necessary to issue notice, that they would hold a special meeting on the 19th of the same month, to investigate the cases of those boys who had not then paid up their monthly instalments, and that it was their intention to expel every boy who refused to pay. Perceiving that the Committee were in earnest; and that the consequences of further opposition were likely to be more serious than they had anticipated, the boys now came forward with their payments. Many of them, however, returned several of their books, as they had copies of their own at home, but had taken these, as usual, from the college, little expecting they would be made to pay for them. On the day of meeting only 23 were reported as not having paid anything; but these did not refuse to pay, they only petitioned for further delay, as their friends lived at a great distance from Dacca, which was granted, on their promising to pay immediately after the holidays. After this, the lies that were told, and the mean practices that were resorted to by several of the boys, in order to make it appear they were in very indigent circumstances, and unable to pay the full value for their books, were truly disgusting. In some instances they succeeded in their efforts; and I have since seen several of those very boys who were the most urgent in their appeals, purchasing books that were not required in their respective classes. The affair altogether gave me great annoyance, but the experiment was well worth trying, and it has completely succeeded, without injuring the college in the least, as our increased numbers during the year clearly show. It may, however, have driven away a few incorrigible idlers, but such boys may well be dispensed with, as they only bring discredit on the college, and are a source of much annoyance to the teachers. The charge for class-books will not, on the average, exceed from two to four annas a month in the junior department, and eight annas in the senior department of the college. This is the only expense incurred by the students, and I am sure there are not 20 boys attending the college who find any difficulty in raising the money. I am confirmed in this opinion by the fact, that since the promotions were made at the re-opening of the college on the 27th October, we have already received no less than 638 rupees for class-books, chiefly from those boys who were promoted. This would not have been deemed possible 12 months ago. There are in fact only two boys at present attending the college who have not yet paid for the books which were given out last year. Five of those who have left the college carried away their books with them; but in three instances we have succeeded in recovering them. The other boys are not in Dacca, and cannot be found or heard of. The college has, at various times, suffered heavy losses from this cause alone; but this will not occur in future. The class-books are now all made over to the writer, who is instructed not to give credit to any boy, as he will be held responsible for the payment. This has caused a great addition to his labours, and as he is trustworthy, and his responsibility is much greater, I think his salary should be increased to 15 rupees per month. It is intended always to keep on hand a large supply of the best class-books, and we have lately procured from England, through our book-agents in Calcutta, upwards of 100 *l.* worth of valuable class-books and maps. It is gratifying to observe how eagerly these books are bought up by the senior boys, who never before had an opportunity of procuring good and useful books in Dacca. On the arrival of every fresh supply of books from Calcutta, the same eagerness is shown to purchase such as they think will be useful for them in preparing for the Scholarship Examinations.

Statement of Number, Caste, &c. of the Students of the Colleges and Schools in the Bengal Presidency, on the 30th April 1844.

Names of Institutions.	Statement showing the Number of Paying Students, and the Amount paid by them, and Students who do not Pay.			Statement showing the Number of Students studying each of the Languages taught.										Statement showing the Number of Students of each Caste.					Daily average Attendance of the Students from 30th April 1843 to 30th April 1844.
	Non-paying.	Paying.	Total Amount Paid.	English.	Arabic.	Persian.	Urdoo.	Hindee.	Sanscrit.	Bengallee.	Oreeah.	Mug.	Burmese.	Christians.	Mohammedans.	Hindoos.	Others than those Three.	Total.	
			Rs. a. p.																
Sanscrit College	140	- -	- - -	72	- -	- -	- -	- -	140	- -	- -	- -	- -	- -	- -	140	- -	140	89
Hindoo College	50	448	28,872 8 6	498	- -	- -	- -	- -	- -	498	- -	- -	- -	- -	- -	498	- -	498	388
Patsalah	- -	144	864 4 6	- -	- -	- -	- -	- -	- -	144	- -	- -	- -	- -	- -	144	- -	144	122
School Society's School	249	202	2,155 13 6	451	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	451	- -	451	339
Madressa	129	42	40 8 —	47	171	- -	- -	- -	- -	25	- -	- -	- -	- -	171	- -	- -	171	—
Medical College	73	- -	- - -	73	- -	- -	- -	- -	- -	- -	- -	- -	- -	20	4	48	1	73	58
Secondary School	71	- -	- - -	- -	- -	- -	71	- -	- -	- -	- -	- -	- -	- -	55	16	- -	71	—
College of Mohamed Mohsin	519	372	4,481 - -	632	177	82	- -	- -	- -	632	- -	- -	- -	10	263	618	- -	891	672
Branch School	212	96	1,114 - -	250	21	37	- -	- -	- -	250	- -	- -	- -	3	55	250	- -	308	254
Infant School	40	- -	- - -	40	- -	- -	- -	- -	- -	40	- -	- -	- -	1	1	38	- -	40	30
Seetapore School	64	36	212 12 —	100	- -	- -	- -	- -	- -	100	- -	- -	- -	- -	- -	100	- -	100	80
Umerpore School	102	- -	- - -	102	- -	- -	- -	- -	- -	86	- -	- -	- -	- -	- -	102	- -	102	82
Ramree School	100	- -	- - -	32	- -	- -	34	- -	- -	- -	- -	73	- -	5	57	3	35	100	86
Moulmein School	71	- -	- - -	71	- -	- -	- -	- -	- -	- -	- -	- -	71	13	- -	- -	58	71	48
Midnapore School	47	82	357 8 —	129	- -	- -	- -	- -	- -	128	- -	- -	- -	3	1	125	- -	129	86
Cuttack School	55	41	- - -	96	- -	- -	- -	- -	- -	- -	96	- -	- -	16	11	69	- -	96	73
Dacca College	335	- -	- - -	335	- -	- -	- -	- -	- -	335	- -	- -	- -	14	18	303	- -	335	224
Commillah School	8	108	354 - -	116	- -	6	- -	- -	- -	110	- -	- -	- -	3	12	101	- -	116	86
Chittagong School	24	69	188 - -	93	- -	25	- -	- -	- -	93	- -	- -	- -	19	11	63	- -	93	65
Sylhet School	112	- -	- - -	109	- -	- -	- -	- -	- -	104	- -	- -	- -	6	31	75	- -	112	66
Jessore School	122	- -	- - -	122	- -	- -	- -	- -	- -	122	- -	- -	- -	- -	15	107	- -	122	62
Gowahatty School	172	- -	- - -	33	- -	23	- -	- -	3	137	- -	- -	- -	- -	67	105	- -	172	153
Seebsagore School	41	- -	- - -	36	- -	- -	- -	- -	10	41	- -	- -	- -	1	4	36	- -	41	30
Chota Nagpore Schools	63	- -	- - -	63	- -	- -	- -	63	- -	- -	- -	- -	- -	1	6	47	9	63	50
Nizt. Col. Moorshedabad — Sahibzadah's Dept.	19	- -	- - -	19	2	7	7	- -	- -	2	- -	- -	- -	- -	19	- -	- -	19	11
Moorshedabad — General Dept.	5	- -	- - -	5	- -	- -	5	- -	- -	- -	- -	- -	- -	- -	5	- -	- -	5	2
Bauleah School	109	- -	- - -	109	- -	- -	- -	- -	27	109	- -	- -	- -	3	- -	106	- -	109	82
Patna School	112	- -	- - -	112	- -	- -	112	112	- -	- -	- -	- -	- -	26	27	59	- -	112	83
Ditto Hindee Schools	647	- -	- - -	- -	- -	- -	- -	647	- -	- -	- -	- -	- -	- -	56	591	- -	647	456
Bhagulpore School	130	- -	- - -	130	- -	- -	130	- -	- -	- -	- -	- -	- -	3	35	92	- -	130	72
Ditto Hill School	109	- -	- - -	78	- -	- -	- -	109	- -	- -	- -	- -	- -	- -	7	24	78	109	83
Total	3,930	1,640	* 38,640 6 6	3,953	371	180	359	931	180	2,956	96	73	71	147	931	4,311	181	5,570	† 3,932

* Exclusive of the amount paid at Cuttack, which is not stated in the local returns.

† Exclusive of the Madrussa and Secondary School; not stated in the local returns.

Appendix No. 3.

BALANCE of SCHOLARSHIPS which appeared in the last General Report of 1842–43, and those gained in the Year 1843–44, also the SCHOLARSHIPS available for 1844–45.

COLLEGES AND SCHOOLS.	Balance in the Report of 1842–43.				Gained in 1843–44.				Available for 1844–45.				REMARKS.
	English.		Oriental.		English.		Oriental.		English.		Oriental.		
	Junior.	Senior.	Junior.	Senior.	Junior.	Senior.	Junior.	Senior.	Junior.	Senior.	Junior.	Senior.	
Calcutta:													
Sanscrit College	–	–	3	6	–	–	3	5	–	–	–	1	
Scholarships open to public competition in the Sanscrit College	–	–	1	1	–	–	–	–	–	–	1	1	
Hindoo College	–	–	–	–	–	–	–	–	–	–	–	–	All gained in 1841–42.
Madressa College	3	3	–	1	–	–	–	–	3	3	–	1	
Scholarships open to public competition in the Madressa College	1	1	–	1	–	–	–	1	1	1	–	–	
Hooghly College of Mohammud Mohsin	–	1	5	2	–	1	5	–	–	–	–	2	
Mohammud Mohsin's Scholarships	–	–	–	–	–	–	–	–	–	–	–	–	Gained in 1842–43.
Scholarships open to public competition in the College of Mohammud Mohsin	–	1	1	1	–	1	1	–	–	–	–	1	
Hooghly Branch School in the College of Mohammud Mohsin	–	–	1	–	–	–	–	–	–	–	1	–	
Seetapore School - - - ditto - - - ditto	1	–	1	–	–	–	–	–	1	–	1	–	
Ummerpore School - - ditto - - - ditto	1	–	–	–	–	–	–	–	1	–	–	–	
Arracan:													
Ramree School in the Hindoo College	1	–	–	–	–	–	–	–	1	–	–	–	
Tenasserim Provinces:													
Mouelmein School - ditto - ditto	1	–	–	–	–	–	–	–	1	–	–	–	
Mergue School - - ditto - ditto	1	–	–	–	–	–	–	–	1	–	–	–	
Probational:													
Bancoorah School, in the College of Mohammud Mohsin	1	–	–	–	–	–	–	–	1	–	–	–	
Midnapore School - - - ditto - - - ditto	–	–	–	–	–	–	–	–	–	–	–	–	Gained in 1841–42.
Cuttack School - - - - ditto - - - ditto	1	–	–	–	–	–	–	–	1	–	–	–	
Dacca:													
Central College	–	7	–	–	–	4	–	–	–	3	–	–	
Scholarships open to public competition in the Dacca College	–	1	–	–	–	–	–	–	–	1	–	–	
Probational:													
Sylhet School, in the Dacca College	1	–	–	–	–	–	–	–	1	–	–	–	
Burrisaul School, ditto - ditto	1	–	–	–	–	–	–	–	1	–	–	–	
Jessore School, in - ditto - ditto	–	–	–	–	*1	–	–	–	–	–	–	–	* One additional Scholarship awarded.
Gowahatty School - ditto - ditto	1	–	–	–	–	–	–	–	1	–	–	–	
Seebsaugor School - ditto - ditto	1	–	–	–	–	–	–	–	1	–	–	–	
Bauliah School - - ditto - ditto	–	–	–	–	–	–	–	–	–	–	–	–	Gained in 1841–42.
Commillah School - ditto - ditto	–	–	–	–	–	–	–	–	–	–	–	–	
Chittagong School - ditto - ditto	1	–	–	–	†2	–	–	–	–	–	–	–	† One additional Scholarship awarded.
Patna School	–	–	–	–	–	–	–	–	–	–	–	–	Gained in 1841–42.
Bhaugulpore School	1	–	–	–	1		–	–	–	–	–	–	
TOTAL	17	14	12	12	4	6	9	6	15	8	3	6	

Appendix No. 4.

STATEMENT of the RECEIPTS and DISBURSEMENTS on account of BOOK ALLOWANCE granted to the Institutions under the Government of Bengal, as per Circular No. 23, dated 11 May 1842.

NAMES OF INSTITUTIONS.	Balance on the 30th April 1843.	Drawn from Government.	Sale of Books.	From other Sources.	TOTAL.	Expended.	Balance on the 30th April 1844.	REMARKS.
	Rs. a. p.	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	*Rs. a. p.*	
Hindoo College	62 5 11	1,300 – –	93 – –	2 7 11	1,457 13 10	1,395 7 11	62 5 11	
Pautshalla	– – –	* 40 – –	– – –	– – –	40 – –	39 13 –	– 3 –	* For 4 months, from 1st January to 30th April 1844.
School Society's School	– – –	† 220 – –	– – –	– – –	220 – –	176 5 6	43 10 6	† For 11 months, from 1st June 1843 to 30th April 1844.
English Class Sanscrit College	– 1 6	300 – –	– – –	– – –	300 1 6	213 9 3	86 8 3	
Hooghly College	106 – 3	1,492 6 6	13 – 3	– – –	1,611 7 –	2,051 2 6	– – –	Against £. 439. 11. 6.
Branch Schoo	182 6 9	420 – –	– – –	– – –	602 6 9	291 2 –	311 4 9	
Infant School	44 8 3	60 – –	– – –	– – –	104 8 3	11 6 6	93 1 9	
Seetapore School	97 9 –	240 – –	– – –	– – –	337 9 –	176 4 –	161 5 –	
Umerpore School	83 1 –	240 – –	– – –	– – –	323 1 –	246 8 –	76 9 –	
Tribanee School	40 – –	– – –	– – –	– – –	40 – –	– – –	40 – –	Abolished.
Madressa College, Calcutta	275 1 –	840 – –	– – –	– – –	1,815 1 –	672 10 –	442 7 –	
Medical College	840 – –	840 – –	– – –	– – –	1,680 – –	1,006 6 –	673 10 –	
Dacca College	170 12 5	‡ 1,030 – –	2,221 6 3	10 – –	3,432 2 8	3,140 2 9	291 15 11	‡ Including 190 rupees for prize books.
Patna School	2 14 5	360 – –	19 2 5	– – –	382 – 10	347 10 2	34 6 8	
Gowahattee School	39 10 8	300 – –	– – –	– – –	339 10 8	326 12 –	12 14 8	
Cuttack School	116 14 –	300 – –	28 3 –	– – –	445 1 –	217 12 –	227 5 –	
Midnapore School	104 9 5	300 – –	226 10 9	– – –	631 4 2	260 12 –	370 8 2	
Jessore School	86 7 –	240 – –	52 – –	11 1 –	389 8 –	207 15 –	181 9 –	
Comillah School	56 13 6	240 – –	170 5 6	– – –	467 3 –	368 15 6	98 3 6	
Chittagong School	27 – –	‖ 270 – –	12 – –	– – –	309 – –	301 6 6	7 9 6	‖ For 9 months, from December 1842 to August 1843.
Ramree School	– – –	240 – –	30 – –	– – –	270 – –	{ 111 – – / § 22 10 – }	136 6 –	§ Last year's excess.
Seebsagore School	171 – –	240 – –	4 12 –	– – –	415 12 –	149 6 9	266 5 3	
Bhaugulpore School	327 – 5	360 – –	40 – –	– – –	727 – 5	436 5 –	290 11 5	
Ditto Hill School	139 6 –	240 – –	7 – –	– – –	386 6 –	211 5 –	175 1 –	
Bauleah School	¶ 569 11 6	360 – –	58 6 8	– – –	988 2 2	522 10 2	465 8 –	¶ Including donations and subscriptions, amounting to *Rs.* 245. 5.
Sylhut School	– – –	240 – –	79 14 –	– – –	319 14 –	228 10 6	91 3 6	
Maulmein School	– – –	** 60 – –	– – –	– – –	60 – –	49 2 –	11 14 –	** For 3 months, from January to March 1844.
Chota Nagpore Schools, S. W. Pr.	– – –	– – –	– – –	– – –	– – –	– – –	– – –	Not drawn.
Burrisaul	– – –	– – –	– – –	– – –	– – –	– – –	– – –	No returns received from this school.
TOTAL	3,543 5 –	10,772 6 6	3,055 12 10	23 8 11	17,395 1 3	13,183 2 –	4,652 10 9	

Appendix N.

Appendix No. 5.

No. 319.

To the Commissioner of Assam.

Sir,

With reference to a letter from the Secretary to the local Committee of Public Instruction at Gowahattee, No. 13, dated the 15th ultimo, I am directed to inform you that the Deputy Governor has been pleased to abolish the situation of Head Master of the Gowahatty School, at present held by Mr. Robinson, and to appoint that gentleman to be Inspector of Schools in Assam, on his resent salary.

2. Mr. Robinson's duty will be to visit every school in the Province, as often as he may be able; to introduce an uniform system of instruction in all; to exercise a vigilant control over the Masters and Teachers, requiring from the head of each school a monthly report of attendance and progress; to see that the pupils in each school are supplied either gratis or at a moderate price with the books necessary for their instruction; to recommend the establishment of additional schools in localities where they may be required; to persuade the inhabitants, and especially the more respectable among them, to send their children to be instructed; and generally to carry out the views of Government in diffusing throughout the Province the means of a sound and gradually improving system of education through the medium of the native language.

3. The school at Gowahattee, together with all the branch schools attached to it, will be placed under Mr. Robinson's superintendence. The former will be considered as, in its primary object, a vernacular school, but the Deputy Governor will not refuse to grant the means of acquiring a knowledge of English to those who may desire to profit by them, and for this purpose the services of the second Master will be retained.

4. In like manner the school at Sibsagur, at which the last monthly returns show an average attendance of 30 boys, is hereby abolished as an English school, and the services of Mr. D'Souza, the Head Master, dispensed with. The Assistant Teacher and Pundit will be able to carry on the duty of instructing the boys in the vernacular, and the former can also instruct in English those who may wish to continue their studies in that language. The salary of 150 rupees a month thus saved will be held available for the extension of vernacular instruction in Assam, as soon as the most beneficial plan for the disposal of the whole sum, or a part of it, shall be determined on.

5. The local Committees at Gowahattee and Sibsagur are hereby dissolved, and the secretaries will be directed to make over their records to you. It will still, however, be expected of the officers of Government resident at those stations, as well as in every district of the Province, to visit all the schools within their jurisdiction as often as may be, to bring irregularities and abuses to the notice of the Inspector at his periodical visits, and to afford every encouragement to the natives to avail themselves of the means provided by Government for the education of their children. The spirit of the orders of the 6th January 1841 will henceforth be considered applicable to all public officers in regard to the schools of the districts in which they are severally employed.

6. The Inspector will furnish you with an annual detailed report of the state and progress of all the schools in the Province; in submitting which to Government, with your remarks and suggestions, you will not fail to mention the names of those officers who have taken a lively interest in the education of the natives, and endeavoured to promote it by the influence which their official position naturally gives them, as well as those who may have shown indifference to the subject, and neglected this highly important branch of their public duty.

7. In regard to granting leave to Masters under the Rules of the 28th February last, you will exercise the functions of the local Committees as therein defined. The appointment and removal of all Masters and Teachers of every description will rest with you, and you are at liberty to delegate as much power in this respect to the Inspector as you may deem advisable. A statement, however, of Masters appointed, promoted and removed, will accompany your annual report.

8. The Deputy Governor desires to be favoured, at the earliest practical period, with a scheme of vernacular instruction applicable to the Province, from the first rudiments of the language to the highest point to which, under present circumstances, it may be expedient or practicable to extend it. His Honor would be glad to learn your views in regard to the provision of books and other instruments of education, and whether it would be proper to demand payment of their value either partially or generally, from the boys who may require them for use, or whether they ought to be provided gratis by the Government. His Honor would also be glad of your advice as to the demand of a monthly contribution, however trifling, from each pupil, more as an incitement to application than as compensation to the state for providing him with the means of improvement, though the latter consideration is not to be overlooked. The remuneration of the Masters, who, it would appear from the minutes appended to the local Committee's letter above referred to, are still most improperly paid in part by grants of land, is likewise a branch of the subject which requires attention and amendment.

9. With a view to render Mr. Robinson's services as efficient as possible, and to encourage him to visit each school as frequently as the great extent of country over which they are scattered will permit of, the Deputy Governor will be prepared to sanction such a reasonable rate of travelling allowance as you may think adequate to cover the expenses he is likely to incur, whether by a rate

of

of mileage for actual distance travelled, or by a fixed daily allowance during the time occupied in travelling, or by reimbursement of sums actually and necessarily expended.

10. His Honor thinks that the Mofussil School bills may be conveniently submitted, as heretofore, through the Collectors of the several districts, and those of the schools at Gowahattee and Sibsagur by the same chanhel, the Inspector alone forwarding his bills direct to this office. The Collectors, however, must be kept aware of all leave of absence granted to Masters, as well as of all removals and appointments, with a view to prevent irregular payments.

11. In replying to this letter, you are requested to favour the Government with such further suggestions as your matured experience and conversance with the affairs of the Province may lead you to consider calculated, if carried out, to impart the highest degree of efficiency to the educational establishments which it is at present in the power of the Government to entertain.

I have, &c.

The 29th April 1844.

Cecil Beadon,
Under Secy to Govt of Bengal.

Appendix No. 6.

Abstract Statement of Receipts of the Education Department, from 30th April 1843 to 30th April 1844, as furnished by the Accountant-General.

INSTITUTIONS.	Sale of Books.	Tuition.	Deposited by Boys.	Refund Charges.	Fines, &c.	Local Funds.	Interest.	Miscellaneous.	Parliamentary and other new Government Grants, &c.	Total.
Institutions at the Presidency.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Balance on the 1st May 1843	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	88,095 6 2
Secretary to the Council of Education	24 - -	- - -	- - -	300 - -	- - -	- - -	24,046 6 4	4,250 15 6	256,407 6 8	285,028 12 6
Hindoo College	- - -	28,981 11 3	- - -	132 9 7	30 - -	- - -	1,668 7 10	140 - -	- - -	30,952 12 8
Medical College	- - -	- - -	- - -	628 - -	127 12 -	- - -	- - -	- - -	76,449 5 6	77,205 1 6
Patshallah	56 1 6	869 15 9	- - -	17 6 10	- - -	- - -	- - -	- - -	- - -	943 8 1
Sanscrit College	- - -	- - -	- - -	163 7 8	- - -	- - -	- - -	- - -	24,669 13 -	24,833 4 8
Madrissa	- - -	- - -	- - -	40 8 -	- - -	- - -	- - -	- - -	32,000 - -	32,040 8 -
School Society's School	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	12,017 8 -	12,017 8 -
	80 1 6	29,851 11 -	- - -	1,282 - 1	157 12 -	- - -	25,714 14 2	4,390 15 6	401,544 1 2	551,116 13 7
Institutions in the Provinces.										
Chittagong School	- - -	- - -	- - -	- -	- - -	2,106 7 10	- - -	- - -	- - -	2,106 7 10
Cuttack School	300 - -	- - -	- - -	- - -	- - -	- - -	- - -	- 4 -	- - -	300 4 -
Mahomed Mohsim's College	- - -	4,182 8 -	195 8 -	31 2 $8\frac{3}{4}$	1 8 -	5,093 6 $1\frac{1}{2}$	41,399 12 9	6 2 8	- - -	50,910 - $3\frac{1}{4}$
Branch School	- - -	1,093 8 -	99 - -	- 4 $1\frac{1}{2}$	- - -	- - -	- - -	- - -	- - -	1,192 12 $1\frac{1}{2}$
Infant School	- - -	- - -	- - -	19 5 $7\frac{1}{2}$	- - -	- - -	- - -	- - -	- - -	19 5 $7\frac{1}{2}$
Seetapore School	- - -	210 12 -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	210 12 -
Midnapore School	- - -	- - -	- - -	738 8 8	- - -	26 4 -	- - -	- - -	- - -	764 12 8
Patna School	15 4 -	- - -	- - -	- - -	- - -	114 - -	- - -	- - -	- - -	129 4 -
Bauleah School	148 2 8	- - -	- - -	120 - -	- - -	- - -	- - -	- - -	- - -	268 2 8
Commillah School	- - -	266 14 10	- - -	- - -	14 2 6	155 2 -	- - -	4 - -	- - -	440 3 4
Sylhut School	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	3,000 - -	3,000 - -
Seebsagore School	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	3,120 - -	3,120 - -
Arracan School (Ramree)	14 6 -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	6,000 - -	6,014 6 -
Moulmein School	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	6,000 - -	6,000 - -
Bhaugulpore Hill School	- - -	- - -	- - -	167 - -	- - -	- - -	- - -	- - -	3,000 - -	3,167 - -
Nowgong School	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	1,080 - -	1,080 - -
Durrung School	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	768 - -	768 - -
Kamroop School	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	1,441 8 -	1,441 8 -
Debrooghur School	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	816 - -	816 - -
Luckimpore and Dokwakhana Schools	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	420 - -	420 - -
10 Pergunnah Schools	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	229 13 5	229 13 5
Bhaugulpore School	36 - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	36 - -
Jessore School	124 5 4	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	124 5 4
Gowahatty School	- - -	- - -	- - -	- - -	- - -	71 8 -	- - -	- - -	- - -	71 8 -
Total - - - Rs.	638 2 -	5,753 10 10	294 8 -	1,076 5 $1\frac{3}{4}$	15 10 6	7,566 11 $11\frac{1}{2}$	41,399 12 9	10 6 8	25,875 5 5	82,630 9 $3\frac{1}{4}$
Grand Total - - - Rs.	718 3 6	35,605 5 10	294 8 -	2,358 5 $2\frac{3}{4}$	173 6 6	7,566 11 $11\frac{1}{2}$	67,114 10 11	4,401 6 2	427,419 6 7	633,747 6 $10\frac{1}{4}$

Deduct Amount allotted to the North-Western Provinces out of the Balance on the 30th April 1843, standing at the Credit of the Education Department, as per Resolution of the Government of Bengal, dated 18th December 1843 - Rs. 32,161 14 6

Ditto - ditto, out of the Parliamentary and Government Grants, and of the Interest on the General Funds in the hands of the Government Agent, for the year 1843–44, as per ditto 123,991 10 -

156,153 8 6

Co.'s Rs. 477,593 14 $4\frac{1}{2}$

Abstract Statement of Disbursements of the Education Department, from 30th April 1843 to 30th April 1844, as furnished by the Accountant-General.

INSTITUTIONS.	Establishment.	Scholarship.	Stipend.	House Rent.	Purchase of Books.	Contingencies.	Pensions.	Batta, Gratuity and House Rent, &c., of the Professors and others.	Ceylon Students.	Total.
Institutions at the Presidency:	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Secretary to the Council of Education	4,346 13 6	- - -	- - -	- - -	2,691 15 -	3,687 9 6	- - -	- - -	- - -	10,726 6 -
Hindoo College	45,496 6 -	6,896 3 6	- - -	1,680 - -	1,200 - -	1,675 8 3	- - -	- - -	- - -	56,984 1 9
Sanscrit ditto	13,784 10 3	2,619 - -	748 10 -	- - -	300 - -	513 3 -	- - -	- - -	- - -	17,965 7 3
Madressa	27,026 2 8	4,010 12 2	- - -	- - -	840 - -	2,390 10 4	2,016 - -	- - -	- - -	36,283 9 2
Medical College	52,945 9 -	544 - -	4,192 - -	- - -	- - -	5,174 4 9	- - -	10,918 8 -	3,430 11 9	77,205 1 6
Patsalah	2,309 - -	- - -	- - -	- - -	40 - -	255 9 -	- - -	- - -	- - -	2,604 9 -
School Society's School	6,270 - -	- - -	- - -	- - -	220 - -	- - -	- - -	- - -	- - -	6,490 - -
	1,52,178 9 5	14,069 15 8	4,940 10 -	1,680 - -	5,291 15 -	13,696 12 10	2,016 - -	10,918 8 -	3,430 11 9	2,08,223 2 8
Institutions in the Provinces:										
Burrisaul	- - -	- - -	- - -	- - -	300 - -	- - -	- - -	- - -	- - -	300 - -
Bhagulpore Institution	4,120 - -	141 15 -	- - -	- - -	360 - -	- - -	- - -	- - -	- - -	4,621 15 -
Bhagulpore Hill School	2,579 9 2	160 - -	1,173 - -	- - -	240 - -	- - -	- - -	- - -	- - -	4,152 9 2
Bancoorah	- - -	- - -	- - -	- - -	20 - -	- - -	- - -	- - -	- - -	20 - -
Chittagong	5,435 5 8	257 - 6	- - -	- - -	240 - -	54 12 -	- - -	- - -	- - -	5,987 2 2
Cuttack	3,048 - -	193 - -	- - -	12 8 -	300 - -	37 4 -	- - -	- - -	- - -	3,590 12 -
Dacca	14,967 5 8	1,358 - -	- - -	1,020 - -	840 - -	130 8 -	- - -	- - -	- - -	18,315 13 8
Mohammed Mohsin's College	61,681 6 11	7,436 1 3½	167 - -	65 1 6	1,467 14 6	2,318 14 2	- - -	- - -	- - -	73,136 6 4½
Branch School	6,579 4 3	162 15 11	- - -	- - -	420 - -	359 9 -	- - -	- - -	- - -	7,521 13 2
Infant School	1,516 2 -½	- - -	- - -	- - -	60 - -	33 12 6	- - -	- - -	- - -	1,609 14 6½
Seetapore School	2,112 - -	- - -	- - -	2 - -	240 - -	81 12 -	- - -	- - -	- - -	2,435 12 -
Umerpore School	- - -	- - -	- - -	- - -	240 - -	- - -	- - -	- - -	- - -	240 - -
Jessore School	3,980 - -	147 3 7	- - -	- - -	240 - -	138 11 9	- - -	- - -	- - -	4,505 15 4
Seebsaugore School	2,304 - -	- - -	- - -	40 - -	200 - -	46 11 6	- - -	- - -	- - -	2,590 11 6
Gowahatty School	6,024 4 7	96 - -	- - -	- - -	300 - -	250 - -	- - -	- - -	- - -	6,670 4 7
Midnapore School	5,052 - -	192 - -	- - -	- - -	300 - -	120 - -	- - -	- - -	- - -	5,664 - -
Patna School	6,540 12 8	196 6 -	- - -	600 - -	360 - -	129 14 -	- - -	- - -	- - -	7,827 - 8
Bauleah School	3,264 - -	174 7 -	- - -	- - -	360 - -	250 - -	- - -	- - -	- - -	4,048 7 -
Ramree School	2,288 - -	96 - -	- - -	- - -	220 - -	243 1 -	- - -	- - -	- - -	2,847 1 -
Sylhut School	2,600 - -	- - -	- - -	- - -	260 - -	- - -	- - -	- - -	- - -	2,860 - -
Moulmein School	5,293 2 -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	5,293 2 -
Mergui School	358 13 -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	358 13 -
Commillah School	4,127 5 4	- - -	- - -	- - -	240 - -	- - -	- - -	- - -	- - -	4,367 5 4
Durrung School	749 4 7	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	749 4 7
Luckimpore School	260 - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	260 - -
Dukna Khana School	195 - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	195 - -
Total	1,45,075 11 10½	10,611 1 3½	1,340 - -	1,739 9 6	7,207 14 6	4,194 13 11	- - -	- - -	- - -	1,70,169 3 1
Grand Total	2,97,254 5 3½	24,681 - 11½	6,280 10 -	3,419 9 6	12,499 13 6	17,891 10 9	2,016 - -	10,918 8 -	3,430 11 9	3,78,392 5 9
Balance in favour of the Education Department on the 30th April 1844										99,201 8 7¼
									Co.'s Rs.	4,77,593 14 4¼

APPENDIX O.

(Referred to in the Evidence of CHARLES HAY CAMERON, Esquire, Quest. 7317, p. 275.)

Appendix O.

PROPOSED PLAN OF THE UNIVERSITY OF CALCUTTA.

THE present advanced state of education in the Bengal Presidency, with the large and annually increasing number of highly educated pupils, both in public and private institutions, renders it not only expedient and advisable, but a matter of strict justice and necessity, to confer upon them some mark of distinction, by which they may be recognized as persons of liberal education and enlightened minds, capable, from the literary and scientific training they have undergone, of entering at once upon the active duties of life; of commencing the practical pursuit of the learned professions, including in this description the business of instructing the rising generation; of holding the higher offices under Government open to natives, after due official qualification; or of taking the rank in society accorded in Europe to all members and graduates of the universities.

The only means of accomplishing this great object is by the establishment of a central university, armed with the power of granting degrees in arts, science, law, medicine and civil engineering, incorporated by a Special Act of the Legislative Council of India, and endowed with the privileges enjoyed by all chartered universities in Great Britain and Ireland.

After carefully studying the laws and constitution of the Universities of Oxford and Cambridge, with those of the recently established University of London, the latter alone appears adapted to the wants of the native community.

This university was incorporated by Royal Charter, dated the 5th of December, in the first year of the reign of Queen Victoria, under writ of Privy Seal, constituting the persons named, a Chancellor, Vice-Chancellor and Fellows, one body politic and corporate, by the name of the "*University of London.*" In this charter are defined the mode of appointing and electing the officers above-mentioned, their constituting the Senate of the university, with the power of granting degrees in arts, science, medicine, &c.

Upon a similar plan, and for the same objects, it is proposed that the University of Calcutta shall consist of a Chancellor, Vice-Chancellor and Fellows, as follows:—

CHANCELLOR and VISITOR:*

The Governor-general of India.

VICE-CHANCELLOR:

The President of the Council of Education.

FELLOWS:

Law Faculty.

The Judges of the Supreme Court.
The Judges of the Sudder Dewanny Adawlut.
The Advocate-general.
The Registrar of the Sudder Dewanny Adawlut.
The Remembrancer of Legal Affairs.

Faculty of Science and Civil Engineering.

The Chief Engineer.
The Superintendent of Government Machinery.
The Secretary to the Military Board.
The Civil Architect.

Faculty of Medicine and Surgery.

The Physician-general.
The Inspector-general of Her Majesty's Hospitals.
The Surgeon to the General Hospital.
The Secretary to the Medical Board.
The Apothecary-general.

Faculty of Arts, and for general Control and Superintendence.

The Secretary to the Government of India, Home Department.
The Secretary to the Government of Bengal.
The Council of Education.
The Secretary to the College of Fort William.

The

* During the absence of the Governor-general, the functions of Chancellor and Visitor to devolve on the Deputy Governor of Bengal.

The above to form the body politic and corporate, to be styled the "University of Calcutta," to constitute the Senate for its government, to be armed with the legal powers accorded to all such bodies by Royal Charter in Great Britain, and to frame bye-laws and regulations for the granting of degrees * and diplomas.

The powers and authority of the Chancellor and Visitor to be such as pertain to those offices in Europe.

The Vice-Chancellor and Fellows to have the entire management of and superintendence over the affairs, concerns and property of the university, for framing bye-laws and regulations for degrees, granting the same, convening meetings, and "in general touching all other matters whatsoever regarding the said university."

Six members to form a meeting for the decision of all questions relating to the university. All such questions to be decided by the majority of members present, the Chairman having a vote; and in case of an equality, a second or casting vote. In the absence of the Vice-Chancellor, a Chairman to be chosen by the members present.

An examination of candidates for degrees in all departments to be held at least once a year, and conducted either by Examiners appointed from among the Senate, or by any others specially nominated by that body.

The benefits of these examinations to be extended to ALL institutions, whether Government or private, approved of by the Senate, provided the candidates from such institutions conform to such regulations as may be enacted respecting the course, extent and duration of study, with the certificates that will be required, authority being granted for the issue of the same.

A regulated scale of fees, to be determined hereafter, for degrees and diplomas, to form a Fee Fund for the payment of the expenses of the university, of which an account is to be furnished annually to the Financial Department of the Government of India.

The names of all candidates receiving degrees and diplomas to be published annually in the *Government Gazette*, as well as in the Reports of the Education Department.

OUTLINE OF PROPOSED REGULATIONS.

Matriculation Examination.

All pupils intending to be candidates for degrees or diplomas in arts and science, law, civil engineering, or medicine and surgery, shall pass a matriculation examination, of which the standard shall be the present *Junior Scholarship* standard of the Council of Education; except in the case of pupils from the Martinière, Parental Academy, and similar institutions, for whom translations from and into Latin and Greek, if the candidates prefer them, shall be substituted for vernacular translations.

No candidate shall be allowed to matriculate until he has completed his 15th year.

Every candidate shall pay a matriculation fee of five rupees prior to the examination, which shall be returned to him if he should be rejected.

Arts and Science

Shall consist of a Bachelor's and Master's degree, with a special examination for honours of those who may have passed.

Course of study, subjects of examination, fees, and other details, to be arranged hereafter by the Senate, should the university be established and incorporated.

Law

Likewise to consist of two grades, with an examination for honours; and graduates to be legally entitled to practise at the Bar of the Supreme or Sudder Courts; to act as Attorneys and Vakeels; to be considered qualified for the appointment of Moonsiff, Sudder Ameen, &c.; and to form a distinct legal profession for the Indian Empire.

Detailed regulations to be determined by the Judges and other legal members of the Senate.

Civil Engineering.

One Examination and Degree.

The course of study, qualifications, nature and extent of examination, &c. to be decided by the engineer members of the Senate, so as to raise up ultimately an indigenous class of engineers in the Government service, as well as native architects, builders and surveyors, &c.

Medicine and Surgery.

Two examinations, one for the degree of graduate in medicine, the other for a diploma in surgery, together with a special examination for honours. Details to be arranged by the medical

* As degrees are unknown here, it will be expedient to describe them in the Act, together with the privileges attached to them.

Appendix O.

medical members of the Senate, in communication with the Council of the Medical College.

The above is a rough outline of a plan, the carrying out of which would form one of the most important eras in the history of education in India. It would open the paths of honour and distinction alike to every class and every institution; would encourage a high standard of qualification throughout the Presidency, by bestowing justly-earned rewards upon those who had spent years in the acquisition of knowledge, and rendering their literary honours a source of emolument as well as of social distinction. It would remove most of the objections urged against the existing system of examination of candidates for public employment, without lowering the standard of information required; and would in a very few years produce a body of native public servants, superior in character, attainments and efficiency to any of their predecessors.

It would encourage the cultivation of the arts and sciences, and call into existence a class of native architects, engineers, surveyors and educated landholders, whose influence would rapidly and certainly diffuse a taste for the more refined and intellectual pleasures and pursuits of the West, to the gradual extinction of the enervating and degrading superstitions of the East. Increased facilities of intercourse, by means of railroads, with the interior of the country, the North-West Provinces, and with Europe, would cause these influences to radiate from the centre of civilization, with a velocity and effect heretofore unknown in India, and, in fact, would be attended with all the advantages that have been recorded in history to have followed a judicious, enlightened, extended and sound system of education, encouraged by suitable rewards and distinctions.

The adoption of the plan would only be attended with a very trifling expense to Government in the commencement; for in the course of a few years the proceeds of the *Fee Fund* would be more than sufficient to defray every expense attendant upon the university.

It would raise the character and importance of the whole Education Department in public estimation, and ultimately place the educated natives of this great empire upon a level with those of the western world.

That the time for such a measure has arrived is fully proved by the standard of excellence attained in the senior scholarship examinations of the Council of Education,* and the creditable skill and proficiency exhibited by the graduates of the Medical College, whose examinations, in extent and difficulty, are much greater than those of any of the Colleges of *Surgeons* in Great Britain, and, in a purely professional point of view, nearly on a par with those required from the medical graduates of most British Universities.

FRED. J. MOUAT, M.D.
Secretary.

Council of Education,
25 October 1845.

APPENDIX P.

(Referred to in the Evidence of the Rev. J. TUCKER, Quest. 8232, p. 335.)

Appendix P.

THE MEMORIAL of the CHURCH MISSIONARY SOCIETY, for AFRICA and the EAST, presented to the Right Honourable the Earl of ABERDEEN, First Lord of the Treasury, &c. &c. &c., in reference to the Renewal of Powers to the Honourable EAST INDIA COMPANY.

THE MEMORIAL, &c. &c.

IN the course of the months of March, April and May 1852, several meetings were held of a Joint Conference of Members of the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society, to take such measures as might seem to them advisable, with a view to promote the efficiency and well-being of the Church, and the interests of religion, in India, on occasion of the renewal of powers to the Honourable East India Company.

At these meetings the following Resolutions were adopted:—
That it is advisable—

1. To press for an increase of the episcopate in India.
2. To represent the necessity of an increased number of Chaplains and Assistant Chaplains; and to ask for grants-in-aid towards the support of clergymen in the smaller English stations, where there is no chaplain or assistant chaplain.

3. To

* Fully equal in extent to the Bachelor's examination of Oxford, Cambridge, and Dublin; and much more so than that of the *Bachelier-ès-Lettres* of the Sorbonne in Paris.

3. To recommend the appointment of native sub-assistant chaplains, as already recommended by the Bishop of Calcutta, to minister to native Christians connected with the Honourable Company's service.
4. To point out the importance of increased means, and an improved system of education in India, and to call attention to the especial claims of the poorer classes of Europeans and East Indians connected with the public service.

In reference more especially to the subject of education, the following Resolutions were adopted :—

1. That the object for which a yearly sum for educational purposes is set apart by the East India Government, is to promote good general education, to be ascertained on the report of their Inspectors, among all classes of the inhabitants of India.
2. That every school in which such general instruction as shall reach the standard prescribed by the competent authorities be conveyed, is entitled to share in the benefit of the Government Grant.
3. That any regulation or usage which prevents the admission of the Holy Scriptures into schools and colleges supported by Government, should be discontinued.
4. That the Conference desires to submit for consideration the importance of using every effort to ameliorate the condition of society in India, and especially of discountenancing such inhuman and demoralizing customs as are unhappily still too prevalent in that country.

It having appeared advisable to the united committees that, while securing by the Conference substantial agreement as to the course to be pursued, the several Societies should urge their views upon the Government separately and independently, the Church Missionary Society, confining itself chiefly to points of a purely missionary character, adopted the following Memorial, which was presented to the Earl of Aberdeen on the 22d of June, and subsequently, at his Lordship's suggestion, to the President of the India Board by their President, the Earl of Chichester, and a deputation of the Society.

To the Right Honourable the Earl of Aberdeen, First Lord of the Treasury, &c. &c. &c.

The Memorial of the Church Missionary Society for Africa and the East.

That the Church Missionary Society was founded in the year 1799, under the title of "The Society for Missions to Africa and the East;" and that on the opening for Christian Missionaries, granted by the wisdom of the Legislature on the renewal of the Charter of the East India Company in the year 1813, this Society immediately extended its operations to that country.

That the Society, in the course of the period which has since elapsed, has founded the under-mentioned Missions in India, namely :—

In Bengal and North-Western Provinces :—Stations at—

Calcutta.	Benares.	Agra.
Burdwan.	Chunar.	Mirut.
Krishnaghur.	Jaunpur.	Himalaya, at Kotghur.
Bhagulpur.	Gorruckpur.	Punjab, at Amritsir.

In the Madras Presidency, at—

Madras.	Travancore, comprising 6 Stations.
Tinnevelly, comprising 11 Stations.	Masulipatam.

In the Bombay Presidency, at—

Bombay.	Junir and Astagaum.	Sinde, at Kurachi.
Nassuck.	Malligaum.	

According to the latest Returns received in this country—

There are now in connexion with the Society in India, 88 Ordained Missionaries, of whom 73 are Europeans, 2 Indo-Britons, and 13 Natives; these are assisted by 104 Catechists, 9 of whom are Europeans, 2 Indo-Britons and 93 Natives, and 197 Native Scripture Readers.

There are 36,502 Native Christian Converts in connexion with these Missions, of whom 5,815 are communicants; besides upwards of 10,000 unbaptized persons under Christian instruction.

There are 20,141 Scholars in 622 Schools—17 English, 60 boarding, and 545 day and vernacular; in which 700 schoolmasters and mistresses, 14 Europeans, 10 Indo-Britons and 676 Natives, are engaged in the instruction of 15,741 males and 4,320 females.

The expense of maintaining these different establishments has amounted for some years past, on an average, to 45,900 *l.*, the whole of which has been raised by voluntary contributions from the members of the Church of England in this country, and from Protestant Christians of various denominations in India; the proportion being four-fifths in Europe, and one-fifth in India.

It is with great thankfulness to the Divine Author and Finisher of their common faith, in obedience to whose command these missions for communicating the knowledge of His salvation to the natives of India were undertaken, and have been sustained, that your Memorialists are

Appendix P.

are able to challenge the fullest inquiry into the conduct of their missionary establishments, as regards the public peace, the cause of order, and the national interests. In the long contest maintained in this country and abroad, as to the danger of permitting the free exercise of the labours of Christian missionaries in India, it was contended by their opponents that such labours must be perilous to the public tranquillity; but forty years' experience to the contrary, if it has not entirely silenced the unfounded suspicion, may be reasonably appealed to in vindication of the past history of this Society, and other Protestant Christian missionary efforts in India; and affords ample justification of the applications which your Memorialists now prefer.

First, for the removal of certain obnoxious measures which are repugnant to the Christian character of the nation—which obstruct the progress of Christianity in India—and are at variance with the clearly-expressed intention of all the recent legislation in this country, and the orders of the Court of Directors founded thereupon.

Secondly, in behalf of the reasonable claims of the Christian natives to participate in the funds appropriated by Government towards the education of the people of the country; from the benefit of which the Christian natives are at present practically excluded.

And, *Thirdly*, for the complete and practical recognition, in the patronage of the Indian Governments, of the great principle enunciated in the present Charter (Act 3 & 4 Will. 4, c. 85, s. 87), namely, "That no Native of the said Territories, nor any natural-born subject therein, shall, by reason only of his religion, place of birth, descent, colour, or any of them, be disabled from holding any place, office or employment under the said Company."

Your Memorialists gratefully preface their statements upon the above-mentioned points, by an acknowledgment of the perfect liberty of action which has been afforded in all parts of India to the missionaries of the Church Missionary Society, and the protection and kindness shown to them personally by the local authorities in the different districts where the missions are situated. Your Memorialists further adopt the language of an able publication from the Calcutta press, in which high praise is conceded—and not higher than is due—to the Honourable Court of Directors of the East India Company, "for the steady perseverance with which they have carried out the avowed wishes of the English Parliament and people; for the thorough change which they have admitted into their own views; and for the energy with which they urged on their own officers, when the latter were inclined to adopt only incomplete measures."—("Calcutta Review," May 1852, Article, "Government Connexion with Idolatry in India.") Your Memorialists likewise readily subscribe to the liberal judgment pronounced by the same publication, in reviewing the Parliamnetary "Returns" of the progress of the measures referred to, that "in the Bengal and Madras Presidencies, the Government service contains a considerable number of very able men, acquainted with the condition of those over whom they rule, anxious to conciliate them in matters where they feel most deeply, and to carry out the measures of their superiors, with prudence, justice and decision."

I. Under the first of the points above mentioned, your memorialists refer primarily to the continued existence in the Statutes of two of the Presidencies of India, Bengal and Madras, of a Regulation enacting that—

"Whereas considerable endowments have been granted in land, by the preceding Governments of this country, and by individuals, for the support of Mosques, Hindu Temples and Colleges, and for other pious and beneficial purposes: and whereas there are grounds to suppose that the produce of such lands is in many instances appropriated contrary to the intentions of the donors, &c.; and whereas it is an important duty of every Government to provide that all such endowments be applied according to the real intent and will of the grantor, &c. &c., the general superintendence of all lands granted for the support of Mosques, Hindu Temples, Colleges, and for other pious and beneficial purposes, &c., is hereby vested in the Board of Revenue and Board of Commissioners, &c. It shall be the duty of the Board of Revenue and Board of Commissioners to take care that all endowments made for the maintenance of establishments of the above description be duly appropriated to the purposes for which they were destined by the Government or individual, by whom such endowments were granted."—Madras Regulation VII. of 1817, corresponding with the Bengal Regulation XIX. of 1810.

In Bombay no such Regulation exists. The natural course of proceeding there, in case of alleged malversation, was therefore plain. The parties appealed to the ordinary courts for redress. In Bengal and the North-West Provinces, the Regulation rarely came into operation, and had long fallen into disuse. But at Madras it was largely applied, until nearly all the idolatrous institutions of the country had come under the immediate charge and superintendence of the public servants of the East India Company, and so continued to be, until their severance from all such connexion was ordered, by the celebrated despatch of the Court of Directors, dated 20th February 1833, which directed "that in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves."

The Court of Directors, as we have already acknowledged, have in all material proceedings, for some years past, enforced the observance of that grand fundamental rule of policy; but the above quoted regulation, though in contradiction of that rule, remains unrepealed. Its repeal has been repeatedly urged by authorities of the highest name in India, by the Sudder Board of Revenue in Bengal, by the Governor-general in Council, and by the Government of Madras, which years ago submitted for the approval of the Supreme Government the draft of a Regulation for that purpose; but it still remains in the statute book, liable to be mischievously used, disturbing the course of justice in the

case

case of alleged abuses by the managers of native institutions, and containing a recorded connexion between a Christian Government and idolatrous and immoral institutions. Your memorialists therefore pray that orders may be given for the annulment of that Regulation, and for the early completion of any measures, which may yet be needed, for removing all pagoda lands and their property from the interference of the Company's Collectors of Revenue; and that reports of the execution of such orders be speedily laid before Parliament.

There is another document, as we are informed, still suffered to remain on the records of the Indian Government, strangely at variance with the otherwise commendable tenor of the instructions of the Court of Directors of late years on subjects of this nature. It is a despatch to the several Governments of India, forbidding their public servants to take any part in Christian missionary proceedings. It is scarcely necessary to remark, that no attempt is known to have been made to carry this prohibition into effect; and that persons in the highest stations of the public service, who have long been equally eminent for their support of Christian efforts to benefit the native population, and for their distinguished official services, must disregard directions which encroach on the liberty of personal action in matters of a purely private and conscientious nature. But there are scrupulous persons who, knowing the existence of such orders, feel themselves painfully constrained in the matter; while the Native Christians (as will be shown by a document to be subsequently referred to), conscious that the Hindu official servants of Government are never interfered with in promoting their superstitions, justly remark on the unequal measure meted out to the Christian servants of the Company, who may feel it their duty to assist efforts for extending the blessings of a pure faith. It is submitted, that it is not enough for such instructions to fall into desuetede; they ought to be cancelled.

Your memorialists invite your Lordship's attention to the statements which the members of other Christian Societies have presented to Parliament, relative to the payment of money allowances to Hindu pagodas. They know that great efforts have been made, under the orders of the Court of Directors, for commuting claims of this nature; and that, where they are inseparably bound up with the possession of Circar land, considerable difficulty may be experienced in completely relieving the public accounts from these charges. But they implore your Lordship that measures may be taken for enforcing the complete execution of the orders which have been transmitted from home, prohibiting all connexion with, and support of, pagodas.

It is under this head, indeed, that the most obnoxious of this class of payment is still permitted to continue. Your memorialists need hardly name the annual money allowances paid by Government to the temple of Juggernaut. At the close of years of controversy on the subject of this charge; after item by item of the original allowance had been reduced as indefensible; after advantages, far exceeding the last remnant of allowance, had been conceded to this temple,—the Court of Directors adopted, on the 5th of February 1850, a despatch of the India Board, suggesting that the time had arrived when the remaining comparatively trivial allowance might be discontinued. The Governor-general concurred in this opinion, and a Regulation was framed for the purpose of abolishing it. The terms of that Regulation, however, have been the subject of correspondence between the Home and Indian authorities ever since. Old pleas in behalf of the monster-idol have again been suffered to creep in, and the allowance still exists—the opprobrium of the Government—the occasion of the incessant taunts from the opponents of Christianity on the spot, as to the patronage still afforded by Government to that impure worship, and filling the hearts of Christian men in all countries with grief and shame. Your memorialists earnestly entreat that no further delay be allowed in the execution of orders which ought to have been long since carried into effect for expunging this hated charge from the public accounts of India.

Great progress has happily been made, since the days when the Marquess Wellesley prohibited the exposure of infants to be drowned, or devoured by alligators, in the (so called) sacred rivers of India, and in abolishing various practices in the religious ceremonies of the natives, which are alike revolting to humanity and decency. But similar practices still prevail, less glaring it may be, but most debasing to the native mind, and which call for the interference of a humane and enlightened Government. The abolition of such practices cannot fail, it is believed, to be acceptable to the growing intelligence of the educated natives; and if accompanied, as other measures of the same nature have been, by a frank exposition of the motives of Government, the reform may be effected, as in the preceding instances, without danger in any manner to the public interests.

II. The second point to which your memorialists solicit your Lordship's attention is, the reasonable claim of Christian Natives to participate in the funds appropriated by Government towards the education of the people of India.

It has been already stated that the Christian Natives are practically excluded from the benefits of any share in these funds. The whole amount of the monies granted for educational purposes has hitherto been exclusively applied to the Government schools and colleges. These institutions profess to be open to all classes. The colleges are designed for the cultivation of European, Hindu and Mahommedan literature, and European science; the vernacular schools are for an inferior scale of learning. But the Christian Scriptures and all Christian teaching are excluded from all these seminaries. According to the statements of a document, which will be referred to in the sequel, Natives becoming Christians have been excluded from one in high repute in Calcutta.

Appendix P.

The schools of the various Christian missions are equally open to and attended by all classes, although the instruction, besides common learning, professedly includes direct Christian teaching. From tables that have been compiled from authentic documents, the relative number of schools and scholars in the Government lists, and in those of the different Christian missions in India, stand as follows:—

GOVERNMENT SCHOOLS.

	SCHOOLS.	TEACHERS.	PUPILS.	YEAR'S COST.
				Rs.
Bengal	141	387	10,150	387,110
North-Western Provinces	15	160	1,582	133,521
Madras	1	13	180	43,558
Bombay	247	295	13,450	150,408
TOTAL	404	855	25,362	714,597

CHRISTIAN MISSION SCHOOLS.

BOYS' SCHOOL.

	VERNACULAR DAY SCHOOLS.		BOARDING SCHOOLS.		ENGLISH SCHOOLS.	
	Schools.	Boys.	Schools.	Boys.	Schools.	Boys.
Bengal	127	6,369	21	761	22	604
North-Western Provinces	55	3,078	10	209	16	1,207
Madras	852	61,366	32	754	44	4,156
Bombay	65	3,846	4	64	9	984
TOTAL	1,099	74,659	67	1,788	91	6,951

GIRLS' SCHOOLS.

	SCHOOLS.	SCHOLARS.
Bengal	54	1,526
North-Western Provinces	19	421
Madras	263	8,030
Bombay	75	2,802
TOTAL	411	12,779

GRAND TOTAL.

Christian Missions	Schools, 1,668	Scholars, 96,177
Government	ditto 404	ditto 25,362
	2,072	121,539

It will hence be apparent, that notwithstanding the monopoly of the public funds, the prestige of Government patronage, and the professedly liberal principles of the Government seminaries o. learning, the schools of the Christian missions, established for avowedly Christian objects, maintained by private support, and carried on by small-paid but devoted men, afford education to nearly four times the number of scholars which are found in the Government schools and colleges.

In making these remarks, there is no intention to disparage the Government colleges and schools as seminaries of secular learning. The colleges and higher schools it is well known afford the means of a very superior secular education, and many of the pupils have been distinguished for high intellectual culture and scientific attainments.

Appendix (A.)

The subject will be found discussed at greater length than would be fitting in this memorial in a document appended to it, which draws attention to the practical tendency of the system of Government education as now conducted.

The corrective teaching, which Christianity only can supply, being excluded from the Government seminaries, the document referred to proves, upon the testimony of persons who from their connexion with the system are most competent judges, that the moral results have been most unsatisfactory, although some favourable exceptions may be produced to the contrary.

To remedy this state of things, your memorialists submit that the obvious remedy would be either to introduce Christian teaching into the public seminaries, or, if this be deemed inexpedient, to assist by pecuniary support those schools which supply the deficiency in the Government system.

In

In accordance with the latter suggestion, the document in the Appendix proposes, that as the object for which a yearly sum for educational purposes is set apart by the East India Company is to promote good general education among all classes of the inhabitants of India —every school in which such general instruction, as shall reach the prescribed standard is afforded, shall share in the benefit of the Government grants. The paper referred to thus characterizes this proposal:— Appendix P.

"This scheme comprehends all classes, and recognises the claims of all to a share of the Government countenance and assistance. It respects, at the same time, the religious sentiments and feelings of all classes, and offends none. It is the system, apparently, best adapted to meet the actual state of things in India, and will serve, if adopted, to discharge the obligations which rest upon the Government to contribute to the education of all classes of their subjects; and at the same time leaves all to choose the schools most conformable to their respective creeds and feelings."

Your memorialists have observed with gratification, that a proposal has recently been made by the Council of Education at Madras, to introduce a scheme of this nature into the administration of the Government educational grants at that Presidency; and your memorialists earnestly hope that the measure will have the sanction of the Home authorities, and be extended to the other Presidencies.

Your memorialists have no doubt, that under the encouragement of such grants-in-aid, an improved system of training, of school books and teaching, will speedily be found in operation in the schools of this and other Christian institutions, and that thus a principle of vigour and extension will be imparted to them which can scarcely be expected from unaided private means, and from the laborious Christian missionary, amidst an overwhelming population, the disadvantages of climate, and the pressure of his many other duties.

Your memorialists cannot conclude this part of their address without earnestly pressing upon the consideration of your Lordship's Government, that any regulation or usage which prevents the admission of the Holy Scriptures into schools and colleges supported by the Indian Government, should be discontinued.

Your memorialists also desire respectfully to draw your Lordship's attention to the importance of encouraging, by all reasonable countenance and assistance, every well-directed effort to improve the education and habits of the country-born population of India. It is needless to speak of the vast numbers of this class, of whom many have exhibited qualities which prove, that under favourable influences of early training, very valuable characters might be formed. They have hitherto, as a class, enjoyed no countenance from Government; and the best effort that has yet been made for affording them, at one of the Presidencies, a superior education, has unhappily failed to obtain the support which its founders have repeatedly sought from the Government, both abroad and at home. Your memorialists allude to a proposed Protestant College at Madras, intended especially for the benefit of the country-born population, but to be open to all classes. A fund of upwards of 100,000 rupees, raised among themselves and by individuals who felt a generous interest in their condition, has remained for years unemployed, whilst the managers have been endeavouring to obtain some moderate assistance from Government to enable them to complete their project. They earnestly besought the help they needed, and offered to adopt any regulations which the Government should prescribe, consistently with the main object of preserving for their children a Protestant system of instruction; but hitherto they have sought in vain. A copy of the last memorial of these parties to the Home authorities will be found in the document already referred to, as appended to this address; and your memorialists beg your Lordship's favourable consideration of that very able paper, and its most reasonable prayer.

Your memorialists are aware that pecuniary objections have been continually urged in answer to applications of this nature, but they are persuaded that an enlightened Government will admit that nothing costs the State so much as a neglected and untaught population; and that no disbursement of public money ensures so certain and ample a return to the State as a well-bestowed aid to rescue any hitherto depressed class from a state of ignorance, and its inevitable accompaniments of comparative uselessness, idleness and crime.

III. The third and last point proposed in this address is, the complete and practical recognition in the patronage of Government in India, of the great principle enunciated by the Charter Act of 1833, namely, that no native of India shall be ineligible to office on account of his religion.

Upon this point, your memorialists request attention to two documents recently received from India, and possessing, as they venture to think, particular claims on the attention to Government. The first, already referred to, is a letter written by the Rev. Krishna Mohun Banerjea, originally a Brahmin of the highest caste in Bengal, a long-established convert to Christianity, and now, for some years, an ordained minister of the Church of England, and a professor in Bishop's College, Calcutta. It is addressed to a Member of Parliament, and was written in the freedom of private correspondence. Its importance has induced the writer's correspondent to permit the use now made of it, in order to explain, from an unquestionable source, how the conversion of a Native to Christianity still subjects him to disadvantages, which an enlightened and liberal Government, anxious to maintain "a really even balance" among its subjects of every creed or denomination, should be solicitous to prevent or to remedy; and your Lordship's attention is asked to the letter with that view. Appendix (B.)

The other document is a translation of a petition written in the Tamul language, and addressed to the British Parliament by nearly five hundred Christian Natives, connected with the mission of the Church Missionary Society, in the province of Tinnevelly, on the coast of Coromandel. All the signatures to this petition are those of householders. Its form, and Appendix (C.)

Appendix P.

the language in which it is written, preclude its presentation to Parliament. But your Lordship's perusal of it is requested, under a confident persuasion of the truth of the statements it contains, and that many of the evils it describes are capable of remedy. And your memorialists doubt not that it must be the desire of Government to have the existence of such evils brought to its notice, in order that they may be remedied.

Before dismissing this last head of their address, your memorialists take the liberty of submitting to your Lordship's consideration, that the time has arrived when the Christian Natives of India—a body now rapidly increasing in numbers and importance—have a just claim to consideration in all legislative measures affecting the social and political interests of the inhabitants of that land.

In conclusion, your memorialists, as members of a great religious society, which comprises a very large and earnest portion of the ministers and members of the United Church of England and Ireland, implore for your Lordship and the members of Her Majesty's Government the aid of Divine wisdom to guide your deliberations on the subjects which are embraced in this address, and in legislating for the future administration of the affairs of an empire, comprising one of the largest divisions of the earth, and involving the present and everlasting well-being of more than a hundred millions of people.

Your memorialists may be pardoned for reminding your Lordship and your colleagues, that the charge of that empire has not been entrusted to this nation by the Power that ruleth in the kingdoms of men, and giveth them to whomsoever he will, for any mere temporal purposes, but for the benefit of the people of India, by the advancement of his own kingdom, which is identified in every nation with the blessings of righteousness and peace.

That your Lordship and Her Majesty's Government may be disposed and enabled to remove all remedial obstacles to the advancement of Christianity in India, and to promote, by your sanction of a just and liberal expenditure, all objects which may legitimately subserve the highest interests of the natives of that country, and thereby secure, under the Divine favour, the welfare and stability of the largest and most important dependency of Great Britain, is the devout prayer of your memorialists.

By order of the Committee,
CHICHESTER, President.
HENRY VENN,
WILLIAM KNIGHT,
HECTOR STRAITH,
Secretaries, Church Missionary Society.

Church Missionary House,
May 27, 1853.

APPENDICES, &c. &c.

Appendix (A.)

THE question of general education, which occupies so much of public attention in England, has become of scarcely inferior interest in India.

Two different systems are there in operation, based on essentially different principles.

First. That of Government, comprising colleges for the cultivation, respectively, of European, Hindu and Mahommedan literature, and European science, and English and vernacular schools, professedly for all classes of the people, without respect to the religion of any, but specifically proscribing in all the Christian Scriptures, and practically excluding the Christian population from the benefits of the Government schools and colleges.

Second. The schools of the various Christian missions, which are, equally with those of Government, open to all classes of the people, but in all of which the Holy Scriptures are taught. These schools are frequented alike by Hindus and Christians, and contain a much greater number of scholars than the Government schools.

The whole number of Government colleges and schools in all the Presidencies, by the latest official reports, are stated at - - - - - - - - 237
And the scholars of all classes, at - - - - - - - 22,207

The Mission schools, according to returns published in the Calcutta Review in the month of October last, amount to - - - - - - - - - 1,991
And the scholars to - - - - - - - - - 113,850
In this number are included 445 girls' schools, containing 13,955 scholars.

Note I., page 629. Further particulars are given in a note appended to this Paper.

From the numbers thus reported of the Government and Mission schools, it is apparent that, while the Government scheme is professedly liberal in its basis, it is practically exclusive; and that the Mission schools, which are avowedly Christian in principle, are practically liberal and popular.

The large funds applied by Government to promote education, being given only to their own establishments, and all the advantages of those establishments being confined to Hindus and Mussulmans, the Christian Natives of India, now a large and increasing, but still the poorest class of the inhabitants, are deprived of all share in those funds; and their education, which ought to be a subject of solicitude to a Christian Government, is either neglected or thrown upon institutions maintained entirely by private benevolence.

This

This state of things cannot be excused by the observation that the Government schools, being open to all classes, Christians may avail themselves of those schools in common with other classes; for conscientious Christian parents of any country cannot send their children to schools from which the Christian Scriptures are authoritatively proscribed, whose teachers are heathens, and where the admixture with heathens or Mussulmans is unrestricted, and without a corrective of any kind. Appendix P

The Government schools in India are really heathen schools or Mussulman schools. The teaching is such as heathens or Mussulmans may learn without prejudice. European science and philosophy are taught in the colleges; but the institutions are professedly for the heathen and Mahommedan population. They did not contemplate a Christian population, and are not adapted for them.

As it cannot be doubted that the claim of the Christian population to a share in the Government grants for education will be admitted, the question for consideration is, will the Government deem it expedient to adapt their institutions so as to make them suitable for Christians, by freely admitting the use of the Christian Scriptures as a part of the established instruction, or, retaining the principle of their schools and colleges, afford aid to other institutions, and leave to those schools the education of the Christian Natives.

As regards the first suggestion, it may be remarked, that the fact of the numbers of Hindu youths, who voluntarily enter the mission schools, proves, beyond dispute, that a system of instruction in which the Christian Scriptures constitute a principal feature, is not of itself obnoxious to the Hindu youths; and it may be reasonably inferred, that the free admission of the Christian Scriptures into the Government schools and colleges, without the use of them being enforced, would not render those institutions less acceptable to the Natives in general. It is certain that in some schools established or supported of late years by Native Princes in India, the Christian Scriptures have formed a part of the system of instruction for Christians in those schools.

Instances can also be produced of Hindus who, having been educated in the mission schools, have become schoolmasters, opened schools in various parts, and now use Christian books for the instruction of their scholars; and of others who are employed as tutors, in Hindu families of the higher classes, making use of the same books for their pupils, and purchasing them for the avowed purpose from Christian depositories.

These facts are so well known in parts where conversions to Christianity have been most extensive, that a portion of the public press in India, which has hitherto vehemently opposed the introduction of the sacred Scriptures into the Government schools and colleges, has candidly acknowledged its mistake, and now advocates their introduction. Note II., page 630.

It has indeed become apparent, what was long since known to many, that the prejudice against the use of the Christian Scriptures in the education of the Natives, is an European prejudice, and not of native origin.

It is very desirable that the effects of the Government system of education on the moral and social condition of the people should be ascertained.

That the public schools and colleges have given a considerable impulse to the acquisition of knowledge, and a desire for reading, is unquestionable. That they have tended to the improvement of the native character to any appreciable extent may be reasonably doubted. For if the moral and social state of a people is to be estimated by the popular literature, what may not be apprehended of a people, the reading portion of which, if not misrepresented, draws its aliment from a literature of the character described in a local publication, from which an article is annexed to this Paper. It is notorious, also, that the worst English books have found a too ready circulation among this class of readers. Note III., page 631.

Unhappily this point is no longer a speculative question. Testimony has been produced which places the fact in the most lamentable light, and, at the same time, upon the most unquestionable evidence. In the Appendix will be found an extract of a letter from a gentleman of high literary character, who was long employed in the Government Native Education Establishment at Bombay, and who, though not without doubts of its principle, laboured zealously to promote its success, until forced, by mortifying conviction of its ascertained tendencies, to abandon and denounce it. His experience corresponds with that of others, who apprehend that the educated native youth of India are becoming sceptics in religion, radical in politics, and in morals what their popular reading indicates. That there are many exceptions of a better class may be readily admitted, while the preponderance of the worse stamp cannot be questioned in the face of the proofs that have been referred to. Note IV., page 632.

The same injurious effects have attended education in European countries, where education has most widely prevailed, but from which is excluded the pure instruction of that sacred volume, which the greatest and best of Oriental scholars thus characterized: "The testimony of Sir William Jones to the verity and authority of the Holy Scriptures," says his biographer, "I transcribe from his own manuscript in his Bible. 'I have carefully and regularly perused these Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.'"

The nations of the Continent of Europe have had free access—as India is now acquiring access—to the tree of knowledge, but only in a limited degree to the tree of life. The consequence has been that the people have acquired intellectual power without moral principle to control it. Society has grown strong, but not wise, and the state of the world tells the consequences. The progress of disorganization may be quickened or retarded by circumstances, but that it is certain, unless a remedy adequate to correct the mischief be found,

Appendix P.

history too clearly attests. What is literature in one generation, as an acute modern writer has remarked, is opinion in the next, and law and fact is that which succeeds.

But if it be still thought unadvisable to attempt a fusion or mixed system of education, comprising the Christian element, under professed Government patronage in India, an alternative is open. Let Government, instead of maintaining only an exclusive system of their own, afford assistance to all schools and colleges in which sound knowledge is communicated, on the principles upon which the English Government affords aid to all the great educational societies of this country.

Every attempt to establish here the mixed system of education by authority having failed, Government has adopted the measure of aiding the several classes separately in the proportion of their respective efforts; in other words, the Government aid is afforded to the societies of the Established Church and of the different denominations of nonconformists, according to the number of schools and scholars, and the proportion of funds raised by each respectively.

This scheme comprehends all classes, and recognises the claims of all to a share of the Government countenance and assistance. It respects at the same time the religious sentiments and feelings of all classes, and offends none. It is the system apparently best adapted to meet the actual state of things in India, and will serve, if adopted, to discharge the obligation which rests upon the Government to contribute to the education of all classes of their subjects, and at the same time leaves all to choose the schools most conformable to their respective creeds and feelings.

The Christian Natives, whose claim to a fair participation in the benefits of public education, or to a share of the funds applicable to that object, is here preferred, consist only of Protestant Christians, and are nearly all the fruits of Christian missions during the present century. They are distributed as follows:—

rom the Calcutta eview, for October 351.

	CHURCHES.	COMMUNICANTS.	CHRISTIANS.
Bengal, Orissa and Assam - - -	71	3,416	14,401
North-Western Provinces - - - -	21	608	1,828
Madras Presidency - - - - -	162	10,464	74,512
Bombay - - - - - - - -	12	223	554
Ceylon - - - - - - - -	43	2,645	11,859
	309	17,356	103,154

In the above statement, reference is made to the Christian Natives properly so called. There is another very large and increasing class, namely, the East Indian or Indo-Britons, for whom a similar claim to a share of Government assistance must be urged. This class of persons at Madras have collected a large but insufficient fund for the establishment of a Protestant college for the education of their children on a superior footing. The sum raised by them for the purpose is upwards of a lac of rupees, and they have several times memorialised the Government, the Court of Directors, and the President of the India Board, for assistance to enable them to complete their scheme. A copy of their latest Memorial accompanies this Paper. The ability with which they plead for their object should not be overlooked, nor the important considerations which they urge in its favour. A very moderate measure of assistance afforded to this class, in the way they have solicited, could not fail to operate most beneficially in promoting the cause of really valuable education, in a place, and for a people, where it is exceedingly needed, and in confirming the principle of attachment to the English Government of a class, whose numbers and position no Indian statesman can rationally disregard.

Since the above Paper was written, an article on the same subject has been received from Dr. Duff, the founder of the Scotch education system in Calcutta, which is added as a supplement to the preceding, and will be found to agree substantially in the views which it advocates.

Brief Memorandum on Government Education in India.

1. At present the Government devotes the whole of its educational funds to the maintenance of a comparatively small number of schools and colleges of its own, and at a comparatively large expense.

2. From all of these the Christian Scriptures are excluded, the course of instruction being avowedly of an intellectual, and not of a moral or religious character.

3. The results of this system might be shown to be very far from satisfactory to the British Christian, the British Patriot, or the real well-wisher of India's prosperity, and, as connected therewith, the stability and permanence of the British power.

4. While, at an earlier stage of our history in India, it was one great object to create a taste among the natives for our improved literature and science, the British Government might feel warranted in maintaining a few costly monopolist institutions of its own. But that taste having now been, to so large an extent, created at the seats of Presidency and other large towns, and throughout many country districts, there is no longer the same real or apparent necessity for upholding such exclusive and expensive seminaries.

5. The

5. The creation of this taste is clearly indicated by the growing demand for our improved European education, and by the growing readiness of the natives, in many places, to pay for it. The fees of the Hindu pupils in the Government College of Calcutta exceed thirty thousand rupees (*Rs.* 30,000).

6. The great object of the British Government should be to diffuse as widely as possible the blessings of improved education amongst the error and superstition-ridden people of India; and if it is not prepared to introduce the Christian Scriptures into our institutions, it were better for it to abandon its monopoly of such institutions altogether, and adopt another course more suited to the change of circumstances, and to the exigencies of the people.

7. The subject is admitted to be beset with difficulties on all sides; but if practicable measures of improvement are to be delayed until all difficulties be cleared up to all minds, no new or improved measure will ever be adopted at all.

8. Looking, then, at the subject in all its bearings, I have for several years past entertained the persuasion, that the principle on which the British Government at home has been distributing its educational funds, is that which furnishes the most satisfactory solution of the difficulties connected with the Government educational question in India.

9. At home, the Government does not expend its educational resources on the maintenance of a few monopolist institutions; it strives to stimulate all parties far and wide, who desire to further the cause of improved education, by offering proportional aid to all who show themselves willing to help themselves. On the subject of religion, except in the case of the established churches (whose standards of faith are engrossed in the law of the land), it maintains a strict neutrality, leaving that entirely to the felt responsibilities of the different parties themselves. Through its own appointed inspectors, it has a sufficient guarantee for the soundness and efficiency of the ordinary secular branches of study.

10. Why not bring such a principle, with any needful adapting modifications, to bear on the state of things in India? Instead of exhausting its educational funds on a few exclusive institutions that are very obnoxious to the Christian people of Great Britain, why might it not henceforward address all its Indian subjects, without respect of class or race—"We are desirous of promoting your mental, moral and social improvement; for this end we wish to encourage the acquisition of the improved literature and science of Europe, through the medium alike of the English and vernacular tongues. All, therefore, who desire to participate in the advantages of such acquisition, we are willing to assist in some way proportional to their own efforts; the books and system of tuition, so far as concerns the secular studies, being subject to the approval of our accredited inspectors."

11. The present educational funds of the Government ought certainly to be increased; but even if they were not, such a mode of distributing and applying them as that now suggested, would vastly enhance their productiveness. Natives, and all who feel interested in native welfare, would, in all directions, be stimulated to do a vast deal more than heretofore. Without directly trenching on the peculiar religious convictions or prejudices of any parties, Hindu, Mussulman, European, or any others, the Government educational funds, instead of being exclusively lavished on a few institutions, would have the effect of extending and multiplying them tenfold, and of thus more rapidly and widely diffusing the benefits of an enlightened education among the masses of the people.

12. This Memorandum can only be regarded as a mere fragment, conveying the general idea, without entering into any details.

Edinburgh, 1st March 1852. ALEXANDER DUFF.

NOTE I.

BY the Official Reports on Education addressed to the respective Governments for the year 1850, the numbers of pupils at the several Presidencies are stated as follows:

BENGAL:		
Lower Provinces	7,795	
North-West	1,706	
		9,501
MADRAS:*		
Madras University		180
BOMBAY:		
Elphinstone Institution	916	
Mofussil English School	668	
Vernacular ditto	10,670	
Poona Sanscrit College	172	
		12,426
TOTAL		21,107†

In

* The latest Parliamentary Return under this Presidency states there are no Educational Establishments in existence at this Presidency, with the above exception.

† The numbers stated here as in the Government Schools and Colleges are increased in the Memorial from later Reports to 25,362, and in the Mission Schools are reduced to 96,177, owing to the exclusion in the Memorial of the Ceylon Schools, as not properly belonging to India within the East India Company's territories.

Appendix P.

In some of the colleges, particularly in Bengal, there are some Christian pupils, but the entire number is very small. From the circumstance that there are no Protestant missions in the places where this chiefly occurs, it may be inferred that those Christian pupils are mostly Romanists, whose distinction from the heathen is frequently little more than nominal.

In the schools maintained by the different Christian missions, the number of scholars are as follows;—

Boys' Schools.

	VERNACULAR DAY SCHOOLS.		BOARDING SCHOOLS.		ENGLISH SCHOOLS.	
	Schools.	Boys.	Schools.	Boys.	Schools.	Boys.
Bengal, Orissa and Assam -	127	6,369	21	761	22	6,054
North-Western Provinces -	55	3,078	10	209	16	1,207
Madras Presidency - -	852	61,366	32	754	44	4,156
Bombay Presidency - -	65	3,848	4	64	9	984
Ceylon - - - -	246	9,126	6	204	37	1,675
	1,345	83,787	73	1,992	128	14,076

Girls' Schools.

	DAY SCHOOLS.		BOARDING SCHOOLS.	
	Schools.	Girls.	Schools.	Girls.
Bengal, &c. - - - - - -	26	690	28	836
North-Western Provinces - - -	8	213	11	208
Madras Presidency - - - -	222	6,929	41	1,101
Bombay Presidency - - - -	28	1,087	6	129
Ceylon - - - - - -	70	2,630	5	172
	354	11,549	91	2,446

Totals.

Boys' Schools - - - -	1,546	Scholars - - - - -	99,855
Girls' ditto - - - -	445	Ditto - - - - -	13,995
In all - - -	1,991		113,850

Note II.

From the Madras "Crescent," a Newspaper which has for years opposed the Introduction of the Christian Scriptures into the Public Schools.

13 December 1851.

One of our members of Council is thought by the Natives to be ill-disposed to the diffusion of European education among them, and so perhaps may be Sir Henry Pottinger; but his avowal has gone as far as that of Sir Henry Young, the placing within the reach of the people the means of having their children taught the elements of knowledge and of morals.

He has not indeed encouraged the course of education pursued at the high school, neither have the Court of Directors; but those who have discouraged it the most are the Natives themselves, all along, by declining to send their children in any respectable number, and latterly, by the few who are sent attempting to monopolise the instruction to the castites, and the extrusion of those who are without caste.

How far our Governor may be blameworthy for not having yet introduced the provincial schools for that course of inferior instruction of which he has declared his approval, it is impossible for us to say; his hands may be tied up by orders from the Court of Directors, or he may not be cordially supported in the matter by his colleagues; one of whom, as we have remarked, is said to be adverse to the education of the masses; and another probably declines to interfere unless permission to read the Bible is made one of the regulations; to his permission we were opposed when the Minute of Lord Tweeddale made it apparent that, convertism was directly looked for as its contemplated and intended sequence, and while we thought it would have the effect of keeping away the scholars; but, as the high school has not increased, but declined in number ever since the advent of Sir Henry Pottinger, whom no person will suspect of having missionary predilections; and as Mr. Anderson's schools where the study of the Bible is compulsory, are unable to meet the eagerness of the natives for

for the attainment of western information, we no longer see any sufficient reason to oppose a measure which would conciliate the conscientious feelings of the honourable member last alluded to; and induce the many influential persons who have adopted the same opinion as himself to co-operate in the work, which is certainly calculated to ameliorate the condition of the natives; but who, having shown such utter disregard to the education of the high school whence the Bible has been sedulously excluded in compliance with their prejudices, have no longer any claim to consideration on the score of those prejudices, with regard to whatever system of instruction the Government may think it prudent to adopt, short of enforcing the study of the Scriptures with a view to their conversion.

From the Madras "Athenæum," 15 December 1851.

If a cause which has been abandoned, and a belief which has been renounced within the last few days, by our cotemporary of the "Crescent," had never been taken up and avowed by him, a great deal of mischief and misconception might have been avoided. At the end of many years of energetic labour, he has given up the hope of defeating the efforts of his countrymen to truly enlighten the Hindus.

He has long been in the condition of a general without an army, a leader without any credentials, from the party whom he claimed to represent, but how many, both in India and at home, were induced to believe, that it was the "Hindus" and not the "Crescent," that held the missionaries in such intense abhorrence! We proclaimed, more than three years since, the real character of the agitation against Bible teaching; that it had no basis in the national opinion, and now a frank admission of its hollowness is made to the world. The disgusted Hindu is a myth, but his place is occupied by a disgusted European, who, sick of all creeds, and disliking all races of mankind, must needs take refuge in the "Eremite's cell," and become the Timon of the 19th century.

The "Crescent" may complain with Kossuth, that he has been deserted by those whom he trusted, but we are unwilling that he should arrogate to himself the credit of conducting "the only paper" through which the alleviation of their (*i.e.* the Hindus) trodden down condition has found an advocacy in Madras.

If attempts to promote the material prosperity of the country, and to urge the Government to carry out plans of useful reform, have any thing to do with the labour in question, we think the honour may be divided at least with a couple of his cotemporaries.

From the Madras "Spectator," 17 December 1851.

We are glad to see that the "Crescent," resting on the preference shown for missionary schools, has abandoned his opposition to the use of the Bible as a class book for those who are disposed to use it.

From the Madras "Spectator," 24 December 1851.

The progress of the Scottish Free Church Schools, as evinced by the statistics brought forward at their examination last week, is exceedingly satisfactory. It proves how untenable are the fears of those who dread converting influences on the natives of the country, and how safely the Bible may be brought into contact with the rising generation of the heathen as a book of religious instruction.

While the Government High School, with all its official recommendations and prospects, numbers a handful of scholars scarcely increasing, the Free Church Seminaries boast of a roll which includes 2,300, and this prosperity is unaffected, at least permanently, by the missionary successes of the teachers. In former years we have had the pleasure of recording the encouraging experience of those agents, with reference to male converts, and can now speak as favourably of their endeavour on behalf of female pupils.

Before June last, when several baptisms took place, the number of these was 160.

After those events, the withdrawals were so many that the attendance declined to 34; but the rise of scholars was so rapid, that they now amount to 210. Indisputably, therefore, the Missionary Schools have grown in favour rather than diminished, under the circumstances of conversion.

There are also other indications of the acceptance which they find among the heathen.

We are told that natives come in to listen to the preaching in their own tongues, on the premises of the Free Church; that they show no repugnance to the instruction given, which is avowedly directed to their proselytism.

This is highly satisfactory. When scholars abound, notwithstanding that fact, it is clear that scriptural tuition creates no obstacle of moment, and that it may safely be introduced, as a voluntary element, into the Government School.

Note III.

Article from the "Indian Mail," under the head of "Bengal."

Impurity of the popular Literature of Bengal.

We are aware that the popular standard of coarseness (in popular literature) varies in different ages and different countries, and it would not be fair to refuse to Bengali books the benefit of a concession which is often made in favour of European works. But after making

Appendix P.

every allowance, it must be owned that the former exceed the bounds of decency beyond all reasonable proportion. Gross obscenity, dark superstition, an extravagant and horrible marvellousness, and frequent references to idolatry, form the principal ingredients of that seasoning which alone can render a book palatable to the popular taste of Bengal. Nala and Damayanti is the only one that appears to form an exception.

Whilst the books which have already been reviewed form a comparatively bearable class, we must now invite attention to a second and much larger class, which is deserving of unqualified condemnation. It consists partly of mythological works and partly of amatory tales. The libidinous doings of Krishna and his adulterous consort Rádhá, are the subject of different productions; some are paraphrases of parts of the Bhagavat Purána and the Mahábhárata; whilst in others the same materials are worked up into different shapes, according to the taste of each writer. Two works, both entitled Pancháli, which contain other mythological stories, in addition to those of Rádhá and Krishna, are, if possible, worse than the former. We suspect that these mythological works are more extensively read than any other books, because Rádhá and Krishna are favourite deities with a great majority of the inhabitants of Bengal. The character of these objects of worship is so vile, that those who describe it feel it necessary to apologize for it, by urging the plea that Krishna, being lord of the world, was not subject to those laws of morality which mortals are bound to obey. But reason and experience unite in proving that his example has a frightfully contaminating power, and that the natives of Bengal will never cease to be addicted to profligacy until Krishna shall cease to be the object of their worship, their thoughts and their affections. Siva, who is the favourite god of the higher classes, and Durgá, or Kali, the national deity of Bengal, are about as licentious as Krishna and Rádhá.

It was the writer's intention to have examined some twenty amatory tales submitted to him; but this task was too revolting. A trial was made of two or three; we do not remember a more repulsive occupation. The tales are, for the most part, wretched imitations of Bidya and Sundar. It is almost impossible to conceive anything more truly horrible than some pages of these volumes; they must utterly pollute the imagination of those by whom they are read, or to whom they are recited by strolling singers.

Impossible as it may appear, it is nevertheless true that the Bengali (or Hindu) mind has discovered depths of proflicacy lower still than those already pointed out. There are pamphlets for sale in the Calcutta bazaars, written for the express purpose of reducing bestiality to a systematic theory. Had we not seen them we could not have believed in their existence. The mind of Milton's or Klopstock's Satan, and even that of Göthe's Mephistopheles, would have revolted with horror from all contact with such defiling abominations. The publication and sale of such books, and of engravings of an equally filthy character, ought unquestionably to be proscribed as a crime, and punished as such by the rulers of the land. We believe many Hindus would thank them for doing it.

It is an instructive fact, that the inculcation of vice in these obscene books is invariably perpetrated under the screen of the national religion. The title-page prominently exhibits the names of some of the popular divinities. The book itself always opens with a formal invocation of two or three of them, and almost every new section commences with a prayer.

When all these things are considered, the repugnance to the education of females, so universally prevalent amongst the natives, will cease to excite surprise. The idea prevails (and there is much truth in it) that female education must lead to the perusal of such horrible books by female readers.—*Calcutta Review.*

Note IV.

From the Discourse on the Death of Professor Henderson, of Bombay, by Dr. Wilson, President of the Bombay Literary Society.

He saw that the capacity of English reading conferred on multitudes was not in general turned to the account of perusing our best authors. He witnessed a relaxation of the fetters of ignorance, without the imposition of the restraints of truth. He found a general contempt of religion beginning to prevail, as the consequence of its neglect in the Government seminaries of India. He discovered a spirit of unbecoming rivalry existing between these institutions and those of a better character; and, without being able exactly to draw a line of distinction between the essential and merely incidental evils of the system with which he was connected, he came to the conclusion, that to be really and extensively useful, it must undergo a radical change.

At present I speak as a witness and not as an advocate of party views. I am able to confirm and illustrate my testimony by quoting his own words. The following is an extract from the first letter which I received from him after my arrival in Britain :—

" Since you left Bombay the Board of Education has greatly extended its operations, and is preparing for still greater things. An accomplished Englishman has been placed in charge of the English school at Surat; my young friend and former pupil at Edinburgh, Robert Mackay, has been placed in charge at Tanna; the most talented of the late Normal scholars have been retained on high salaries, as assistants in the central English school here. English schools, taught by Natives, have been commenced in many places in the Mofussil, and all the schools opened by English gentlemen in the Fort are numerously attended. Again, all

all the Native schools here, and throughout the Presidency, have been greatly improved, and placed under efficient superintendence. Lectures are given in Márathí and Gujaràti by Bàl Shàstri and others, for the benefit of Native schoolmasters; a series of treatises, school-books and maps, is in the course of preparation and translation for the Native schools; and Mr. Harkness, Mr. Eisdale and Bàl Shàstri annually visit every district in the Presidency on their respective tours of inspection. The operations in the other Presidencies seem to be on as great, if not a greater scale, and in the same spirit. Now, what is to be the result of all this? A very great movement in one direction or another, at no remote period, is manifestly inevitable; but will it be for good or for evil? On that subject I must confess to you, that my opinions have of late undergone a complete change. You know I never cordially approved of the Government plan of education; but of late, and I may say exactly in proportion as I myself thought more solemnly on the truths of Christianity, and made them the subject of conversation with educated Natives, the more convinced have I become of the evil tendency of the system which has hitherto been pursued, and the necessity of strenuous exertion in opposition to it, by all who have at heart the enlargement of the Messiah's kingdom, or even the tranquillity of India and the safety of the British empire. The Government, in fact, does not know what it is doing. No doubt it is breaking down those superstitions, and dispersing those mists, which, by creating weakness and disunion, facilitated the conquest of the country; but, instead of substituting any useful truth or salutary principles, for the ignorance and false principles which they remove, they are only facilitating the dissemination of the most pernicious errors, and the most demoralizing and revolutionary principles. I have been appalled by discovering the extent to which atheistical and deistical writings, together with disaffection to the British Government and hatred to the British name, have spread and are spreading among those who have been educated in Government schools, or are now in the service of Government. The direction of the Government system of education is rapidly falling into the hands of astute Brahmins, whom you know, and who know how to take advantage of such a state of things, and at the same time to strengthen themselves by an alliance with Pársi and Mussulman prejudices; while the European gentlemen who still remain nominally at the head of the system, know nothing of the under-currents which pervade the whole, or consider themselves as bound, either by principle or policy, not to make any exertions in favour of Christian truth, while the professed object of the Government is to give secular instruction only. Now, what is required in order to counteract the tendency of such a system? To enlighten the public at home, particularly those who have most influence in East Indian affairs, by laying the real state of the case before them, appears to me to be the first thing required. The whole subject of Government education requires to be reconsidered, and in the spirit of the age. But still I do not think that Government instruction ought ever to be regarded as one of the principal means of Christianizing India. It may be so organized as not to counteract that object, and even to co-operate in a subordinate degree; but the main dependence must always be placed upon faithful, efficient and zealous missionaries, European and Native."

The letter from which I extract this passage is dated 31st October 1843. The testimony which it gives is worthy of attention, and, what is more, it will command attention both here and elsewhere. It is that of a close and impartial observer, and a competent judge. I invite all parties connected with the Government Schools in India to reflect on its import.

Mr. Henderson at one time intended to memorialise the Government of India about a change in its educational system. He came to the conclusion, however, that the most suitable testimony which he could give respecting it was, like that of Mr. Robert Money, formerly Secretary to the Native Education Society, the abandonment of it altogether.

This article was prepared before the following was communicated, which too strongly confirms the views expressed above to be withheld.

Mr. Robert C. Money, a distinguished member of the civil service of Bombay, for several years Secretary to the Native Education Society, in a very able Memoir on the Education of the Natives of India, which he drew up in the year 1832, for the Earl of Clare, the Governor of Bombay, and which will probably be found in the records of the Government for that year, expressed the result of his long and close observation of the system of education pursued by the authorities both at Bombay and in Bengal. Take some brief extracts:—

"I have without a doubt on my own mind come to the conclusion that this system can never make the Natives under our rule more moral or better affected towards the British Government.

* * * * *

"If the lovers of good order, and of the real happiness of society in Europe, think that the present measures, which give the people a literary and scientific education only, most ruinous to all correct and moral principle, how much more should we dread the introduction of a similar practice into this country?

* * * * *

"Far worse than a high acquirement of knowledge, unaccompanied by religious instruction, is superficial education with the same exception; and this is the more to be dreaded, as the inevitable consequence of the present method of education in India, from the habits and manners of the Natives."

* * * * *

Mr. Money quotes the opinion of a gentleman of Calcutta, who took a lead in the education of the young of that city:

"Among the Natives here may be enumerated three grand classes; first, those who have an English education, and in their manners emulate the English, and have also embraced the most repulsive forms of English infidelity." He then notices the other classes, and adds,

Appendix P.

"In regard to the evil above stated, English schools without religion have done immediate evil, and leäve future good problematical. These young men make a great noise; but are giddy, wild and reckless."

The testimony of a native gentleman in Calcutta, noticing these evils, is remarkable, as quoted by Mr. Money:

"Natural religion has been carefully excluded from places of instruction, and the tree of error and moral depravity has been planted thereby."

He concludes by remarking,

"It has been a curious error to attribute the British power in India as hitherto depending on the popular breath. Public opinion is only at this present moment assuming a form. Its scattered fragments were formerly powerless, and had not the means of uniting with any efficiency. It has now a press, and, as education increases, it will gradually put on its great strength."

NOTE V.

To the Honourable COURT of DIRECTORS of the EAST INDIA COMPANY, London.

The humble Memorial of the undersigned Christian Inhabitants of the Presidency of Madras;

Respectfully showeth,

1. THAT your memorialists are the representatives of a portion of the European and East Indian inhabitants living within the territories of the Madras Presidency, and forming part of the subjects of the Crown of Great Britain, not in the covenanted service of the East India Company. Some of them are employed in the several departments of Government, and the remainder are engaged in mercantile and legal pursuits, trade and other occupations in this country.

2. That on the extension to this Presidency, by a resolution of the Madras Government, dated 28th June 1845, of the important order of the Governor-general of India, declaring that educated persons alone shall be eligible for employment in the public service, it appeared to several friends of education at Madras highly desirable that means should be devised to afford to all their fellow Christians, whether Natives, East Indians or Europeans, the means of obtaining in the country a superior, sound, Christian education, especially as the notification of the Governor-general placed every individual, whether educated in a Government or a private school, on the same footing in regard to his eligibility for public employment. This appeared to them a desideratum, as no institution at the Presidency offered to Christians the opportunity of obtaining that measure of liberal education to enable them to compete with their Hindu and Mahommedan fellow-subjects, and which the two latter possessed in the Government educational establishment at Madras.

3. That your memorialists were in consequence constituted into a committee of management for watching over their interests in connexion with the cause of education at Madras, and for providing for the deficiency which now unhappily exists in this respect at this Presidency.

4. That in furtherance of this object, it was proposed to found a collegiate institution on Protestant Christian principles, and towards the establishment of which contributions were invited from all classes of the community.

5. That the proposal for such an establishment met with a generous response from the Christian public of this Presidency, and the contributions received on this account, and which have been funded, now amount to upwards of 120,000 rupees. In addition, annual subscriptions, to the amount of 8,000 rupees, have been promised in further aid of this object, the greater part of which, it is believed, will be available, should the projected institution be established.

6. That your memorialists, satisfied that private exertion alone is insufficient to secure the desired end, and that individual contributions, however liberal and encouraging, cannot ensure perpetuity to any project of the above character, especially in this country, sought the aid and countenance of the State, as the only legitimate source which could afford that support and protection essentially necessary for its safe establishment.

Your memorialists were emboldened to take this step from its being recognized and acted upon by the Home Government of Great Britain and in all Her Majesty's colonies, that the aid afforded by the State in the cause of education shall be proportioned and made dependent on the amount of private contribution received for such a purpose; and accordingly your memorialists confined their application to Government to such an amount of assistance from the State as they themselves could raise from private and individual contributions from the residents of the country.

7. That your memorialists were further encouraged in making this application, from its being a stipulation of the present Indian Charter, that from the revenues of the country a specified amount shall be appropriated for the moral and intellectual improvement of the people of India, and that from this portion the sum of 50,000 rupees per annum has been set aside for the cause of education under this Presidency. Your memorialists further beg to state, that only a moiety of this sum has been annually devoted to education for the last 10 years, and that the accumulations arising from the grants of preceding years, and the balances of the last 10 years, amounting to a large sum, now remain in the general treasury of this Presidency.

8. That,

8. That, in pursuance of the object in view, your memorialists, in conjunction with their fellow-countrymen, memorialized the Government of Madras, and subsequently your Honourable Court, for the bestowal of such a grant from the above fund as may appear desirable and necessary; but, they regret to add, without success up to the present period.

9. Your memorialists considering that, by their preceding acts above enumerated, they have established a legitimate claim to assistance from the State, in furtherance of the object they have in view, and as the funds already raised are insufficient to accomplish that object, feel they have no alternative but again to appeal to your Honourable Court, and respectfully to solicit a reconsideration of the matter, especially as they are now able to adduce the proceedings of the Government of the North-West Provinces as recommendatory of their own case; the principle of State-aid they solicit in the cause of education, having been recognised and acted upon by the Lieutenant-governor of that Presidency, with the sanction of the Government of India and your Honourable Court.

10. From the notification put forward by the Lieutenant-governor of those Provinces, and bearing date the 9th February 1850, it is stated, that the scheme of education propounded by that Government contemplates the drawing forth of the energies of the people of India for their own improvement, rather than actively supplying to them the means of instruction at the cost of Government. Persuasion, assistance and encouragement, are the means to be chiefly employed: the poor to be persuaded to combine for the support of a teacher; the rich to be encouraged to support schools for their poorer brethren; and the whole to be matured and carried forward by Government assistance, encouragement and supervision, proportionate to what the people themselves are able to do in this matter.

11. The said notification further states, that operations in the spirit of this scheme have already been partially commenced; and the introduction of the system into eight districts, therein enumerated, has received the sanction and authority of your Honourable Court.

12. Your memorialists are quite satisfied that the Government alone cannot be expected to undertake the entire charge of popular education, because the expense would far exceed its resources; but as the education of the people must not be neglected, and as the sum available from the State for educational purposes is limited, the efforts of the Government, combined with those of the community, will go far to accomplish the benevolent and noble object your Honourable Court has in view, in sanctioning the measures of the Lieutenant-governor of the North-West Provinces. Wherever this plan has been tried, whether in England or in Her Majesty's colonial possessions, or in India, it has proved eminently successful, and the results have invariably been of a satisfactory and cheering nature.

13. Emboldened by the developement of the present views and intentions of Government, and which for the first time have been officially promulgated in this country, that the assistance and encouragement of Government are to be afforded to all private attempts, whether made by individual or combined efforts, for the promotion of popular education in this country, your memorialists respectfully and earnestly crave to be admitted to a participation of the benefits held out in the notification already adverted to, and which, it is authoritatively stated, has received the sanction of your Honourable Court.

14. In conclusion, your memorialists beg respectfully to state, that they are fully prepared to subject the proposed Collegiate Institution to the supervision of Government officers, to the extent provided for in the notification of the 9th February last, so far as secular education is concerned, and to include such branches of instruction as may be embraced in the Government plan of operations; and that official visitors shall be allowed to examine the school periodically, with reference to those departments of secular knowledge provided for in the Government scheme. Your memorialists only think it necessary to add, that the proposed Institution will be open to all classes of the community—Native, East Indian and European; and that none will be excluded from a participation of its benefits and advantages, who conform to the rules that will govern the establishment, the principles of which are clearly stated in the Prospectus of the proposed College hereto annexed, and to which your memorialists respectfully beg to refer your Honourable Court.

And your memorialists, as in duty bound, shall ever pray.

Madras, 21st September 1850.

Prospectus of the proposed College.

It is proposed to attempt the establishment of a Protestant Christian Institution for Education, upon the following basis:—

First. That it is the object of the Institution to provide a superior and sound Christian education, approaching, as nearly as circumstances will admit, to a collegiate education. By sound Christian education is to be understood, religious instruction on all points (without reference to ecclesiastical government) common to the Thirty-nine Articles of the Church of England, and to the Confessions of Faith of the Church of Scotland, and of the whole body of the reformed Protestant Churches of Europe.

Second. That the Institution is designed primarily for Protestant Christians, Native, East Indian and European, born in India, but open, with such limitations alone as shall be necessary to secure the primary object, to all other classes.

Third. That the Institution shall be under the charge of a Principal, who may be a member of any Protestant Church, and shall be a graduate of one of the Universities of the United Kingdom.

Appendix P.

Fourth. That, in order to secure for students of the less wealthy classes the means of continuing under instruction for a sufficient period, Scholarships shall be immediately founded.

Fifth. That the funds shall be vested in a body of nine Trustees, either in Government securities, or, if four-fifths of the Trustees concur, in land.

Sixth. The Trustees shall have the appointment of Principal and Masters, and the general direction and management of the Institution, with power to fill up vacancies in their number.

Appendix (B.)

Copy of a Letter from the Rev. C. M. Banerjea to a Member of Parliament.

Your speech, on Mr. Herries' motion for the Indian Committee, contains a sentiment which I have long held myself with regard to Government interference with the propagation of Christianity in India. I venture, therefore, to obtrude a few remarks on that subject. I think your maxim of non-interference with the dissemination of Christianity a very sound one, both as regards policy and religion. I say policy, because it would be very difficult for Government to manage missions, and the system would soon degenerate into one of simony and jobbery; I add religion, for I do not find any authority in the New Testament for preachers of the Gospel living on free quarters in heathen lands, where they labour for the propagation of the truth. Such the case would be, if Government spent public funds on the maintenance of missions. It would no longer be to offer wine and milk without money and without price.

But if you excuse the presumption and the intrusion, we have some reasons for complaining that your Governments do not keep the even balance between various opinions, the maintenance of which you so correctly defined to be the duty of a Government. Not that those who are in charge of your Governments are hostile to Christianity, or wanting in that high degree of honour which constitutes true dignity; by no means. I cannot conceive men more honourable in their appreciation of what is right—more anxious to do what is good—more desirous of discharging their trust in conformity with God's will, than those who have the management of the Government here. But certain systems have insensibly grown up, which, unless curbed by the high hand of power, will practically destroy the even balance of which you spoke in the House of Commons.

I. There is still interference with idolatry in the country. On this point, the missionaries have put forth a pamphlet, and I will therefore add nothing more.

II. In the education department, while you are so jealous of the least interference with Christianity, you scruple not, in your Sanscrit and Mahommedan Colleges, to teach and inculcate the principles of the Hindu and Mahommedan religions: the Hindu Shasters and Mahommedan theological books being used as class-books in those institutions. That the inculcation of Hindu and Mahommedan law requires the use of those books is an especial pleading that may palliate, but not justify, the disturbance of the even balance in favour of false religions. The palliation itself loses its virtue when it is remembered that the especial pleadings of Christian advocates are disregarded when they endeavour to disturb the even balance in favour of the Gospel.

III. In the most important educational establishment, the Hindu College of Calcutta, Christian Natives are not allowed to receive the advantages of education. This is practically putting Native Christianity at an immense discount: the invidious exclusion is felt as a great grievance. I have two nephews, who, if my brother had not embraced Christianity, would have entered the Hindu College, like their father and myself; but because they are Christians, they are debarred from the benefit of the College. I have a third nephew, son of my sister, who with her husband is a heathen; and he is studying in the Hindu College. You may say this is a trifling thing, not fit to be brought to the notice of a Director. It may be a trifling thing, but trifling things, when summed up, become important, and how can one say that this disability, connived at and tolerated by Government, is not retarding conversions in many instances? I know my brother considers it no small trial that he cannot place his sons in the Hindu College. As far as general education is concerned, we consider that to be the most suitable institution for native lads.

But the Hindu College not only refuses to admit converts, but also expels those who having been duly admitted are led to embrace Christianity afterwards. A most distressing case occurred a year or two ago of a boy being expelled from the Hindu College because of his conversion. He is now in a fair way of being very much degenerated intellectually. A Native teacher also was obliged to withdraw from the Hindu College because he embraced Christianity.

IV. While Brahmins and Mollahs, as ministers of their respective systems, are not disqualified for service in the educational department, Christian ministers are so practically. There is a strong feeling in the Governors of the country, that no Christian minister can be appointed to any public college. The Rev. A. W. Wallis was, indeed, appointed by Mr. Thomason as Principal of the Benares College. He was accidentally superseded. But I have

have heard from members of the Council of Education, that Mr. Wallis's appointment would never have been suffered by the Court of Directors, who have forbidden the appointment of clergymen, even as members of local committees and of the Council of Education. These disabilities certainly destroy that even balance which should be maintained between the different opinions which divide the population; but here are certain advantages which the State withholds from Christianity, though it allows them to other religions. Excuse the liberty with which I have made these remarks.

"Bold is the task when subjects, grown too wise,
Instruct their monarch where his error lies."

But I will be bold still. No servant of Government fears, in his private capacity, to assist and encourage in the propagation of his faith, save its Christian servants. Members of Council, and civilians of any standing, are apprehensive in many instances that the Court of Directors will be displeased with them if they league themselves with missionary societies. This feeling has grown of late, in consequence of a despatch which was sent by the Court, though not insisted on. This is not even balance; it is interference with a vengeance. In order to keep up the even balance, it is necessary there should be complete Christian emancipation, and that the authorities in England should instruct the local governments that no disability of any kind should attach to a man, lay or clerical, because of his religion, in any department of the State; nor should Government allow any portion of its subjects to be excluded from any public institution by reason of his faith. When this complete emancipation is granted, we will say that the Government keeps up an even balance in matters of religion. Until then, we must declare that Christianity is at a discount in many public institutions.

I hope you will not be offended with the freedom I have taken, but rather use your vast influence in removing our disabilities. It is a long time since I wrote to you last, and I am therefore somewhat apprehensive that you will consider this as an intrusion. I am now resident in Bishop's College, as one of its professors. There is a large field for work here; the tuition of students, the superintendence of the missions, the preparation of vernacular books and tracts, the duties of the chapel, and, with me individually, the care of my Cornwallis-square flock, of which I still retain charge at the Bishop's request; all these press heavily on our time and attention.

Appendix (C.)

[Translation from the original in the Tamil Language.]

To the Right Honourable the English Houses of Parliament.

The humble Petition of the Christian Inhabitants of several Villages in the Talooks of Kulleyoor, Shermadavy and Nangungery, in the Zillah of Tinnevelly, South India,—

Humbly showeth,

That your petitioners are grateful for the benefits they have received for their souls and bodies in consequence of the removal of the darkness of heathenism from these parts, through the providence of our Lord and the generous assistance of the people of Europe; and your petitioners have ventured to write this humble petition, being desirous to acquaint your Honourable House with some of the deeds which are being done in support of heathenism and in injustice to the poor by the Honourable Company who are the Christian rulers of this district, under our gracious Queen; therefore we humbly pray you that you would of your clemency give ear to the following facts:—

I. In former times, heathen kings released their pagodas from the payment of land revenue, and with the income of those lands erected temples and steeples, and established therein certain annual festivals. In like manner, the Company sanction the withholding of those land taxes, and receive the accounts, and then pay over the receipts for the purpose of maintaining the daily sacrifices and the festivals, and also for the purpose of repairing therewith the temples and steeples which have decayed through age, and, on the petition of the people, for the re-establishment of devil-worship in places where it has long ceased to be performed. In consequence, the heathen are led to believe that the Christian Company are persuaded that these idols are truly gods. Moreover, although heathen kings in their days contributed large sums to their idol temples, the Christian Company, though they have governed these parts thus long, have released no Christian churches from payment of land tax, and have contributed not the smallest sum towards the erection of such churches as have been erected in this zillah, while they do assist in establishing idolatry.

II. There are in this zillah, under the authority of the Company, 43 talook cutcheries. In these the officers, peons and accountants amount to about 1,500 persons. Further, there are four collectors' and assistant collectors' cutcheries, and in these the office-bearers amount to 150 persons; four peshgar and police ameens' cutcheries, with 40 officers; three small debt moonsiffs' cutcheries, with 30 officers; one criminal cutchery, with 40 officers; one session court cutchery, with 30 officers; 20 gaol peons, about 70 saltpans' officers: total, about

Appendix P.

about 1,880 native office-bearers. With the exception of two Christian writers only, who have been brought down hither from the north, all these officers are heathen, a few of them being Mahommedans. In consequence of the Company appointing all these heathen, the inhabitants suffer much loss and injustice; viz.

1. Because these persons have not the fear of God, the people do not receive justice; not having the fear of God, and being ignorant also of a future life, and the account they have to give to God, they look only for the good things of this life, not caring for justice or injustice; they seek to perform their duties only according to their own pleasure, and care not whether the people receive justice or injustice.

2. These officers, giving way to covetousness, wilfully act contrary to justice. When some of the people have been beaten or wounded, or when thieves have assembled by night, burnt down houses and committed robberies, and when the injured persons make their complaint in the cutcheries, these officers not only ask how much money they are willing to give them for making the depositions of the witnesses appear to establish or overthrow the case, but also sometimes, when the defendants have given them more money than the others, the defendants, having wounded some one of their own party, are induced to make a false complaint to that effect, and to prove it, and in consequence those who have been really injured are themselves punished unjustly. Again, the complaints of both parties are sometimes reported to the Collector as unfounded. Further, the officers about the Collectors, being also covetous, when an appeal is made, although the Collector is willing to do justice, justice is nevertheless not obtained. Whoever gives the officers the most money, whether their cause is righteous or unrighteous, they alone reap the benefit. Without money, it is a rare thing to obtain justice.

3. In consequence of heathen alone holding office, all castes of the people are not allowed even to enter the cutchery to make their complaints. Inasmuch as Brahmins and other high caste men alone hold office, persons of their caste alone are permitted to enter the courts and formally to make their complaints, and to obtain assistance. Low caste people, such as shanars, pallars, pariars, sakkilliyars, semmars, washermen and barbers, &c., are prevented from entering. When these men receive injustice, they are obliged to take their complaints in their hands, and, standing at a distance, to call out, as men invoke God, saying, "Swamiy, Swamiy." If there happen to be a benevolently disposed person at hand, he will enter the cutchery and announce the man's cry. Sometimes their complaint will by this means be received shortly, otherwise the man has to wait a day or two before it is received. In the meantime, if the person complained of is a high caste man, he enters, gives the officers a bribe, and evades justice; he also then makes a false complaint, and puts himself into the position of the other. Moreover, when low caste witnesses are examined, whether in the case of wounding, beating, murder, theft, and such like, or in a case affecting lands, the witness is obliged to stand at a great distance, and if, in the course of examination, a high caste man comes near, the witness is obliged to run off to a greater distance; and thus while he says one thing, the others write another, and consequently justice fails. This state of things takes place every day in each of the thirteen talook cutcheries.

Moreover, in consequence of low caste people being refused admission into the cutcheries, the moneys they have to pay they are obliged to give into the hands of high caste people, and stand themselves outside; and thus, in consequence of the moneys not being paid, they frequently suffer the loss of it. This is a thing of not rare occurrence.

4. Documents are clandestinely substituted by these office-bearers. In this zillah many persons are without education. When such persons give evidence in the courts upon complaints, and at the close of their examination are required to subscribe their deposition, because they cannot write, they put their mark thereto; then when the office-bearers have received bribes, they tear this up, and substitute an unmeaning one for it, and after attaching to this a similar mark, they make their report accordingly. In consequence of this, also, there is a failure of justice.

5. These office-bearers perform their duties on Sundays: while the Lord in the fourth commandment commands that not even a beast shall work on the Sabbath, the Christian Company's servants hold cutchery. With the exception of the six cutcheries, namely, the Collector's, the three Assistants, the Criminal Court and the Session Court, all the other cutcheries carry on business, and it often happens that Christians are thus troubled on that day. In this way these men bring down the wrath of God upon this portion of Her gracious Majesty's dominions.

6. By the instrumentality of these office-bearers, obstacles are placed in the way of the diffusion of Christianity. The Merasdars of this zillah, and the inhabitants of their villages who have the possession of their lands and palmyra trees, pay yearly a certain revenue. The Revenue Board has issued an order, that the possessions of these people shall not be taken from them. When these villagers, either upon hearing the preaching of the reverend the missionaries or their catechists, or upon the teaching of some of their friends who are already Christians, are ready to embrace Christianity, the Merasdars threaten to take away their lands and palmyra trees from them, and thus compel them to fall away from Christianity. If they refuse to listen to them, they unjustly complain in the cutchery, that "these people, who had previously worked for hire, by having gone over to Christianity, seek to deprive us of our lands and trees." The Tasildars and their officers, being heathen, become full of false zeal, and report to the Collector that these people have recently taken possession of the lands and palmyras of the Merasdars, and thus they ruin the living of these people. If then the Christians appeal to the Collectors, since all but himself in his court are heathens, and he not thoroughly understanding the language of the country, sometimes justice and sometimes injustice follows. Thus several, who have recently joined

Christianity,

Christianity, losing their living, fall away from the faith. Some, immediately on joining Christianity the Merasdars beat and rob their houses; and when justice is not done them in the Talook Courts, if they appeal to the Session Court, even there, through the heathen office-bearers, justice fails.

If it were under the government of heathen kings that this injustice were shown to Christians, it would not be a wonder; but that under the government of Christians and their servants, Christians should suffer injustice, and that by their means the increase of Christianity is prevented, is to us a matter of astonishment. Besides the above-mentioned matters, if we were to mention the many forms of injustice in the Criminal and Judges Courts, we should greatly increase their bulk. If the cause of the above six grievances, namely, the 1,880 heathen office-bearers, had an admixture of even a fourth of Christians among them, these evils could not exist in this zillah.

III. In former times, the heathen rulers of this zillah established certain Anin Sattirams (*i. e.* travellers' houses, where they are provided gratuitously with food), but passing over the great mass of the poor, they provided only for those whom they considered their gods, viz., the Brahmins. The Company, also, in like manner provide only for the Brahmins and some few Soodras, and leave the really poor and sick without any provision. Thus the Company, by feeding the rich Brahmins, have made themselves partakers of the institutions of those heathen kings. In this zillah, the Brahmins amount to - 51,566

While the Soodras amount to - - - - - - - - - -	680,796
Shanars - - - - - - - - - - -	176,640
Pallars - - - - - - - - - - -	145,683
Pariars - - - - - - - - - - -	71,961
Sakkilyars - - - - - - - - - - -	18,378
Mahommedans - - - - - - - - - -	76,345
Christians, including Roman Catholics - - - -	80,945

Making together, 1,302,345.

Thus the rich Brahmins alone, who only amount to 51,566, have charitable food provided for them, while the 1,250,738 of the other castes, with a very few exceptions, though they be ever so poor, have no provision whatever made for them.

Thus, since the Company assist idolatry, and by withholding all offices from Christians, give place to so much injustice in this zillah, and withhold the charities of Sattirams, &c., from all the low-caste people, and bestow them only on Brahmins, we have considered it our duty to acquaint your Right honourable Houses of Parliament with these things, and we beseech you to consult together, and to come to your conclusion on the subject. And therefore your petitioners, praying for these things, wish you many salaams.

South India,
Tinnevelly Zillah, in the Government of Madras,
March 18th, 1833.

[Here follow the subscriptions of 501 Native Christian householders, inhabitants of 47 villages.]

BIBL.
LONDIN.
UNIV.

UL 16 MAR 1963